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Registrum Johannis de Pontissara

EPISCOPI WYNTONIENSIS

A.D. MCCLXXXII—MCCCIV

TRANSCRIBED AND EDITED BY

CECIL DEEDES, M.A.

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INTRODUCTION

THE measurement of this venerable volume of faintly ruled vellum in its present condition is $12\frac{1}{2} \times 9$ in. or with its cover $13 \times 9\frac{1}{2}$ in. Its present binding of stout oak boards bevelled at the edges is probably fifteenth century, rebound over the old boards considerably later in brown leather, so as to cover the pits originally made for clasps which had been previously removed. The binder, though comparatively merciful, has cut close enough to remove here and there the edges of rubricated titles and headings which have approached the original margins, but there is hardly a case in which the missing letters cannot be supplied with fair certainty.

The book consists of 226 numbered folios, but of these seven are a fragment of a smaller book of rather earlier date, written probably in the time of Bishop Nicholas of Ely, Pontissara's immediate predecessor. The number of lines on each page varies considerably. The first page contains a heading and thirty-eight lines. Folio 2a has forty-two lines, but in the earlier part where the calligraphy is very fine the usual number is thirty-eight. Fo. 15a has thirty-three, Fo. 24a thirty-five, Fos. 72a and 214a forty-three, Fo. 129 thirty, Fo. 178a thirty-two. Five of the numbered folios are absolutely blank, and on a few others vacant spaces have been left. Erasures with a knife have been made on Fos. 21 nine lines, 148a about twenty lines, 151b ten lines, and on Fos. 146b, 147a and b, and 148a some chemical seems to have been applied, making the ink very faint. Most of this, however, has been deciphered. The last page, Fo. 226b, is partly illegible through friction. A folio is wanting after 93, another after 188, another after 203. But these had disappeared before the pagination had been made. This is of folios, not pages, and from the forms of the figures, I should suppose it to have been done by a late sixteenth-century hand. The abbreviations and contractions of syllables and letters are just what one would expect in a manuscript of this date. There are naturally many different hands, but there is a fair uniformity of excellently formed characters, and the script is seldom so rapid as to introduce difficulties on

that account. Intended erasures are shown by underdotting the superfluous words. It was a point of honour to present each page as fair and neat as the last. Sufficient space was left at the head of each entry for a brief notice of its contents by the rubricator, but here and there rubrics have been omitted. Frequently personal and place-names vary between the rubric and the text, and in such cases the latter reading is to be preferred. Occasionally the rubricator has failed to see the full drift of the text. This is sometimes confused by the carelessness of transcribers, and where no second copy of a document has been obtainable, the sense in such places is rendered doubtful. The letters 'c' and 't' cannot always be distinguished apart, and 'i' is frequently indicated by a stroke or slight curve. At this date and for long after diphthongs were unknown. There are a few peculiarities of spelling, as 'dingna' for 'digna', 'enicius' for 'enixius', 'ocupo' for 'occupo', 'iminet' for 'imminet'. Sentences, unless by accident, are usually grammatical, but often complicated.

It is certain that the Register was intended to follow some method in the compilation. From Fos. 1 to 47 it deals with the Collations, Institutions, Installations, and Inductions of persons to benefices within the Diocese, covering the whole twenty-two years of Pontissara's Episcopate. It is clear, however, that these records of Collations, &c., are far from complete. Though Pontissara reached England at the beginning of August 1282, the first Institution is dated Dec. 22. In 1283 there are twenty-six; in 1284, nineteen; in 1285, eleven; in 1286, twenty-seven; in 1287, seven; in 1288, four; in 1289, fourteen; in 1290, twenty-eight; in 1291, seventeen; in 1292, twenty; in 1293, seven; in 1294, thirty-three; in 1295, nineteen; in 1296, three; in 1297, one; in 1298, one; in 1299, twelve; in 1300, thirteen; in 1301, thirty-four; in 1302, thirty-six; in 1303, twenty-seven; in 1304 down to Dec. 4, seventy-two. It seems clear from the above that the appointments made by the Bishop's proctors during the times of his absence from England were not entered in this Register, and that therefore many of these records have perished. There is evidence of remarkable activity in the last year of his life. Other matters, however, have crept into this space, as, for example, documents concerning the Priory of St. Swithun, and the appropriation thereto of the Church of Wotton St. Laurence,[1] instructions given by Pope Boniface VIII to his Legate on the arrangements of peace between Kings Edward

[1] Fos. 18b–19b, pp. 81–5.

and Philip the Fair,[1] a long process concerning the collation of a nominee of Pope Boniface to a stall in Lincoln Cathedral,[2] the Bishop's Visitation of the Priory of Newark[3] and his foundation statutes of the College of St. Elizabeth at Winchester.[4] With Fo. 48 begins another section of the Register, largely concerned with the Monastic Houses of this Diocese and including the valuable body of Synodal Statutes, ascribed by Wilkins in his *Concilia* to Bishop Woodlock, who succeeded Pontissara. These fill eleven pages of the Register. In this section is a large number of letters, including the Bishop's to the Abbot of Hyde, the Chapter of St. Swithun, the Abbesses of Wherwell and Romsey, to Archbishops Peckham and Winchelsey, also from Archbishop Peckham to the Chancellor of Oxford. The third section of the Register opens on Fo. 94. It deals with the temporalities of the See, and records as its first point the selection of Pontissara by Pope Martin IV as Bishop of Winchester, the Pope's letter of explanation and commendation to King Edward, the Bishop's own letters on this subject, and his itinerary from his arrival in England till he reached the King and presented his credentials at Rhuddlan. Other documents concerning his entrance on his See, and the difficulties which he had to encounter before he was firmly established in the Royal favour, follow. The Knights' fees held under the Bishop, the Manorial and other properties attached to the See, the King's claims to the advowson of St. Swithun's Priory and to certain Manors held by the Bishops of Winchester, the proceedings consequent thereon—these are among the more important contents of the third section. We pass on to topics of European interest—the Privileges of the Cistercian Order, the schemes of Pope Boniface VIII, in the promotion of which so far as they concerned England he looked for Pontissara's help: documents emanating from the Pope to promote the Settlement of Sicily, Aragon, and the Empire, the Bull for the crushing of the Colonnas, the quarrel between the Pope and the King of France. Then the healing of the breach between King Edward and Philip by matrimonial alliances, these and the like stirring events of high politics find their record in these pages. Of scarcely less interest are the historical details of the long-continued controversies between the Bishops and their Priory of St. Swithun as to their respective rights in the Manor and Forests to which jointly and severally they laid claim.

[1] Fos. 20b–21a, pp. 88–90.
[2] Fos. 23a–24b, pp. 97–104.
[3] Fo. 30b, p. 119.
[4] Fos. 32b–33b, pp. 128 sqq.

At great length are given the arguments urged by both sides for and against the Abbatial character of the Bishop as the head of the Chapter. A complete list of the benefices contained in Hants and Surrey is to be found on Fos. 156b–160a. As our Bishop was associated with Bishop Oliver Sutton of Lincoln in the collection of the Tenth and the consequent compilation of the *Ecclesiastica Taxatio* of Pope Nicholas IV, this list may have been drawn up to facilitate the work of the collectors. It should be compared by those curious in such matters with the list in the printed edition of the *Taxatio*, London, 1802.

There is a series of Papal bulls of Alexander IV, Innocent IV, and Honorius III; more probably of the ill-fated Celestine V (chiefly relating to the Subsidy for the Holy Land) than are to be found in any other volume of original evidences; charters of earlier Bishops of Winchester, such as William Giffard and Henry de Blois, are recited.

There is a section in which the miracles of Anglican saints, SS. Wulstan and Vedast, are described. The proceedings of the King, Archbishop Peckham, and the Barons on the final outbreak of Llewelyn of Wales take considerable space, but Pontissara has altogether avoided the troubles in Scotland. They had not reached their acutest stage till after his death. There is sufficient material here for the History of St. Giles's Fair, Winchester.

The last section of the Register begins on Fo. 189a, and contains many particulars of the pleas and suits at law in which the Bishop was engaged. The question of the advowson of the Hospital of St. Julian, Southampton, is the first, and of considerable interest. On Fo. 200 comes a list of the Bishop's Attorneys, and the various pleas on which they were engaged for some years. The insertion from an older book, alluded to above, contains copies of charters and final concords mostly of an earlier date. King John's charter to Bishop Godfrey detailing the customs chargeable on goods brought to Winchester from Southampton by the new cut of the Itchen made by the then Bishop is among the earliest. Here too appear some earlier chapters in the History of St. Giles's Fair. Among the charters here given is one from King Edward to Bishop Nicholas of Ely, conferring on him for life the advowson of St. Swithun's Priory. In this section are several short Papal bulls, including one of Clement IV regulating the use of Mitres in Synods by Abbots. A second copy of the services due from the Priory of St. Swithun to the Bishops is inserted here. At the end of this is a list of fifteen Dominicans licensed to preach in the Diocese.

Resuming the Register proper, we find the Bishop pressing his brother of London to repay the sum of £100 which he had lent him, the charges for the defence of the sea-coast being very heavy. On Fo. 208 is a copy of the appeal made to the King by the Prelates of England for the defence of the Church's liberties against lay intrusion.

The Bishop, having been summoned to Rome in 1295 by Pope Boniface VIII, makes elaborate arrangements for the protection and good conduct of his Diocese during his absence (Fos. 210b to 212a). From Fos. 212a to 216a are schedules of the final account of the Tenth collected for the support of the Holy Land and granted to the King for the first half of the term of six years.

To the long and intricate case of Middleton (Longparish) at the end of the Register further allusion will be made.

As the final gathering of the book seems to be complete, we may conclude that nothing has been lost at the end.

The name of Bishop John de Pontoise (de Pontissera or Pontizara) is omitted in the *Dictionary of National Biography*, where its inclusion would have seemed natural, but a good and comprehensive Life was compiled by the late Canon Capes, of Hereford, when he was Rector of Bramshott, in his series of the Bishops of Winchester, printed from time to time in the *Winchester Diocesan Chronicle*.[1] Through the kind permission and sanction of the past and present Editors I am able to reprint this article:

"JOHN DE PONTOISE, 1282–1304.

"Soon after the death of Nicholas of Ely [2] the monks assembled in the Chapter House together with the two archdeacons, who by established usage took part in the election, and chose the Chancellor, Robert Burnell, then Bishop of Bath and Wells, who had been pressed upon them by King Edward. It was a name, however, much in ill-odour at the Court of Rome, and the envoys sent to 'postulate' for him found their eloquence quite unavailing in the presence of Pope Nicholas III. They were roughly told that the convent had been rash and disrespectful in asking for a bishop of whom the Holy See had already shown its disapproval, but by special grace the Chapter might make a second choice. It did so in November, 1280, when a committee of seven electors agreed upon the name of Richard de la More, Archdeacon of Winchester, 'pre-eminent in learning' (*Oseney Ann.*), who was seated there

[1] See vol. xii, pp. 112–14 (July, 1904).

[2] On Feb. 12, 1280.

among them. Archbishop Peckham, a purist in church discipline, withheld his consent on the ground that the Archdeacon held two benefices with cure of souls, contrary to the enactment of the Council of Lyons (1271 [*lege* 1275]). Weary of delay the bishop-elect appealed to Rome in person. The cause at length was duly heard before a new Pope, Martin IV, but as irregularities had been committed de la More was induced to give up his appeal, perhaps in the hope that the Pope would himself appoint him. When asked privately what sum he was prepared to give for such a grace, 'like a man of strict conscience, fearing the stain of simony, he answered "not a penny"'.[1] The scandalized go-betweens told the cardinals what he had said, and on the morrow Pope and cardinals held a hasty meeting, ignored the wishes of the convent, and appointed John de Pontoise who was at the time detained by business at Rome, and had him consecrated at Civita Vecchia by the Bishop of Ostia and Velitrae, in June, 1282. No one indeed but Peckham cared much about the abuses of pluralities, for de la More procured a dispensation shortly afterwards, and John de Pontoise had himself in 1276[2] by Papal grace held together several benefices with cure of souls, besides a canonry and archdeaconry at Exeter, as also the rectory of Tawstock. He was also a Papal chaplain, professor of civil law at Modena, and had been Chancellor of Oxford in 1280, and the Pope, in a letter to King Edward, described him as 'a man of eminent learning whose character and conduct were in high esteem at the Apostolic See'.[3] He seems to have been an Englishman by birth, though his family came from Pontoise, and his name is variously given as Pountes, Pontissara, and Fanteise,[4] and even absurdly as Sawbridge, though the practice of translating names from the vernacular into Latin belongs to a later date.

"Edward, though displeased at the result, was induced by letters from Pope and cardinals to restore the temporalities to the new Bishop on condition that he bought the corn and stock on the manors at their full price.[5] Resentful feeling lingered on, however, and action taken by the Bishop with regard to the church of Crondall in disregard of the King's nominee caused an outburst of wrath the next year, which was serious enough to call for the intercession of Peckham, who wrote to both King and Queen

[1] Wharton, *Angl. Sac.* i. 315.

[2] *Papal Regesta,* ed. Bliss, i. 451, 468.

[3] Fo. 94a.

[4] Neither Pountes nor Fanteise is found in the Register. The former is on the tomb, where the scansion of the pentameter line required a dissyllable. On Fo. 123b we read 'nos Johannes de Pontayse'.

[5] Fo. 96b.

deprecating the harsh measures taken against 'a good man, wise and loyal', and reminding them that enmity to the Bishop would be regarded by the Court of Rome as directed against itself. Peckham took much interest in his behalf, as he had often written to him as his proctor in Rome in 1279, and again in 1282.[1]

"With little favour at Court, and no secular duties to distract his thoughts, the Bishop could give his time mainly to the interests of his See, and to friendly relations with St. Swithun's, where there had been so much trouble in the past. There were still elements of disorder to be found there. During the vacancy of the See the Prior had refused to recognize the authority of the Archbishop, and had yielded only after sentence of excommunication. Peckham formally visited it early in 1284, and wrote to the Bishop to tell him of the measures he had taken against Valentine, who had been expelled by Nicholas of Ely, and Andrew who for 'notable misdemeanours' had been degraded from his office of prior, both of whom were contumacious offenders still. The Bishop, however, was minded to do more than maintain discipline by formal censures. He was anxious to settle matters in dispute which had caused much heart-burning in the past respecting conflicting claims to the estates and the status of the conventual officials. It was decided amicably after conference before the King, that the obedientiaries should be freely elected by the monks, and that the prior, once appointed by the Bishop, should not be subject to removal by him; on a prior's death the chapter should hold possession of the estates during the vacancy; and all the lands and advowsons which it claimed as of old right should be secured to it except the manors of Gosport, Alverstoke, and Droxford,[2] which the convent now consented to hand over wholly to the Bishop. The agreement was signed and sealed at Winchester in July, 1284.

"During this period both Pope and King laid heavy hands on ecclesiastical possessions for the defence of the Holy Land and objects nearer home, and the Bishop was involved in some unpopularity on that account, for he was commissioned by Pope Nicholas IV, together with the Bishop of Lincoln, to draw up a new system of assessment of church property in accordance with detailed instructions sent to them. Financial agents travelled through the country to take the evidence of the clergy, but notwithstanding that

[1] In 1282 he had been associated with Reinerius de Florencia, Canon of Lichfield, and Philip de Sancto Augustino, Canon of St. Chad, Shrewsbury, Fo. 76a, p. 310.

[2] To these should be added Havant and East Knoyle, Wilts. Wharton, *Angl. Sac.* i. 315.

it was given on oath, they were taxed often on amounts two or three times as large as their own valuation. There were naturally loud complaints of the 'most oppressive *taxatio Nicholai*', in which the fiscal agents were not spared. The Bishop had been charged himself with £2,000 for the expenses of the crown a few years before, and in 1294 an entry in the Patent Rolls shows that he paid one half of his income for the year, rated, of course, upon the new assessment.

"After this time he was frequently away from England, and there are repeated notices in the rolls of the formal leave of absence which was granted to him, and of attorneys appointed to look after his interests at home. Before he went, however, he interposed as arbitrator (*amicabilis ordinator*) in a dispute which had dragged on fifteen years between the convent of Waverley and the Archdeacon of Surrey on the subject of some small tithes, and had been referred on appeal to a variety of commissions appointed by the Pope.[1] Thankful tribute to his good offices is recorded in the annals of the house.

"The Pope had need of him at Rome in 1295, and sent a letter in July to request that the King would let him come in the interests of the Church. There are many notices in other Papal letters which illustrate the value set upon his services at Rome. Requests were made repeatedly in his behalf that Philip of France would restore property belonging to the Bishop which he had seized, taking some of it even from the religious houses in which it had been stored for safety. His diocese was exempted in 1298 from the jurisdiction of the metropolitan, and placed immediately under the Apostolic See, provision was made for his secular clerks in London and elsewhere, and a large sum awarded him for his labour and expenses in collecting the Holy Land Tenth, which had been granted for six years to the King.

"At the end of 1295, Edward, whose confidence he must have gained meantime, sent him to arrange the terms of truce with France. The negotiations were protracted, for he seems to have been abroad on the King's service, till the beginning of 1298. He was probably not sorry to be far away during the critical time of 1297, when Archbishop Winchelsey braved the displeasure of the King in obedience to the famous Bull of Boniface VIII, which forbade any grants in aid to the Crown from the property of the Church.

[1] The form of the compromise appears on Fo. 137a. See *Waverley Annals*, p. 238.

"Early in 1300 Edward wrote to the Pope to the effect that he was sending the Bishop of Winchester to France as his 'proctor and special envoy, to hear and confirm the Papal arrangements for peace between England and France', and protection was granted him for two years' absence. Again in March, 1303, he 'went beyond the seas on the King's service', and took with him the Archdeacons of Winchester and Surrey, and the Warden of St. Cross, powers being given to them and others to make a treaty with Philip of France, and a license for two years' absence was conferred.

"We next hear of him in a letter written by King Edward, 1st May, 1304, in which he begs the Pope to further the interests of his 'beloved and loyal' Bishop who is visiting Rome on business connected with his See. He speaks in the highest terms of the profound wisdom and prudence which had long been devoted to secure the peace and welfare of the realm. What the business was and how he fared in it we are not told, and he died at Wolvesey in the following December.[1]

"A few years before his death he had founded St. Elizabeth's College,[2] in honour of the Hungarian Saint, in a meadow opposite the gate of Wolvesey, for a provost with six chaplains and six clerks, who, besides their meat and drink of a very meagre diet, were to receive salaries varying from six marks to twenty shillings yearly. It was not intended, as has been said, 'to promote the interests of learning among his clergy', but to provide a fixed and ample round of prayers for the living and the dead. Another chapel called St. Stephen's in the same mead seems to have been also founded by him.

"In his earlier years of office, when his relations with the court were strained, the Bishop's rights were somewhat roughly questioned by the agents of the Crown. He had to defend a suit respecting his claim to the advowson of God's House, or the Hospital of St. Julian in Southampton,[3] which he finally surrendered to the Crown, though it had been adjudged to him when disputed by the Corporation of Southampton, and the Sheriff William of Brembeleschete (Bramshott) had enforced the sentence. He was accused on frivolous grounds of breach of the Forest Laws, and the Warder of Porchester Castle hunted in his parks while he was away from England. It was more serious when the privileges of St. Giles' fair were declared to have been forfeited because it had been kept

[1] p. 181, n. [2] Fos. 32b–33b, pp. 128–33. [3] Fos. 189a–192a.

open longer than the term allowed by Charter. By special grace however the King renewed the grant.[1]

"He showed favour to religious houses in a much more questionable form than the endowments of preceding bishops when he helped them to secure for their own uses the rectorial tithes of parishes of which they had advowsons. Thus he procured the assent of Pope and King to the impropriation of Wotton to St. Swithun's,[2] of Micheldever to Hyde Abbey,[3] and Great Worldham to Selborne Priory.[4] In all the cases the same reason is assigned of provision for the poor and hospitality to the wayfarers, though it is hard to credit the 'multitude of poor and infirm who flocked'[5] to Selborne. For St. Swithun's more is said of the expense of litigation and mismanagement from frequent changes of the priors, and the maintenance and enlargement of the Cathedral fabric, for which the bishops gave a special grant from the proceeds of the fair. The convent in its gratitude bound itself to have a Mass of the Holy Spirit sung daily for the Bishop while he lived, and a Mass for the dead after his decease,[6] as also a solemn Mass with the trumpet on his obit-day. To his own foundation of St. Elizabeth's College he transferred the tithes of Hursley, subject only to provision for a vicar.[7]

"His tomb was made on the north side of the choir, with the brief inscription on the monumental tablet:

Defuncti corpus tumulus tenet iste Ioannis
Pountes Wintoniae Praesulis eximii."

S. H. Cassan[8] and others have supposed that his name was a Latinized form of Sawbridge, but there is not the slightest reason for accepting this whimsical fancy. The name was derived no doubt from Pontoise, a town in the department of Seine-et-Oise, seventeen miles north-west of Paris. Probably the family, like the Gournays, de Braose family and others, had been settled in England for some generations, and there is no reason to doubt that John was an Englishman born. Transcribed into the Register on Fo. 113a is an undated charter in which Brother William, Prior of Christ Church (Twynham, Hants), and the Convent with unanimous consent grant to Master John de Pontissera and Lady Joan his mother all their Manor of Estyntone in Purbyke (the Isle of Purbeck) with all the

[1] Fos. 195, 196.
[2] Fos. 18b–19b, pp. 81–5.
[3] This does not appear in the Register.
[4] Fo. 36b, pp. 141, 142.
[5] This was a stock phrase in petitions for appropriation.
[6] Fo. 19b, p. 84.
[7] Fo. 34b, pp. 136–8.
[8] *Lives of the Bishops of Winchester*, i. 175.

services and rents of their tenants of the same Manor[1] and all their rent of Chaldecote, Knaveswell, Wolgarton, and Langetone, with heriots, reliefs, escheats, wards, fines, amercements, &c., for the whole term of their lives or of the life of the survivor of them, the whole to be enjoyed freely, except that they are not allowed to dig the ground to make a quarry. The rent was *6d.* payable at Michaelmas for all services, exactions, and secular demands, the tenants to keep buildings in repair, and to leave the property in as good a state as they found it. For this grant and concession the grantees paid the Prior and Convent 100 marks sterling in hand as earnest-money. Signed and sealed interchangeably. Among the witnesses were Sir John Mautravers and Sir Ingelram le Waleys,[2] Knights. The next charter gives full particulars of the numerous services incumbent on the Lords of the Manor of Estynton, such as on each vacancy of the Priory by cession or death a relief payable to the Lord of Worth and an aid for knighting his son and marrying his daughter, from all which payments and services they acquit the grantees. It would seem that the grant was made before Pontissara was made Bishop, as this dignity does not appear in the body of the grants, but only in the rubrics. The style 'Magister' shows his graduation at Oxford. We hear nothing more of his mother, nor from the Itinerary does he appear as Bishop ever to have visited this Manor in Purbeck. No Episcopal documents are dated from it.

As a matter which seems to have touched the Bishop personally we may notice here a copy on Fo. 48a (p. 182) of the Bishop's letters patent, dated from Poissy on the day before Palm Sunday, 1287, by which he remits to the Mayor and Peers of Pontoise 9,000 out of 10,000 pounds Paris in which they were bound to him in the presence of Margaret, Queen of France, as a penalty for certain losses and injuries formerly inflicted by them on him and his men. It is a matter of wonder what kind of offences could have justified the imposition of such an enormous mulct.[3] The Bishop

[1] The Manor of Eastington, as the name is now spelt, must have lain just south of Ninebarrow down between Corfe and Swanage. Chaldecote is probably Challow hill; the other names still survive, Langetone being Langton-Matravers. C. E. Robinson, *A Royal Warren*, 1882, pp. 130 sqq. I learn from the Rev. R. G. Bartelot that the old name of the Manor is preserved in 'Eastington farm'.

[2] Sheriff of Hants, 1290, Fo. 189b.

[3] In the Parliament of 1289-90 the famous justiciar Ralph de Hengham was accused of false judgement and false imprisonment, convicted, dismissed from office, and sent to the Tower, but he was released on payment of a fine which contemporary chroniclers represent as of the huge amount of £8,000. *D.N.B.* xxv. 410.

seems to have gone to the Continent at the end of April or beginning of May, 1285,[1] proceeding through France to Italy, and it was apparently on the outward journey that the offences in question were committed, unless on his progress through France to England immediately after his consecration in 1282.

Some remarks upon Canon Capes's biographical sketch may follow here. Prebendary Hingeston-Randolph in his edition of the *Register of Walter Bronescombe, Bishop of Exeter* (1257–80), p. 230, says that in this Register he finds Pontissara's name also spelt Pontisara, Ponteseia, Ponteysera, Pontissera, Ponteise. The spelling Pontizara is almost confined in the Winchester Register to David de Pontizara, the Bishop's Chaplain, the Rector of Bishopstoke, who was no doubt a kinsman. Our bishop received collation of the Archdeaconry of Exeter, Dec. 22, 1274, being in minor orders at the time, and, accordingly, on the following Feb. 25 the Bishop granted him his licence—'ut gratam Domino exhibeatis servitutem, et acceptabile fiat justicie vestre sacrificium coram Illo, vestris devotis precibus inclinati, ut a quocunque Catholico [Episcopo], statutis in Ecclesia Dei temporibus, ad Ordinem Sacerdocii licite promoveri valeatis'. He had been ordained Deacon by the Bishop at Paignton, Dec. 15, 1274.[2] He received collation to the Rectory of Tawstock, Oct. 19, 1275—patrons, the Prior and Convent of Barnstaple.[3] He was appointed jointly with Sir Ralph de Hengham by Bishop Bronescombe in Nov. 1278 with proctorial powers in all cases between the Bishop and the Earl of Cornwall.[4]

Pontissara appears to have gone to Rome early in 1277 as proctor for Bishop Bronescombe on an appeal moved or threatened against the Bishop by the Abbot and Convent of Forde. A year later a similar 'Procuratorium' was issued in favour of Pontissara by the same Bishop.[5] It seems likely that Pontissara, when settled in Italy, was fully employed there. As professor of Civil Law at Modena, he would find full scope for his high abilities, and his success, probably, as Bishop Bronescombe's proctor recommended him to Archbishop Peckham in January 1285 as his agent in conveying his felicitations and excuses to the College of Cardinals when he found himself unable personally to visit the Holy See.[6] His efforts in giving effect to this commission must have brought him into close communication with the College of Cardinals. His letters[7] announcing to those in high position at home his selection

[1] Fo. 77a, pp. 314, 315.
[2] *Bronescombe Reg.*, ed. Hingeston-Randolph, p. 137.
[3] Ib., p. 183.
[4] Ib., p. 254. See further, p. 269.
[5] Ib., p. 89.
[6] Fo. 75b, pp. 309, 310.
[7] Fos. 90b, 91a.

for the Bishopric prove that he was a courtier as well as a diplomatist, and the Curia probably felt that the long vacancy in the See of Winchester could not be ended better than by his immediate consecration as its new Bishop without previous reference to the King. Within six months of Peckham's proctorial appointment of Pontissara the latter was actually Bishop of Winchester. Consecrated on June 6, 1282, he wasted no time, reaching Dover on July 30, where he remained for that day. On the 31st he found Archbishop Peckham at Wingham, and stayed with him that night. On August 1 (St. Peter ad Vincula) he made his profession of obedience to the Metropolitical See in Canterbury Cathedral, and on the same night he was entertained by the Bishop of Rochester at his court. On Sunday, August 2, he was received with a solemn procession at Southwark Priory, close to his own town-residence. On Monday he reached St. Albans, on Tuesday Staunford,[1] on Wednesday Coventry, on Thursday Lichfield, on Friday Newcastle (under-Lyme), on Saturday Chester, and on Sunday he presented the Apostolic letters to the King at Rhuddlan, that being the eve of St. Laurence. On St. Laurence's Day he remained at court, and next day, August 11, having taken the oath of allegiance he received back from the King the temporalities of the See, returning that day to Chester where he delivered the writs for restitution of the temporalities to their Guardians, William de Sancto Claro and William de Hamelton.[2] The Register tells us nothing about Pontissara's enthronization, but in the Register of Bishop Godfrey Giffard of Worcester is a letter to John, Bishop of Winchester, excusing himself from attending this ceremony, on account of the presence of the King, and of Giffard's kinsmen and friends going to and returning from parts of Wales. This letter is dated Sept. 21, 1282.[3] The Bishop found considerable difficulty in getting the estates into his own hands, the fact of the vacancy having extended for nearly two years and a half being the cause of considerable delays after the Custodians had given notice of the Royal writs to the tenants. In an undated mandate from the King, apparently issued at the beginning of November, when Bishop Burnell of Bath and Wells writes to them in a similar strain, they are admonished to pay to the Bishop without further delay the issues of his Manors which had accrued since August 11.[4] A letter from the

[1] Probably Stony Stratford is meant. Stamford would be far out of the way between St. Albans and Coventry.

[2] Fos. 96a and b.

[3] J. W. Willis Bund's edition, p. 157.

[4] Fos. 98a and b.

Custodians is preserved requiring the bailiff and reeve of Wargrave to give up their account written on three separate rolls, completed up to August 19, with the actual condition of the Manor in lands ploughed, fallow, and manured. This is dated September 7.

The King appears to have received Pontissara graciously. He restored the large temporalities immediately, and took steps that the restoration should have prompt effect. At the same time he must naturally have resented the selection of a man, however good he might be, and his consecration to so important and wealthy a See, without any reference to himself. Archbishop Peckham was most anxious to influence the King in Pontissara's favour. On July 31, 1282, the day after he reached England, he wrote as follows in French, of which this translation is appended:[1]

Sir, we request you, for the sake of God and of his sweet Mother, that you will receive into favour and love our dear friend the Bishop of Winchester, who to our knowledge is a good man, wise and loyal, and has good will to serve you as his dear lord, and of this we are certain. And know, Sir, that we beg this of you, because we think that this will be for your honour, and we pray our Lord Jesus Christ that he will give you to do in this and all other things what most pleases Him.

Peckham in the May following, when the scandal about Crondall had come to a head, used very plain language to the King. On May 13, 1283, he wrote:

Besides this, Sir, because James de Espaigne is under age, and not legitimate, as is said, and can have no right in holy Church, and because a resignation of a church made on condition turns to Simony, we pray you for the honour of God and yourself, that concerning the church of Crundale you will not suffer anything to be done in your name contrary to the laws of holy Church, for that you cannot suffer without tarnishing the honour of Christendom and yourself, and these things we tell you in the loyalty which we have sworn to you.

In the next letter of May 23:

We are sorely astonished at the severities which, as we have heard, you have commanded against the Bishop of Winchester, which surpass the good deeds of our ancestors, and arise, as they say, from one thing, which touches us, the church of Crundale, which was given, according to the franchise of St. Thomas, to one of our chaplains. In which church great disorder has been done and great despite to God. . . . For which thing, sire, we supplicate your Majesty that for the mercy of God you will suffer that in these

[1] Archbishop Peckham's *Letters*, ed. C. Trice Martin, i. 392m and 392x.

things mercy and truth may preserve the King and turn your heart, and that you will have pity on our dear brother the Bishop of Winchester, and on his bishopric, and on our chaplain the parson of Crundale, according to God and reason.

Pontissara's selection of his intimate friend and chaplain, Peter de Guldeford, to the Rectory of Crondall, just vacant by the resignation of James de Hispania, a relative of Queen Eleanor, whose place the King desired for her Spanish physician, evidently set a spark to his wrath, which blazed forth fiercely for a time. Pontissara was compelled to buy all the corn of the Bishopric grown during the year last past for 4,280 marks, and to give security for the payment of half this amount at Midsummer and the balance at Michaelmas, 1283. In the following December was issued a series of writs in which the Bishop was required to show cause why he should not hand over to the King the patronage of the Priory of St. Swithun, to the Abbot of Dureford 160 acres of land at Eastmeon, to the King the Manor of Swainston in the Isle of Wight, to William de Makeney four messuages, forty acres of land, and twenty-eight acres of meadow in Britchewell, into which property his predecessor Peter des Roches had intruded.[1] Further, in the following May he was ordered to give up to the King the advowson of the Hospital of St. John the Baptist, Portsmouth, the advowson of the Church of Meonstoke, and the Manor of Meon, to repay to the King his debt of £461 3*s.* 5*d.* and any further debts which he had incurred.[2] The prospect must have looked very black for the Bishop on May 11, when the last of this long series was dated. But the very next entry addressed by the King to his beloved and faithful Ralph de Hengham and his associates, justices of the Pleas, on June 2, suspends the execution of these writs for a month, and there is a significant postscript—'And take care that by occasion of any mandate of ours formerly addressed to you, you do not molest or injure the Bishop in any way, but so far as you can with justice be favourable and social to him.'

The three following entries order the justices to prorogue the writs down to the Octave of St. Hilary, and then they seem to have been dropped. What was the cause of this sudden change? A letter to the Bishop from Archbishop Peckham dated May 23, 1283, is printed on pp. 264–5 below. It is in reply to one written by the Bishop which has not been preserved, but its tenor is clear enough. Pontissara was in deep anxiety about the King's displeasure. What could he do to avert it? Trust in God, was the

[1] Fos. 100a and b. [2] Fo. 101b.

reply, but when a king is wrathful a wise man will appease him. The Patriarch Jacob first prayed earnestly and then sent a present to Esau. The angry brother flew to his arms, though when he had started to meet his brother he had intended to kill him. Pontissara took some time to think over this advice, but the recrudescence of more serious trouble in the following May determined him to make an offer to the King of the valuable Manor of Swainston which he had claimed as his right. With this object he visited the King at Carnarvon and thence on June 5, 1284, he instructed his bailiff to hand over the Manor to the King's bailiff, on the understanding that the King's further claims against him would not be pressed.[1] On Fo. 195a we read that an agreement was made between King and Bishop at this time, by which for the fine of £2,000 and for the quitclaim which the Bishop made to the King of the Manor of Swainston, the Bishop retained the advowson of Calbourne, Brighstone, and Binstead with the Manor of Meon, &c. There is no evidence of any further friction between the King and Bishop after this concordat made within two years of the latter's consecration. It should be noted further that the chief claims now made by the King had been suggested also against the last Bishop, Nicholas of Ely. His exceptions to King Edward's claim to the advowson of St. Swithun's and his appeal to the Pope on the same claim are copied into this Register, Fos. 187b, 188a. In the reply sent to Bishop Nicholas by the Prior and Convent of St. Swithun on Fo. 188b mention is made of some Episcopal manor to be appropriated to the King, concerning which the writers prefer not to hazard any opinion.

The dispute about St. Julian's Hospital, Southampton, called the Domus Dei, came on in 1290, when the Burgesses of that town impleaded the Bishop, claiming the advowson as their right. This claim they withdrew, but another writ was issued, on the ground that Robert le Avener made complaint that the Bishop, without any reference to the King, had removed him from the office of Custos of this Hospital to which he had been collated by the King's mother, Eleanor. There seems no doubt that the Queen had exceeded her powers, probably through the connivance of the then Bishop, and the Justices found for Pontissara, but after many applications the King still refused to endorse their decision.[2] We owe one good thing to this controversy, namely a complete list of the Instruments relating to the foundation and augmenta-

[1] Fo. 69b, p. 282.

[2] Fos. 189a–193a.

tion of the Hospital. Whether the King's obstinacy in this case arose out of respect to his mother's memory or from some other cause, it is a marked exception to his usual habit of accepting the legal decisions of his Justiciars as final. It does not seem to have been at all due to any personal feeling against Pontissara. There is good evidence that the King set a very high value on his Continental services, and was in frequent communication with him.

The Bishop writes as follows from Mérignac near Bordeaux in October 1287:

For the letters of your royal highness which frequently arrive asking for assurance as to my welfare I return most devoted thanks. Certainly the labours which I bear daily for the furthering of your affairs are by no means burdensome, but rather they give me pleasure, and would that I knew how to work better and harder for your honour. With powers increasing day by day by God's gift we are ready to undergo still more at your good pleasure and command.[1]

King Edward's character has been sifted and tested so thoroughly that we cannot expect that such fresh points as will emerge from a study of this Register, and the records of his actions herein contained, can add anything appreciable to what is already well known, but those who care to study the vivid sketches displayed in these records will have a life-like picture of certain character-traits in one of our greatest monarchs. His early dealings with the Bishop remind one of Horace's description of his own character:

Irasci celerem, tamen ut placabilis essem.[2]

It will not be amiss here, considering what width of illustration his remarks receive from these pages, to reprint a short passage from the late Bishop Stubbs's *Chronicles of the Reigns of Edward I and Edward II*:[3]

To the student of the reign of Edward I, every difficulty and embarrassment under which the King laboured serves to enhance the greatness of the man who with such drawbacks on his activity could do so much. There are, of course, emergencies and contingencies which help to draw out the strong points of the character of a ruler; such are the exigencies of national defence, the necessities of political reconciliation, the reconstruction of shattered institutions. But Edward's difficulties were of a much more trying, penetrating, and homely character. He was throughout his reign deeply in debt, and, in every section of his government

[1] Fo. 81b, p. 333. [2] Epist. i. 20. 25.
[3] *Historical Introductions to the Rolls Series*, ed. A. Hassall, p. 488.

hampered by opposition from the leading prelates of his time. Personally he was very economical and truly devout. He inherited from his father a poverty which his own obligations, incurred during the Crusade, increased into a lifelong burden ; and he inherited from his father certain ecclesiastical traditions[1] which he found it indeed more easy to break through than it was to pay his debts, but which in their results and in combination with his debts, have a perceptible influence on the colour of his reign, his popularity whilst he lived, and the reputation which he left behind him. Setting aside his treatment of the Scots, which may, of course, be read in two ways, all the events of the reign which fall short of the ideal events of such a king's reign are attributable to these two causes separately or conjointly. From the very day of his accession Edward was financially in the hands of the Lombard bankers ; hence arose, no doubt, the difficulty which he had in managing the city of London ; hence came also the financial mischief which followed the banishment of the Jews : and hence an accumulation of popular discontent, which showed itself in the King's lifetime, by opposition to his mercantile policy, and, after his death, supplied one of the most efficient means for the overthrow of his son. But more than this : Edward's pecuniary exigencies forced him to the invention or development of a great system of customs duties, in the collection of which he had to employ foreign agents, and to an amount of pecuniary dealings with the See of Rome which imperilled his independence as a king, and brought him into collision with the independent ecclesiastical instincts of his people.

Of the two great Archbishops of his reign, Peckham, who succeeded Kilwardby in Feb. 1279, came but little into personal collision with the King. He was on terms of close personal friendship with Pontissara, and one has the impression of a Prelate who with considerable haughtiness and strong independence of character combined a personal attractiveness which must have made him beloved by those who had his confidence. Witness the terms of the letter written on the occasion of his death by the Convent of Canterbury to our Bishop.[2]

Although soon after Winchelsey's accession in 1294 Pontissara wrote him a cordial letter of welcome,[3] the kind tone seems to have met no response. The new Archbishop's opposition to the King on all points where the Pope's interests were involved was systematic and sustained. Edward finally repaid all this opposition with interest, but this was after Pontissara's death. The only actual friction between Winchelsey and Pontissara of which we

[1] A sum of alms and offerings paid in the twenty-eighth year of Edw. I amounting to £1166 14*s.* 6*d.* is included in *Liber Quotidianus Contrarotulatoris Garderobae* (Londini 1787), pp. 16-47.

[2] Fo. 86a, p. 347.

[3] Fo. 50a, p. 190.

are informed was when the former claimed the right of patronage over the Hospital of St. Thomas, Southwark. This, however, seems to have been a misunderstanding, and the claim was successfully resisted by the Bishop.[1]

Before passing on to a general review of the contents of his Register, it only remains to estimate the Bishop's character and powers of administration. He was certainly gifted with those abilities which make for a strong ruler. He had resisted the temptation of joining either the Monastic Orders or the Friars, whether Franciscans or Dominicans, and it seems doubtful whether he advanced beyond Minor Orders till quite middle life. To judge by what Bronescombe's Register says, he had made his reputation as a Professor of Law before he applied for Ordination to qualify him for the Archidiaconate. Supposing him to have been thirty-five at this date, he would have been sixty-five at the time of his death. He had certainly laid a good foundation for his Episcopal work before he came under Martin IV's eye as well qualified for this difficult post, and he certainly justified the Papal choice.

He was an excellent man of business, managing the vast estates of the Bishopric through the Constables (*Seneschalli*), Stewards, Bailiffs, and Reeves (*Prepositi*) who were placed over the Castles and Manors. The Castles were at Wolvesey, Winchester, Farnham, and Taunton, Somerset. Among the Manors was Southwark, the Bishop's London residence, in later times one of the finest mansions of South London. Portions of its walls are still to be seen built into the huge warehouses near the Borough Market, but these fragments must be mostly of a later date than the thirteenth century. Another Surrey Manor was Esher, another Camberwell.

In Hants the principal Manors were Fareham, Bitterne, Highclere, Mardon, Meon, Bishop's Waltham, Bishop's Sutton; in the Isle of Wight Swainston, in Wiltshire Downton, in Oxfordshire Witney, in Berkshire Brightwell. From these Castles and Manors the Bishop dates most of his letters and official documents.

Most of the incidents of manorial tenure are illustrated in the Register. A new bailiff is formally introduced to a manor in these or similar terms:

John [&c.] to all his tenants and others of his Manor of Clere health [&c.]. Behold we send to you Robert de la Bere, bearer of these presents whom we have appointed bailiff of our

[1] Fos. 51b, 52b, pp. 196, 200.

manor aforesaid, commanding you that to the same Robert as our bailiff you be in all things attentive and obedient, until we order you otherwise. In testimony whereof our seal is attached [&c.].[1]

There are occasional instances of the manumission of serfs, as the following:

Be it clear to all by these presents that we John [&c.] have manumitted Nicholas, son of Peter Fichet of Farnham, our bondman with all his chattels and his whole issue for ever to Master Nicholas de Hellestone our clerk Rector of the Church of Worthy Mortimer, of our Diocese for his service spent on us and on our Church, so that the said Nicholas and his whole issue be free from henceforth and discharged from the orders of ourselves and our successors for ever [&c. date].[2]

Longer forms of manumission are given in the case of William Gatewy of Torschagh in 1299,[3] and of Richard Gatewy of the same in 1303.[4]

The Bishop was tenacious of his rights, and on occasion was prepared to defend them with much vigour. Like his royal master he resisted all encroachments on forest, chase, warren, or park. He was severe on religious houses which were slack in offering benefices to his clerks, according to the prevailing custom. Himself an excellent man of business, he kept his own accounts and the country's, and insisted on the religious houses keeping theirs, but excused the Priory of St. Swithun from exhibiting theirs for his perusal. The Bishop's dealings with the Religious Houses of the Diocese were frequent and extensive. Foremost naturally comes the Priory of St. Swithun, Winchester, of which in common with his predecessors he claimed to be the Abbot, and to have the inherent right of coercive jurisdiction. This whole question is argued out in great detail between Fos. 182b and 188b of the Register. On the Bishop's side great stress is laid on the feudal services due as of right from the Prior and Convent to the Bishop, and upon the habit for a long time undisputed that the Bishop should nominate the Prior and the several Obedientiaries. On the other hand the Priory claimed that the Royal grants of Saxon kings had been made not to the Bishops but to the Convent, and asserted that the Bishops had gradually usurped manorial and forestry rights with the consent of the Kings since the Conquest. King Edward I tried to put a stop to these disputes in the days of Bishop Nicholas of Ely by claiming the patronage of the Priory for

[1] Fo. 153b. [2] Fo. 154a. [3] Fo. 140a. [4] Fo. 39b, p. 154.

himself as king, and among the pleas which Pontissara was obliged to face soon after his entrance as Bishop was one on this very claim. It is doubtful whether the King intended to press this claim, for which there seems to have been no proof, but it may have been a broad hint that if these Churchmen could not settle their own disputes amicably the strong arm of the law would assert itself compulsorily.

Pontissara, though he does not seem to have had any previous official dealings with the Diocese of Winchester, could not have been ignorant of the notorious differences between his predecessor Bishop Nicholas and the Priory,[1] and he must have been moved to compassion by the earnest appeal made to him, undated but evidently penned immediately after his appointment[2] by his Chapter:

The condition of our Church, wretched and in every direction pitiable, weighed down by the slavery of debts, reverend Father, we believe is not unknown to you, nay rather that you have very often thought it over. Wherefore humbly prostrating ourselves together and severally before the feet of your clemency we implore your Holiness, venerated by us very humbly and with all the affection possible, that to our petition which we send to your Lordship enclosed with these presents you will deign so favourably to incline the ears of your goodness, that by the kind hearing thereof, with the support of your patronage, we may look forward to the due improvement of our condition and of our Church aforesaid. And this we ask of your Holiness the more trustfully as that thereby your Lordship may win worthily even now praise, honour, and glory, and may be promoted hereafter to the reward of eternal blessedness.

To this rather abject supplication the Bishop makes a dignified but kind reply:

John [&c.] to his beloved sons in Christ . . . Prior and Chapter of Winchester health, [&c]. Because in this present week we propose, God willing, to come to our Church of Winchester, we will have a personal conversation with you about the things on which you wrote to us and other matters. And would that we may be able to do what is pleasing to God and also what may result in gain and good for ourselves and you. Farewell in the Lord.

We are not told what was the effect of this colloquy between the Bishop and his Chapter, but at the beginning of 1283 Adam of Farnham, the Prior, begged to be relieved of his office, and we find the Bishop empowering Paganus (Payn) de Lyskeret, whom he had

[1] See this Bishop's Life in *D. N. B.* xvii. 344-6. Fo. 60a, p. 240.

summoned from the Diocese of Exeter[1] and made his Treasurer, to appoint a new Prior on receiving the formal resignation of Brother Adam, for which, however, no compulsion was to be used. The date of two proctorial letters to this effect was January 21. Nothing was done at the time, and on February 13 he grants a fresh commission to the same Paganus and Philip his Official conjointly to receive the spontaneous cession of Brother Adam and the Prior's ring, and to appoint one from the bosom of the College as Prior, whenever it happens that the cession or decease of brother Adam may take place, their present powers not to be valid beyond Easter. For the probable results of this action the reader is referred to the note at the foot of p. 285. It seems clear that the choice of the Bishop's commissaries fell upon brother William de Basing, for on July 12, 1284, we find him proposing as Prior with the consent of the Convent that all professions of monks should be granted for the future to the Bishop and his successors, unless Archbishop Peckham at the King's instance should decide that the right of profession should be granted to the Convent and their successors.

Reading between the lines here one may suppose that the Convent had come to a satisfactory understanding with the Bishop himself, but were still doubtful whether the King might be disposed to assert his own paramount rights over the Bishop's as patron. If Edward had been hesitating on this point, he gave up any claim, real or supposed, when the Bishop had sealed the peace between them by surrendering Swainston Manor. To outline all that the Register contains about St. Swithun's would take up space out of proportion to the interest of the subject, but it is worth noticing that in 1299 the Convent undertook to recite a mass daily for each of the two Bishops Nicholas of Ely and John de Pontissara as conspicuous benefactors to their monastery, for the latter during his life and for the repose of his soul after his decease. This obligation including anniversaries they make absolutely binding on themselves with heavy penalties for neglect.[2]

The Bishop's relations with the other great Winchester Monastery of Newminster or Hyde were not quite so pleasant. He approached the Abbot in his difficulty about Crondall shortly after his arrival in England with the view to obtaining if possible a benefice in their gift either vacant, or soon to be vacated, but without success. This was in February 1283.[3] While the Bishop was absent in France in 1287, it happened that the Rectory of North

[1] See *Bronescombe's Register*, ed. Hingeston-Randolph, p. 203.
[2] Fo. 19a, pp. 83, 84. [3] Fo. 61b, p. 246.

Stoneham, in the Patronage of Hyde Abbey, fell vacant, and that the Convent bestowed it on one Gilbert de Chalfhunte, who had previously been removed by Archbishop Peckham from a post of trust which he had held at Romsey Abbey, who had been mixed up in the Secular Courts with cases of trial for bloodshed, who had himself been imprisoned, was involved in serious scandals, and was notoriously unfitted to undertake a spiritual charge. This appointment having reached the Bishop's ears, he writes to the Prior (not to the Abbot) and Convent,[1] expresses great surprise at their choice, which he is unable to accept for the reasons which he assigns, and tells them that he has himself nominated a pastor who will take good care of the flock. In the next letter which is addressed to Archbishop Peckham[2] he deals more fully with this case, and says that the collation having devolved on himself he has appointed to Stoneham Ralph de Stanford, his own Chaplain and the Archbishop's friend. This happened at the beginning of November. On the following January 10 the Bishop sends an answer to a reply from the Convent which has not been preserved. Its arguments, however, are mentioned *seriatim* by the Bishop and refuted. He characterizes their letter as a mixture of silliness and folly, and says that he could not in conscience have accepted their nomination. It appears from the end of this letter that they had charged the Bishop in a Secular Court with having usurped their patronage, and had laid the damage at 100 marks. If the Bishop should lose the case he would prefer pecuniary loss to the guilt of inflicting an injury on Episcopal dignity. The Bishop's collation was upheld, and within four years the cause of all this contention, Gilbert de Chalfhunte, was admitted to the Prebend of Itchen and the Rectory of Sanderstead, Surrey.[3] We must presume that he had in some way purged his past offences. The Abbot of Hyde at this time was Roger or Robert de Sopham, who was succeeded in 1292 by the Sacrist, Symon de Caningges or Keningas.[4] On his death in 1304 the monks elected Geoffrey de Feringges, whose election was confirmed by the Bishop within six weeks of his own decease.[5] An allusion to the past history of this Monastery occurs on Fo. 109b, where an agreement made in 1114 between Bishop William de Ralegh and the Abbot is recited.

The only mention of Beaulieu Abbey, a Cistercian house, is in a letter *circa* 1286 from Archbishop Peckham to the Bishop, complaining that Brother Thomas, formerly Prior of Christ Church.

[1] Fo. 48a, p. 183. [2] Fos. 48b–49a, pp. 184–6. [3] Fos. 11b. 12a, pp. 51, 54.
[4] Fo. 86a, p. 348. [5] Fo. 46a, pp. 178, 179.

Canterbury, having entered Beaulieu without intending to make profession in that order, was being detained in the Monastery against his will. Would the Bishop facilitate his departure ?[1]

Nearly adjoining the Priory of Southwark was that of St. Saviour's, Bermondsey—a Cluniac house, and therefore exempt from Episcopal supervision. Apropos of this exemption which had come under controversy in the days of Bishop Nicholas of Ely there are two copies in this Register of a composition made between this Bishop and the Priory, very slightly varying, one dated in the month of May, 1276, on Fo. 155a, the other in the month of October in the same year, on Fo. 109b. The Bishop claimed that his predecessors in past times had been in peaceable possession of an annual procuration from the Convent. They asserted that by reason of Papal privileges granted to their order they were under no obligation to any such payment. Finally an agreement was reached on these terms. The Bishop granted for himself and his successors that at his first entrance into the Episcopal office each Bishop should have an honourable procession, and receive from the Prior and Convent for procuration five marks at his house in Southwark, and then at each successive Michaelmas two and a half marks. No further Episcopal claims were to be allowed by the Convent or claimed by the Bishops.

The Manor of Bermondsey, which was the original endowment of this Monastery, was liable to occasional inundations of the Thames, which very seriously impoverished the community. It is likely that a Papal indult for the appropriation of a benefice to a Monastery which had recently suffered from inundation, the names for some reason being suppressed, was in favour of Bermondsey. The Bishop ratifies this on April 1, 1292.[2] In 1300 a grievous flood had turned the formerly prosperous condition of their Monastery into one of extreme distress, threatening absolute ruin, and the Bishop accordingly assigns to them the Rectorial tithes of Chelsham, Surrey, with its Chapel of which they were already patrons.[3] Camberwell Vicarage was in the gift of this Priory. In May 1301 we find the Bishop collating Roger de Hereford or Hertford to it, on the ground that for this turn it had fallen into his hands, the patrons having presented an unsuitable man, and being themselves at the time under sentence of excommunication. This presentation was not to be prejudicial to the rights of the Convent when properly exercised in the future.[4] In

[1] Fo. 78a, p. 318. [2] Fo. 85b, pp. 344-6. [3] Fo. 22b, p. 96. [4] Fo. 27b, p. 107.

the following September the Bishop revokes this collation, the Convent having urged that it would be to their prejudice, but re-admits the same nominee on their presentation.[1]

The important Augustinian Priory of Merton ranked as a royal foundation, having received a charter from King Henry I in 1121. Beyond the record of appointments to benefices in their presentation, such as Clapham, Earl's Worthy, Holy Trinity, Guildford, and a request made by the Bishop to Archbishop Peckham that he will include in his Whitsuntide Ordination, 1286, certain Canons of this house presented by their Prior, there is only one topic calling for attention. The Convent, in common with many other religious houses, had been greatly perplexed in 1301 when on the one hand the King threatened them with the loss of their temporal goods should they refuse to pay the subsidy which he demanded, on the other they fell *ipso facto* under the sentence of excommunication fulminated by Pope Boniface VIII, if they helped the King. As the King's armed men were ready to seize the goods required, the Prior Edmund bowed to present necessity and after an interval supplicated his Holiness for a relaxation of the sentence which they had incurred. Letters were accordingly addressed to the Bishop by the Pope's penitentiary, asking him to absolve them on condition that they would perform the penance enjoined and be obedient to the Apostolic See in its future commands.[2]

The Cistercian Abbey of Waverley, near Farnham, second to none in the Diocese as to beauty of situation and the dignity of its circumstances, had been under the special favour of Bishop Nicholas, who in 1278 had dedicated their new church where his body was interred, his heart being deposited in his Cathedral.[3] Pontissara writes to the Abbot and Convent on November 14, 1284, proposing 'to enter their Church', and see them, receiving their customary procuration. There had been a lawsuit of long standing between Peter de Sancto Mario, Archdeacon of Surrey, plaintiff, and the Abbey and Convent, defendants, on the question of tithes at Farnham and Frensham. This case had dragged on for many years, and was at last, on the part of the Convent in April 1295, submitted to the friendly arbitration of the Bishop, a copy of the privileges relied on by the Cistercian body, granted by the Popes Honorius III and Alexander IV, being submitted for the Bishop's guidance and

[1] Fo. 30a, pp. 116, 117.
[2] Fo. 27b, pp. 106, 107. See also Heale's *Merton Priory*, pp. 188 and lvi.
[3] *D. N. B.*, xvii. 345, 346.

copied into the Register. The Bishop's sentence is not given in the Register.[1] Philip, Abbot of Waverley, was made one of his proctors by the Bishop when he went to the Continent in October 1286.[2]

The Abbey of Chertsey (Benedictine) had become involved in very heavy debt. About 1282 the Abbot obtained the Bishop's leave to study abroad for a year.[3] During his absence the Prior and Convent give the Bishop leave to confer any single vacant benefice of theirs within the Diocese on a suitable person for one turn.[4] Shortly after the Bishop quitclaims them from the obligation thus undertaken.[5] In June 1286, through the Dean of Guildford and complying with an Apostolical mandate, he desires the Abbot to receive into the community John de Ulnis, clerk.[6]

The Priory of Newark (*de Novo loco*, Augustinian), near Guildford, is one of which an Episcopal Visitation is recorded. It took place on November 11, 1301, and afterwards the Bishop sent them some injunctions. First, that silence should be better observed, so that a few words uttered in a low voice should not exceed the limit of signs which they did not use. Those offending to receive punishment from the Prior in proportion to their offence.

The Canons and lay brethren to pay strict obedience to the Prior. Those rebellious and contumacious to be severely punished.

The Prior to sit among the brethren in the cloister more frequently to hear confessions and to give instruction.

No Canon or lay brother to keep private property, but to hand over everything to the Prior, under penalty of excommunication. When the Obedientiaries have given in their annual accounts, if there remain any balance it must be surrendered to the common use, not kept by themselves.

The secrets of the Chapter and its regular transactions are not to be revealed to any lay or other person.

For the future no liveries or corrodies[7] to be sold or pensions granted without the Bishop's special licence.

No brother to have leave to go outside the bounds of the house except for a just and reasonable cause, and then with companions and in mantles, and no one to exceed the leave granted by his superior. When a charge or accusation is made in Chapter no

[1] Fo. 137. [2] Fo. 81b, p. 332. [3] Fo. 65a, p. 262.
[4] Fo. 66b, p. 265. [5] Fo. 67a, p. 270. [6] Fo. 79, p. 324.
[7] i. e. money or allowance granted by a monastery out of the common fund in return for cash payments made by applicants with or without the 'founder's' request.

hindrance is to be offered to the exercise of due discipline on the offender by the Prior or his deputy. Those who break this rule are to be most severely punished on a diet of bread and water for two or three days, that others may fear to offend in the like way. The Bishop directs the Prior and Convent to appoint a new official, one of the more discreet brethren, to be called exterior Cellarer. He is to assist the interior Cellarer, and by way of distinction is to be called Seneschal (steward). He is to have special charge of the outside property and of the manors. The two Cellarers and another discreet monk are to be associated so as to receive and dispose of the rents and obventions of the whole establishments under the Prior's direction. They are bound once a quarter, after the passing of the accounts in the presence of the Prior and the graver portion of the community in Chapter, to report on their conduct of the business and on the condition of the House, that what affects all may be known and approved by all.[1]

Without their advice the Prior is to decide nothing on Temporals which may be burdensome or anyway prejudicial to the House, but in Spirituals he is to be quite independent. 'Also, that the blessing of peace and tranquillity may for the future be cherished among you more than wont, we forbid under pain of greater excommunication that anyone among you stir up division, sow discord, or slander his brother with abusive and contumelious words or provoke him to wrath, quarrelling or discord, but let all your works be done in charity according to the Apostle's teaching, that each of you may be supported by another, as is right.'

The Bishop further orders, with the consent of the Prior and the whole Chapter, that the Chamberlain of the Convent shall receive each year from the rents and issues of the manor of Tollebury ten pounds sterling for the clothing and necessities of the Canons and other necessaries of the chamber.

Further, under pain of canonical distraint, it is ordered that books handed and lent to any one outside the house shall be called in as soon as possible, and that for the future no book shall be lent outside the house, unless under a good check, and under the oath of the recipient that he will return it at the time appointed, so that once a year all the books together should be shown to the brethren, and be seen by them according to the custom observed in other monasteries. And, because it is of little use to make statutes unless they be observed, all and each of the above are to be observed in

[1] This maxim, traced back to Justinian, was greatly cherished by the Bishop.

virtue of holy obedience and tender canonical distraint. And, since human memory is faulty, the said statutes are to be solemnly recited in Chapter before all the brethren month by month. Power reserved by the Bishop to amend, to add, or to withdraw, as often as it may seem expedient.[1]

This Monastery had been endowed with a pension of twelve marks payable by the Rector of Wield, Hants, under the assignment of two former Bishops. He is to be compelled to pay this sum by ecclesiastical censure, if he should be found remiss.[2]

Of the Augustinian Priory of St. Mary, Southwark, the Church of which was afterwards known as St. Saviour's, now Southwark Cathedral, we do not hear much. It was closely attached to the Episcopal mansion and manor of Southwark, which the Bishops of Winchester occupied as their London house till the time of the Civil Wars, when it was seized by the Parliamentary authorities, dismantled, and partly demolished.[3]

The Priory had fallen vacant in 1283, and in a letter to the Sub-prior and Convent the Bishop states that to preserve his right of patronage, and also for their own protection, he is taking its custody into his own hands, the management of the House being placed temporarily in the hands of his bailiff. At the same time he gives them leave to proceed to the election of one of their own brethren as their new Prior.[4] The result of this election is not given in the Register, but an election did take place, for in October 1284 he writes to the Prior and Convent to postpone for a few days the Visitation which he had announced.[5] The next year the Bishop rates this Convent severely because they have so far failed to keep the promise which they had made, to present one of his clerks to a benefice in their patronage, when a vacancy should occur. 'If indeed those whom we have hitherto visited with our special grace and favour, as degenerate sons have brought on themselves the pricks of our indignation by their demerits, the bowels of our fatherhood will be greatly moved.'[6]

They must soon have made peace with the Bishop, for in October 1286, his official having arranged, with the Bishop's concurrence, a sufficiently endowed Vicarage for Betchworth, Surrey, the Rectorial tithes of which were held by this Prior and

[1] Fos. 30b, 31a, pp. 119-21.
[2] Fo. 61a, p. 245.
[3] Evidences among the Winchester manorial records in the custody of the Ecclesiastical Commissioners.
[4] Fo. 68a, p. 275.
[5] Fos. 72a and b, pp. 295, 296.
[6] Fo. 76b, p. 313.

Convent, the Bishop immediately ratifies the ordinance.[1] Another benefice in their gift was Barrow, Surrey.[2]

Archbishop Peckham, having included this Priory in his Metropolitical Visitation, issues some ordinances to them on May 21, 1284, and at the same time removes Brother Hugh de Chaucumbe from the office of Cellarer, and Stephen from that of Chamberlain and Sacristan. He also forbids the offices of Almoner and Infirmarian to be held together

The Benedictine Priory of Christ Church (Twynham) had bestowed, as we have seen above, a valuable Manor in the Isle of Purbeck on the Bishop and his mother. In 1286 the Priory fell vacant, and the Monks having obtained the permission of their Patron, the Countess of Albemarle, Lady of the Island, elected as their new Prior Richard Mauri, the Sub-prior. This election was submitted to the Bishop for his approval or the reverse by the elect himself—an unusual course. On May 15, the Bishop addresses the Precentor and Convent, and relating the facts continues: 'Because the elect himself, putting his trust rather in favour than on right, has submitted himself purely and absolutely to our ordinance or grace in the business of the said election, we who have held the person of the elect not only recently but for a long time past as highly commendable both in his character and knowledge and circumspect in things temporal and spiritual, have set him over you and your Church as Prior.' In another letter he requests the Countess most affectionately to restore the temporalities which had been in her custody during the vacancy without difficulty. (She was a lady of strong will, and high-handed in her proceedings with the Church.)[3] Institution is committed to the Archdeacon of Winchester on the same date.[4] Mauri having died in 1302, and the choice of the Convent having fallen on Brother William Quintyn, the Bishop confirms his election, and reports to the King, who as successor to the Countess was now patron.[5] This election seems to have taken its usual course; the intervention of the Bishop was claimed as of right rather than on the ground of favour.

The Abbey of Titchfield near Fareham had been founded for Premonstratensian Canons by Bishop Peter des Roches in 1231. On August 31, 1283, the Bishop issues letters patent, stating that he has inspected the bull of Pope Martin IV, dated the previous May 21, in which he granted to the Canons the right of nominating to the Bishop Priests of their own body to serve as Vicars their

[1] Fo. 5b, pp. 26, 27; Fo. 36a, p. 139. [2] Fo. 45a, p. 176.
[3] Fos. 78b, 79a, pp. 322, 323. [4] Fo. 4b, p. 23. [5] Fo. 34a, pp. 134, 135

Churches of Titchfield and Dummer in the place of Secular Priests. As the Parish Church was then vacant he accepted Brother Henry Spersolte, a Canon of the House presented to him by the Convent,[1] and admitted him to serve the Church of Titchfield and its Chapels, freely committing to him the charge of the whole Parish, saving Episcopal and Archidiaconal rights.[2]

Writing from Bishop's Sutton on March 22, 1299, to the Abbot and Convent of Titchfield, Pontissara reminds them that by ancient custom they and their predecessors had received and suitably entertained the Bishops of Winchester on their return home from the Roman Court. He proposed therefore to spend mid-Lent Sunday with them, and wished to be assured of their welcome on his arrival.[3]

At Mottisfont near Romsey was a small Priory of Augustinian Canons, which seems to have laboured under the disadvantages usual in little communities. In an undated letter, apparently of 1286, the Bishop peremptorily forbids the Prior and others responsible for administration under penalty of excommunication to grant any livery or corrody without first consulting him. He had forbidden this on a former Visitation, and if when he next visits them, he finds that they have transgressed this mandate, they will incur not only the above-named penalty, but will be otherwise severely punished.[4] In 1294, through the resignation of Brother Henry de Winton the Priory becoming vacant, eleven of the brethren (this was the number for which the house was founded),[5] having obtained permission of the King, representing Matilda de Cadurcis, a minor, proceeded to make an election 'by compromise' and chose one of their number Thomas de Berton.[6] This election received the Bishop's sanction.

In 1300 the Priory fell vacant again, and on that occasion the Bishop *proprio motu* appointed Brother William Kay as Prior.[7] This name should be added to the short list given in Caley's Dugdale. Though this Monastery was doomed to suppression twice in Henry VII's reign it somehow escaped, and was valued at the dissolution at £124 3*s*. 6*d*.[8]

Of the Augustinian Priory of Reigate there is very little notice. In November 1299, the Bishop sends to them Brother John of Salesburi, a Canon of Southwick, to live with them under their rule and to receive fuller instruction. To cover their expenses of

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[1] He had been admitted a Canon of the House the same day. See Fo. 1b, p. 8.
[2] Fo. 67b, pp. 272, 273. [3] Fo. 66a, p. 267. [4] Fo. 78a, pp. 318, 319.
[5] Dugdale ed. Caley. [6] Fos. 92b, 93a, pp. 366-71. [7] Fo. 22a, p. 94.
[8] Dugdale.

maintenance the Southwick Priory will allow them six marks *per ann.* as long as this arrangement lasts.[1]

The Canons settled at Southwick, a Parish near Fareham, had been removed to that place from Portchester in the twelfth century. A new Prior, Robert de Henton, was elected in 1292. The Bishop accepts his election, but threatens that any sentences which he may launch against those who dispute his authority, the Bishop himself will enforce to condign satisfaction.[2] This is a hint that there was a party in the Monastery opposed to the election. Their patronage included St. Thomas the Martyr, Portsmouth, Portchester, Wymering, and Shalden. The Bishop decided a question between this Convent and the Vicar of Amport on certain customary payments made by the former to the latter.[3] Though it does not concern the Priory, a curious case of assault at Southwick may be mentioned here. One S. de Suwyk, a clerk, was charged before the Bishop with having laid violent hands on Simon, the parish priest of Southwick in 1286. Such an assault could strictly be condoned only by the personal application of the culprit at Rome, but the Bishop, considering that the attack was the result of a sudden impulse, not from malice, and further that the man was feeble, aged, and poor, gave him absolution, after salutary penance.[4]

The Augustinian Priory of St. Denys, Southampton, comes under notice through the cession of Brother Henry the Prior in 1294. Through weakness arising from old age and ill health he tendered his resignation, which the Bishop accepted.[5] Brother Richard de Chaucombe was elected in his place. The Bishop approved, the King gave his assent, and a mandate for induction was sent to the Archdeacon of Winchester.[6] Earlier in the same year the Bishop had granted to this Priory the privilege of serving by a secular priest the parish Church of Shirley appropriated to them. Their notorious poverty was the reason alleged for this special favour.[7]

At Merewell, one of the Bishop's manors, was a Chantry served by Chaplains. In March 1290 William le Noreys is inducted into its corporal possession.[8] In May 1301, on the resignation of William de Bedewinde, William de Essingwolde is appointed.[9] The Bishop's Treasurer is directed to supply necessaries for the support of these Chaplains.

Selborne Priory was another Augustinian Foundation of Bishop Peter des Roches. In 1300 the Bishop issues his mandate

[1] Fo. 153b.
[2] Fo. 11a, p. 50.
[3] Fo. 153b.
[4] Fo. 77b, p. 317.
[5] Fo. 14a, p. 64.
[6] Fo. 14b, p. 65.
[7] Fo. 13b, p. 60.
[8] Fo. 9a, p. 40.
[9] Fo. 23a, p. 98.

for the induction of William de Basing as Prior there.[1] In 1284 the Rector of Eastrop was charged by the Prior for detaining tithes at Basingstoke which were then due. They were to be put in sequestration till the rights of the case were clear.[2]

On St. Gregory's day, 1285, certain persons attacked a cart and horses drawing victuals belonging to the Bishop near Selborne, making themselves thereby liable to the sentence of excommunication. The neighbouring Deans are ordered to pronounce this sentence, unless competent satisfaction be made before Easter.[3] The Canons of Selborne having complained to the Bishop of their poverty, which made it impossible for them to have sufficient maintenance, or to support the burdens incumbent on them, he having already appropriated to them the Rectorial tithes of Great Worldham, in August 1302 added the Vicarial also, allowing the Church to be served by one of the Canons, saving Episcopal and Archidiaconal rights.[4]

The Monasteries for Nuns in the Diocese of Winchester were fewer than those for Monks. A letter of the Bishop, undated but apparently written just before his first arrival in England as Bishop, to the Subprioress and Convent of St. Mary, Winchester, gives consent to their election of an Abbess, and hopes they will be guided to a right choice. He will impart his benediction to their elect whenever he visits them.[5]

In the January following his Consecration, the Bishop thought it right to complain, that notwithstanding the laudable custom of monasteries presenting their first vacant benefice after the entrance of a new Bishop to one of his clerks, they had promoted a nominee of their own. This serious error must be rectified as they valued his future favour.[6]

In April 1283 the Bishop appointed Brother John de Sibbesdon of St. Swithun's Priory to hear the Confessions of the Nuns of St. Mary's, in the place of Brother John de Leckford, whose health had failed. He was to go to them when requested, not the reverse.[7] For the later history of this Abbey and its brief re-establishment after the general dissolution, see Milner's *Winchester*, ii. 222.

The Abbess and Convent of Wherwell at any rate did not fall into this mistake, for in May 1285 they write to the Bishop offering the next vacant benefice in their gift for one of his clerks, if indigenous, saving their right to present such clerk.[8] This was

[1] Fo. 22a, p. 94.
[2] Fo. 71a, p. 290.
[3] Fo. 76b, p. 312.
[4] Fos. 36b, 37a, p. 141.
[5] Fo. 48a, p. 182.
[6] Fo. 60b, p. 243.
[7] Fo. 62b, p. 251.
[8] Fo. 77b, p. 315.

a Benedictine Nunnery near Andover. The prebends or portions founded in the Abbey Church out of the revenues of the Convent, and originally intended as endowments for chaplains to serve its altars were in the gift of the Abbey.[1] After the Bishop's Visitation in 1302, he brings to their notice certain *corrigenda*. Greater care is needed in the management of their temporal affairs. Servants who are suspected and useless should be removed. The accounts should be rendered and the conditions of the house declared to the Convent every year. The younger ladies should be reproved by the elder with moderation, neither too harshly nor too lightly. Secular sisters and others who answer the Religious badly and saucily must be well punished. When a lady on receiving the veil distributes a pittance to the ladies and servants, no secular person is to receive more than a Religious, and this under pain of excommunication. A custom had grown up in the Monastery that, when a lady professed to religion first begins to read in the pulpit, a certain quantity of money is exacted from her as a pittance. This is not to be permitted for the future. Let these faults be so corrected that no further complaints reach our ears.[2]

In 1283 the Bishop had asked the Abbess and Convent to receive into their community a daughter of Sir Adam le Despenser, Knight, at the request of Margaret, Countess of Cornwall. Ladies of this rank certainly required protection from malicious and scurrilous tongues.[3] Later there seems to have been serious grounds of complaint in this Abbey. In an undated paragraph, but following another of January 1300, is the following 'inhibition to the nuns of Wherwell':

> We inhibit under pain of excommunication that any nun or sister leave the precincts of the Monastery until we order otherwise; also that anyone be received as a nun or sister until fuller enquiry be made on the resources (*facultatibus*) of the Monastery. Also we order the Abbess under the aforesaid penalty to remove all secular women, and to receive none for the future to keep residence in the Monastery. Also she may not allow any secular clerk or layman to enter the cloister to speak with the nuns.[4]

These ladies were the patrons of the Prebendal Church of Middleton (now Longparish), the presentation to which gave rise to such lengthened controversy.[5]

The Benedictine Abbey of Romsey was a royal foundation

[1] Fo. 9a, p. 41. [2] Fo. 32a, p. 125. [3] Fo. 62b, p. 252.
[4] Fo. 140a. [5] Fos. 217a, 223a, 225b–226b.

and richly endowed. It was included in the same Episcopal Visitation as Wherwell in 1302. The Bishop had a good many complaints. The ladies had been admonished in the previous Visitation to keep their accounts better, which they had entirely failed to do. Now this order is repeated under pain of excommunication. The Convent is to rise earlier, and to take part in mattins and the other hours, so that high mass may be celebrated before 9 o'clock. Under pain of suspension the Chaplains are forbidden to celebrate after this hour. In the receiving and distribution of rents due to the Convent, the Prioress is to have associated with her two of the more influential and discreet ladies whose advice is to be followed. The due and accustomed pittances are to be distributed among the ladies without diminution, especially some that had been withdrawn, namely, sixpence due to each lady on the feast of St. Martin and sixpence due on blood-letting. The doors of the cloister and dormitory are to be better guarded and closed. The common seal of the Convent was to be placed under the custody of three at least of the more discreet ladies, and documents which needed sealing were to be read publicly before the whole Convent in a language which all could understand; the signing was to be in full Chapter, and then the seal to be restored to its guardians. The servants and attendants of the Abbey were guilty of bad behaviour. They were useless, superfluous, quarrelsome, incontinent, pert to the ladies, and answering them rudely at table. They were to be discharged within the month. One of the worst, John Charke, might be retained on condition of his thoroughly reforming himself. Good customs and courtesies hitherto observed among the ladies are to be still maintained. Under the highest penalties no nun is to accept hospitality or pass the night in the town of Romsey. No such permission is to be granted by the Abbess, who under pain of greater excommunication is forbidden to grant pensions or sell corrodies, or alienate the goods of the Monastery, movable or immovable, particularly nine acres of land with a meadow lately acquired. These injunctions are to be read in Chapter, at least once a month, until they are fully carried out.[1]

A few years before this Visitation the Bishop had a serious ground of complaint against the Abbey. On Maundy Thursday, 1286, he takes the unusual course of writing a letter in French wishing the ladies such health as they have deserved. Some of their people, notably one called Drinkwater, have entered his park

[1] Fos. 32a and b, pp. 126, 127.

and chace of Marden, destroying his animals and taking his deer. But for the presence of his own men, the mischief would have been worse. He warns them severely against any repetition of such misconduct. As the general penalty for attacks on Church property was excommunication, the aiders and abettors in this case, Drinkwater's mates, got off lightly.[1]

As in the case of Wherwell, the Bishop introduces a new sister to Romsey Abbey, Juliana de Spina. The date is not given, but the letter is among those of 1282.[2] In 1293 the Bishop reminds the Convent that they have promised to present John de Romeseye, one of his clerks, to their next vacant benefice.[3]

The Cistercian Priory of Hartley-Wintney, near Odiham, lost its Prioress Cecilia Banastre by cession in October 1294, the Bishop informing the nuns that he has accepted her resignation.[4] The Register does not record who was appointed in her place, but in May 1301 the Bishop confirms the election of Alice de Dummere.[5] In August of the same year the Bishop writes to tell them that he intends to visit them shortly, and warns them strictly to set their house in order as to temporal and spiritual matters, and to make no permanent appointment of steward, bailiffs, or guardians, except only those persons who for a year past have had the administration of their property. Any other persons recently appointed are to be at once removed.[6]

The question having arisen whether the Convent of Wintney held of the King *in capite*, and whether its patronage rested with him, the point was decided in the negative by the Bishop of Bath and Wells, the King's Treasurer, in April 1295.[7]

Passing from Monasteries to Hospitals we find that in Trinity Term, 1290, and in subsequent terms before the Justices of the King's Bench, the Bishop, by his Attorneys, was pursuing a plea against Brother William de Henle, Prior of the Hospital of St. John of Jerusalem in England, on the advowson of the Hospital of St. Cross, Winchester.[8] The Bishop gained this suit. On the death of Mag. Peter de Sancto Mario, Master of St. Cross and Archdeacon of Surrey in 1296, the Bishop collated his Steward, Mag. William de Wenling, to the Mastership.[9]

At St. Thomas's Hospital, Southwark, an election took place among the brethren of a master in 1295, the brother chosen being

[1] Fo. 78a, p. 319.
[2] Fo. 60a, p. 240.
[3] Fo. 73b, p. 300.
[4] Fo. 14b, p. 67.
[5] Fo. 23a, p. 98.
[6] Fos. 28b, 29a, p. 112.
[7] Fo. 130a.
[8] Fos. 200a and b. See Milner's *Winchester*, 3rd ed., ii. 180.
[9] Fo. 18b, p. 80.

Richard de Hulmo, senior. He presented himself before the Bishop at Fareham Manor with the proctor of the Hospital, Richard de Hulmo, junior, asking him to confirm the election. This the Bishop, after private consultation with his clerks, declined to do, on the ground among other weighty reasons that from time immemorial the Bishop, as patron of the Hospital, had himself nominated a master at each vacancy. Thereupon the elect in his own name, and the proctor in his own and the brethren's names, submitted themselves to the Bishop's final decision, and after some deliberation he appointed Richard de Hulmo, senior, as Master. A public instrument, dated June 25, was drawn up stating the facts of the case.[1] Ten days later Archbishop Winchelsey, claiming himself to be patron of the Hospital, but allowing Pontissara's confirmation of the election as Diocesan, applied to him for the release of the temporalities without any delay, which would be harmful to the Hospital and derogatory to his own right.[2] The resignation of a former Master, September 19, 1283, is recorded,[3] but we are not told who was his successor nor how he was elected. From a case reported towards the end of the Register, it would seem that Archbishop Winchelsey had good ground for his claim to the patronage of this Hospital. On December 16, 1277, Brother Robert (Kilwardby), Archbishop of Canterbury, writes to the brethren to this effect. Your hospital or the custody of the same, having lately become vacant through the resignation of Brother Thomas de Lechlade, you have humbly asked of us, as though of your patron, having during the vacancy full administration of the temporals of the house, as by lawful inquisition we have learnt, to give you free leave of election. And behold, by these presents we grant what you ask.[4] This was certainly a sufficient precedent for the brethren to act upon in 1295, although Pontissara disallowed it.

There were troubles about patronage at the Domus Dei or St. Julian's Hospital, Southampton. In January 1286, the Bishop having entrusted the Wardenship to John le Flemang, who had been in the foreign service of Bishop Nicholas of Ely, gave his mandate to the Precentor of St. Mary's Church there and to the Dean of Southampton to induct him into corporal possession of the House, and to defend him in its possession.[5] John soon retired from the post, for on July 11 of the same year the Bishop appoints Roger de Molton or Multon.[6] In the interval, on April 15, the

[1] Fo. 52b, pp. 200, 201. [2] Fo. 51b, p. 196. [3] Fo. 2a, p. 12.
[4] Fo. 188b. [5] Fo. 4a, p. 20. [6] Fo. 5a, p. 24.

Bishop writes to Mag. Nicholas de Bokelond, who had been the last Bishop's official, complaining that in those days ecclesiastical rights were being constantly attacked, and that though his predecessors had always without question nominated the Wardens of the Domus Dei, the burgesses of Southampton now claimed the appointment as their right. The case was being tried in London at Eastertide, and he begged Nicholas, who had once held the Hospital by the collation of his predecessors, to give evidence in his favour. He carried the suit in its first stage, as Molton's appointment proves.[1] A further obstacle, however, arose through a fit of royal obstinacy. The whole proceedings are reported in that section of the Register which contains the pleas promoted or sustained by the Bishop, beginning on Fo. 189a. There we find that the suit of the burgesses was withdrawn, and that the Justices' decision was in the Bishop's favour. Further proceedings came about in this way. Robert le Avener had lately complained to the King and his Council that the Bishop of Winchester, by his own authority and without royal mandate, had ejected him from the Wardenship of this Hospital which he said he had held on the collation of the King's mother, Eleanor, the Queen of Henry III. The Bishop maintained his right to provide a suitable warden for the Hospital, and the King directed two justices, Gilbert de Thorenton and John de Metingham, to go to Southampton and inquire into the whole matter. This writ is dated May 23, 1290. Then follows a long list of instruments produced by the Sheriff, giving the complete titles of the Hospital's property, charters, stock, utensils, furniture, and ornaments. The legal processes which followed were long and intricate, but it was established that Bishop Peter des Roches and other predecessors of Pontissara had made frequent appointments. The Bishop therefore made application term by term for the restitution to himself of the advowson, but in November 1293 this had not been granted.[2] Incidentally this litigation was of some advantage, as it involves a more complete list of the possessions of the Hospital than that given by Dugdale. The Hospital seems to have continued under royal patronage, for Edward III in 1344 bestowed it on Queen's College, Oxford, then newly founded by his Queen Philippa. Dugdale gives no list of its Wardens.[3]

There was a house of lepers dedicated to St. Mary Magdalene at Southampton, to the Wardenship of which, at the instance of the burgesses, the Bishop appointed the Rector of St. Cross, Southampton, in 1285.

[1] Fo. 78a, p. 320. [2] Fo. 193. [3] *Monasticon* (ed. Caley), vi. 673–5.

Two devout Priests in the Isle of Wight, the Rectors of Shalfleet and Godshill, had recently founded an Oratory at Barton, in the Parish of Whippingham, and had furnished a body of Statutes, which after some modification were accepted and ratified by the Bishop. They are elaborate, but chiefly noteworthy as having apparently supplied hints to the Bishop for St. Elizabeth's College Statutes.[1]

Akin to this last is an Ordinance for settling questions between the founder of the Chapel of Hoo and the Rector of Meonstoke, in whose parish the Chapel was situated. The parties having submitted themselves absolutely to the Bishop, he confirms the very sensible compromise made by Adam de Hales, guardian of the Spirituals of the Diocese during the late vacancy. In these cases the rights of the Mother Church were jealously respected. The parishioners of Hoo were bound once a year on the feast of the Assumption to attend the Mother Church to hear divine service and make their oblations.[2]

The foundation of the Chapel close to Wolvesey Castle, dedicated to the honour of St. Elizabeth of Hungary, was intended, we may suppose, by Pontissara as the crowning act of his Episcopate. What attracted him specially to St. Elizabeth must be matter of conjecture. Perhaps during one or other of his visits to the Continent, her life, which was current in several forms shortly after her canonization, may have fallen into his hands.[3] Elizabeth, daughter of King Andrew II of Hungary, had been betrothed in her infancy to Ludwig, eldest son of Hermann, landgrave of Thuringia, and they grew up as brother and sister. They were married when he was twenty and she fifteen. Ludwig, who had joined the ill-fated crusade of 1227, died at Otranto, and with his death began the series of pathetic trials and sufferings heroically borne which ended with Elizabeth's premature death in 1231 when only twenty-four years old. She was canonized by Pope Gregory IX on Whit-Sunday, 1235. This may probably have been about the date of Pontissara's birth. Whatever may have been the cause of the Bishop's choice of patron, he certainly selected one of the most attractive personalities of the Middle Ages. In the consecration of his two lesser altars he chose to honour as to the first SS. Stephen and Laurence, as to the second St. Edmund (King and Martyr) and St. Thomas of Canterbury.

[1] Fos. 82a–85a, pp. 335–43. [2] Fos. 64a and b, pp. 258–60.

[3] Baring Gould, *Lives of the Saints*, xv. 415, enumerates ten biographies mostly of the thirteenth century.

The character of Pontissara's foundation[1] was of the type of a Collegiate Church rather than of a Monastery. There were to be seven Chaplains in full orders, with six clerks, three of them deacons, three subdeacons, and six little clerks (boys who had received first tonsure) of ages between ten and eighteen, whose duties were both to sing in the Chapel and to wait on the Chaplains. The establishment was to be entirely devotional, not educational. It, like many other similar foundations, may be considered as an intermediate step between Collegiate establishments under secular clergy, and the public school system inaugurated half a century later almost on the same spot by Bishop William of Wykeham.

Pontissara's great object in this foundation seems to have been to raise the tone of Divine Service to a higher level of reverence and devotion than was usual in those days. The specified Celebrations and day and night hours were to be sung or said with reverence and deliberation, slight pauses so as to prevent antiphonal gabbling or overlapping of verses being directed.

The Provost, whose office was perpetual, should be selected by the Bishop for the time being from the seven Chaplains. He should have charge of both sacred and secular affairs, and by himself or by deputy should keep and publish an annual account. He was to receive six marks per annum, each Chaplain forty shillings, and each clerk twenty shillings. In 1289 the Bishop, as already stated, had confirmed the Statutes of two Isle of Wight Rectors, which they had drawn up some years before for the Oratory of Holy Trinity, Barton, in the parish of Whippingham.[2] To this confirmation he had appended certain fresh regulations, and the influence of the whole code upon that of his own establishment is noteworthy. To the support of St. Elizabeth's Chapel, the Bishop appropriated the Rectorial tithes of Hursley, upon the death or cession of the then Rector, with the latter's full consent.[3] Further endowments by himself and others are specified in the version of the Statutes printed in Caley's Dugdale.

Passing from the regular to the secular clergy, it must be allowed that during this Episcopate their condition was far from satisfactory. Rectors were seldom bound to residence. Vicars, especially where the Rectorial tithes were impropriated to Monasteries, often had hardly a 'living wage'. The clergy were very heavily taxed, and the methods of taxation were often arbitrary and unfair. Particulars are given of almost intolerable hardships in

[1] See Fos. 32b–33b, pp. 128–33.

[2] Fos. 82a–85a, pp. 335–43.

[3] Fo. 34b, pp. 136–8.

two long processes which, though undated, must have been drawn up a little before 1280.[1] The two great stumbling-blocks to the efficient administration of parishes were pluralities and Papal provision of foreigners to English benefices. Gregory X's efforts to check the former abuse in the Council of Lyons certainly brought it under public notice as a crying evil. There are frequent references to the provisions of the Council in the Register, but Papal indults could and did nullify these, and Diocesan Bishops could dispense with their operation under some conditions. However, for some years after the Council, and under such strict disciplinarians as Archbishop Peckham, flagrant instances of plurality could not be ignored, and in Episcopal Visitations cases were dealt with on their merits. As to Papal indults the frequent intrusion of foreigners, especially Italians, into the more valuable English benefices was a great evil. They were admitted by proxy and seldom resided, and in many cases did not even come to England. The duties were carried out, or neglected, by deputy, and money which should have been spent at home was carried abroad. There must needs have been much soreness at these abuses, but there is little trace of formal complaints. When the Bishops and clergy did complain, it was usually of the growing encroachments of the civil courts over the hitherto recognized jurisdiction of the ecclesiastical, especially in testamentary matters and the punishment of criminous clerks. This is the chief burden of the petition of the Prelates of England to the King for the renewal of the liberty of the Church of England.[2] It begins abruptly: 'Let bailiffs and others be prevented, when they are making distraints, from entering the houses and possessions of ecclesiastical persons, as it has been allowed by the King, lest thereby they incur the sentence of excommunication.'

In 1284 the Bishop commissioned the Dean of Guildford to procure the names of all clerks, of whatever status or order, who had been sentenced or imprisoned within the Diocese by any secular judges or officers.[3] In the case of a clerk of the Diocese who had been charged with homicide in 1286, and committed to the Bishop's prison, the official is instructed, at the earnest request of the accused, to allow compurgation by the established rules.[4] In 1286 the Bishop addresses the Sheriff of London. One Peter de Beding, who at the Bishop's request had been taken up and imprisoned at Newgate, the King's prison, being under excommunication, but now desiring to return to the bosom of the Church, is to

[1] Fos. 90a–92a, pp. 360–6.
[2] Fo. 208b–210b.
[3] Fo. 69a, p. 279.
[4] Fo. 117a.

be handed over to certain persons named by the Bishop, so as to appear before him personally. There was no clashing in this case between Church and State jurisdiction.[1] The Bishop was always strenuous in maintaining ecclesiastical rights against secular aggression, but he seems to have allowed his judgement to be sometimes swayed by partiality when pressure was brought to bear by members of the Roman Curia, who were his personal friends. His abilities had commended him to Cardinal Benedict Gaetani, and to the two Colonna Cardinals, and when the former ascended the chair of St. Peter, on the resignation of Celestine V, he soon sent for his old friend, considering no doubt that no English Bishop could inform him better about English feeling and politics, or further his future plans better, if willing. As marked proofs of his esteem, Boniface VIII exempted him from obedience to the See of Canterbury so long as he continued Bishop of Winchester, and constituted him judge of cases sent back for investigation after appeal to Rome. Several of such cases he was obliged to depute to other persons. Freedom from Winchelsey's interference as Metropolitan must have been welcome, considering how very unlike the two men were. A single case, a very complicated one, will be a sufficient illustration of the difficulties which encompassed ecclesiastical preferments with which the Court of Rome concerned itself. The Prebendal Church of Middleton, near Whitchurch, now called Longparish,[2] had been held by one Mag. Berard de Neapolis, a notary of the Apostolic See, who had probably never resided there and who at any rate died in Italy. When a beneficed ecclesiastic happened to die in or near Rome, the custom had grown up in or about the time of Clement IV (1265–8) that the Pope should fill the vacancy; but this death occurred during the long interregnum, and the Bishop of Winchester under these circumstances naturally elected to secure a fresh Rector, and persuaded the patrons, the Abbess and Convent of Wherwell, to bestow it upon his official, Philip de Bartone, who thereupon entered into peaceful possession of the same. However, on the accession of Pope Celestine V, through the action of Cardinals Peter and James de Colonna, a bull was procured conferring this benefice, as though still vacant, on a young Italian of noble birth, Bartholomew, son of Francis de Sancto Angelo. A proctor was sent over from

[1] Fo. 117b.

[2] These prebends were sinecures, and were among the wealthiest benefices in England. Another was Leighton Manor, dio. Lincoln, on which see Fos. 23a–24b, pp. 97, 99–104.

Rome with full powers to enforce this claim, ejecting any intrusive holder of the benefice. Philip, however, relying on his appointment as perfectly valid, refused to give way and appealed to the Court of Canterbury, his appeal being strongly supported by the Bishop. The Papal proctor was met by an armed force, and was unable to carry out the mandate. Meanwhile Pontissara himself was invited to Rome, and prepared at once to obey the summons. On his arrival the two Colonna Cardinals sought an interview, represented that Berard had not resigned Middleton at the time of his death, as was supposed in England, and that the Pope's claim to nominate his successor could not be disputed, moreover that Boniface was determined to give force to the bull of his predecessor, Celestine. Pontissara seems himself to have been attracted by their nominee, Bartholomew, and the letter which he thereupon wrote to Philip advises him to yield up the benefice, reminding him that he is otherwise liberally endowed, and that obstinacy in the retention of Middleton might lead to the loss of other emoluments to which he had undoubted right.[1] This is the merest outline of a very lengthy affair, but it is a typical case.

It will not be necessary here to enlarge upon Pontissara's *Synodal Statutes*, important as they are, because the editor's opinion on their authenticity has already been given in the introductory note to the English version on p. 207. It is extremely likely that they were compiled in part by the Bishop's clerks or officials, and that they were the outcome of Synodical discussions. 'Qui facit per alium facit per se' applied certainly to Episcopal actions in the Middle Ages. At any rate the body of directions and ordinances here drawn up must have been carefully perused by the Bishop, and went forth to the Diocese with the stamp of his full approval. There are a few curious points worthy of remark, e. g. the reaction which had made the Vigils of Easter and Whitsunday, specially set apart in the early Church for the Solemnities of Holy Baptism and Confirmation,[2] not only unpopular but generally avoided. A reason, however, for this reaction may have been that the parents and sponsors were bound to attend 'scrutinies' once a week through Lent, which must have been a serious inconvenience, if still insisted on. This rule being relaxed Confirmation would no doubt be postponed to a more convenient time, when a Bishop happened to be in the neighbourhood, and hence the penalties for neglect to which parents become liable—a day's fast on bread and water, if the children exceeded three years of age before Confirmation. While

[1] Fos. 217a-223a ; 225b-226a.

[2] Bingham, *Antiquities*, xi. 6, 7.

Confirmation though Episcopally administered was considered as the completion of Baptism, it naturally finds no place in Episcopal Registers except as mentioned here.

The section on the Life and Conduct of the Clergy simply requires that they shall have a sufficient tonsure. Those who affected secular ways sometimes allowed the hair to cover that part of the crown which should have been shaved.[1] Certificates of first tonsure must be rare, but on Fo. 40b, p. 158, the Bishop certifies that as he was passing through Southampton, in 1292, among other boys presented to him for the *corona benedicta*,[2] as it was called, was a young Gascon, Gaillard de Chenval, who had been brought up there from infancy. He refers for this fact to his Register for Ordinations.

The Statutes aimed at the promotion of greater reverence for holy places. Churches and Churchyards had been used as markets, tents had been pitched there, wrestlings, dances, and sports had been held in consecrated places. All this must cease.

Archdeacons' Chapters needed regulation, and Archdeacons and their officials were inclined to encroach on functions which were properly Episcopal. This was no new complaint, for the first two processes in the Register limit the jurisdiction claimed by the Archdeacon of Surrey in 1247 and 1254. Pontissara now warns them not to interfere with Matrimonial or other greater causes; they were not to be excessive in fines and amercements, attendance at their Chapters was not to be compulsory, should this involve the neglect of Parochial duties. Those who attended should not be detained long. Litigation is to be discouraged; and if suits can be compounded, facilities must be given for such composition. As the pastoral office is usurped by many ignorant and illiterate persons, Archdeacons and their officials are to inquire about the educational fitness of Rectors and Vicars. Those suspended for crimes should be restored only with the Bishop's knowledge. Certain customary payments to the Archdeacons which were practically extortions are for the future forbidden. Offences for which excommunication was *ipso facto* incurred by the Council of Oxford were to be published in every Church thrice a year.

The Bishop was clearly not remiss in carrying out ecclesiastical discipline where it was needed. For instance, William de la Sale, Rector of Lasham, a Parish in the gift of the Domus Dei at Portsmouth, was cited in 1302 to show cause why he should not be deprived of his benefice because he had not been promoted to

[1] See Register of Bishop Robert Rede of Chichester (Sussex Record Soc. viii. 51).

[2] See Ducange, *Glossary*, 'Benedictio Coronae'.

the Priesthood within the time defined by the Canon. William's defence was that he had been ordained as Subdeacon by the Bishop himself to the title of this Church, but that, though he had diligently sought for opportunities to complete his Orders, he had failed to find such. The retention of his benefice was accordingly decreed. There was another point against this cleric. He was holding the Rectory of Strathfield-Turgiss, as well as Lasham, each having the cure of souls. His defence was that neither benefice was sufficient to live on and to carry out the charges duly. He humbly and devoutly prayed the Bishop to deal kindly with him. He was allowed to keep them both.[1] In another case, that of Walter de Cryk, who had held the Rectory of Laverstoke for four years without proceeding to Priest's Orders, the Bishop took steps to remove him from the charge, the Abbey of Hyde as patrons having presented another incumbent.[2] There are several instances of youths being instituted to Rectories as acolytes with leave of absence for a specified term of years to study at Universities, Oxford, or some other place in England, Paris, or Orleans or elsewhere on the Continent. Walter de Coleshull, as the new Rector of Stratfieldsaye, has such licence on the understanding that within a year of his institution he is ordained Subdeacon and at the close of seven years Deacon and Priest.[3]

Investitures are recorded by the cap[4] and by the ring of the Bishop.[5]

Induction is seldom mentioned in the Register unless a separate mandate for it was needed, for instance the Bishop certifies that he has instituted William de Umfreyvile as Prebendary of Wherwell and has caused him to be inducted by the Archdeacon of Winchester, and in the next process he gives a mandate to the Archdeacon of Surrey for the induction of the new Rector of Blechingley.[6] The Archdeacon or his official had the inherent right of induction to all benefices within his Archdeaconry.

In 1283 the Archdeacon of Surrey, in the persons of his official and two apparitors, was grievously insulted. Certain 'sons of iniquity' laid violent hands at Carshalton on Peter de Ewell, John and Thomas, Clerks, up to bloodshed, threw Peter into the water (presumably the pond, the chief ornament of that village) and almost drowned him. The perpetrators of this outrage, which happened on the first Saturday in Lent, with their aiders and

[1] Fos. 38a and b, pp. 148, 149.
[2] Fos. 86b–87a, pp. 348–50.
[3] Fos. 41b, 42a, pp. 163–6.
[4] Fo. 19b, p. 85.
[5] Fo. 45b, p. 176.
[6] Fo. 12b, p. 58.

abettors, were to be pronounced solemnly excommunicate in the churches of the neighbourhood each Sunday and holy-day.[1]

Sequestrations of vacant livings were jealously guarded, and persons violating them were liable to excommunication. The case of Brighstone in the Island is curious in 1284, because the principal offender was the former Rector, Ymbert de Yenna. The King having intervened, the sentence was removed.[2] Tithes at Eastrop were sequestrated by the Bishop's order the same year at the instance of Selborne Priory, who complained that the Rector was unjustly detaining them.[3] At Winchfield, in 1286, the Bishop allowed the relaxation of a sequestration, so far as it concerned the crop of oats on the Manor of Dogmersfield, which was held by the Bishop of Bath and Wells.[4]

The Bishop at his consecration wisely resolved to furnish his cellars in England with good claret, which he ordered from one William Bideau, merchant of Bordeaux, but, finding himself unable to pay ready money for it, a bond was drawn for repayment with sufficiently stringent clauses, after the manner of that age, providing against every probable or possible evasion, as though they had taken a lesson from Horace's usurer:

> adde Cicutae
> nodosi tabulas centum; mille adde catenas:
> effugiet tamen haec sceleratus vincula Proteus.[5]

The amount due was £37. 10*s*.[6]

In 1299 the Bishop borrowed from the Prior and Convent of St. Swithun's a well-glossed Bible in two volumes which had been bequeathed to them by Bishop Nicholas of Ely, and had been previously lent by his executors to Archbishop Peckham.[7] The Bishop acknowledges the loan of these precious volumes by letters patent, binding himself faithfully to restore them without deceit, and, if this had not been done in his lifetime, his executors were placed under the strongest possible penalties to hand them back to their rightful owners.[8]

On July 26, 1294, the King's order for a scrutiny upon the treasures of the wealthy men of England was carried out at Wolvesey Castle by John de Drokenesford, Clerk of the King's Wardrobe.[9] There were several bags containing money for specified

[1] Fo. 62a, p. 249.
[2] Fos. 69a and b, pp. 280, 281.
[3] Fo. 71a, p. 290.
[4] Fo. 78b, p. 321.
[5] Hor. *Sat.* II. iii. 69.
[6] Fo. 62b, p. 252.
[7] Baigent, *Crondall Records*, i. 408.
[8] Fo. 193a.
[9] Afterwards Bishop of Bath and Wells.

purposes, amounting to about £66. In the same chest were seven silver cups with feet without covers. Also a cup silver-gilt with a cover larger than the others, also seventeen ' pieces of books ' on different sciences. In a coffer in the Bishop's treasury was £29 of his own money as estimated by weight. Also in another coffer two flagons of white silver and three silver cups with covers, two of them gilt. In a third coffer were contained the Bishop's charters and muniments. Then follow particulars of arms and armour, without which no Episcopal household was complete. In a chest kept in the Church of the Franciscans were eighteen silver cups with feet and covers, partly gilt, partly plain, with other treasures, including the figure of a man in silver, carrying on his back a salt-cellar, and three small silver flagons for water, seven silver basins and eighteen spoons, a pastoral staff of silver and the Bishop's will.[1]

The above inventory is of goods and treasures kept at Wolvesey. We have no means of knowing what was stored at Southwark, Farnham, Taunton, Witney, and other manors where the Bishop frequently resided. Towards the end of his life his wealth must have been very considerable, for he was before all else a noted financier, and there is evidence that he lent or was prepared to lend sums which in those days were large. There is an undated draft obligatory form on a page headed 1289, in which the Prior and Convent of St. Swithun give proctorial powers to two of their number to contract with the Bishop for a loan of £1,000 or more, pledging their golden cross, a chalice, thuribles, a mitre, rings, and other things of value not in common use. As this capitular act is copied into the Register it seems probable that the loan was actually made.[2] Nothing is said as to the rate of interest. There is a form of obligation on Fo. 153 in which an Abbot and Convent unnamed acknowledge that they have received from John Bishop of Winchester 150 marks, which are to be repaid to him or his attorney or proctor or sure messenger . . . in the greater Church (Cathedral) of St. Swithun, Winchester, on Easter Day one year after date of receipt in sterling or in other money which shall then be current in England without any deceit or delay. The usual clauses protecting the lender follow.

The Bishop at one time had lent £100 to his brother of London. On the plea that he was put to very heavy charges for the defence of the realm he asked for the return of this loan at very short notice.[3]

Early in 1294 there was considerable fear of an invasion from

[1] Fos. 126a and b. [2] Fo. 82a, pp. 333-5. [3] Fo. 207a.

France. The Bishop was personally engaged in the defence of the coast and had his head-quarters at Fareham. He writes to Archbishop Winchelsey saying that at the King's command he is carrying out his duty of maritime protection with horses, arms, and a retinue at greater expense than would otherwise be expedient.[1] In September 1295 the Sheriff of Hants was ordered by the King to remove from the coast districts Norman and other alien monks, as their remaining in those parts might result in grave peril to the realm. In their places were to be substituted, where possible, English Religious of the same Order.[2] Further instructions as to checking the export of wool from the kingdom and the victualling of the fleet assembling at Winchelsea are given to the Sheriff, and Adam Gourdon, associated with others, is charged with raising 1,000 soldiers in the counties of Dorset and Wilts., and mustering them at Winchelsea three or four days after All Saints, well equipped and ready to embark in the fleet which will be lying there. This last is dated at Canterbury, October 3.[3]

On October 12 the King writes to the Bishop in French, thanking him dearly for the great diligence and trouble which he has taken guarding the sea-coasts where he is. He further perceives that there is great peril to the Isle of Wight because it is insufficiently guarded, and begs him to take counsel with Adam Gourdon and Richard Daston for its better protection. Hereupon the Bishop addresses Sir Richard Daston, guardian of the Isle of Wight, asking him to be at Portsmouth the next Thursday morning for consultation with himself and Sir Adam Gourdon, only, however, if he can leave his post for a short time in safety.[4]

On November 8 a further and stricter order is given for the removal of persons suspected from the coast districts, the former order having only applied to alien Priories. Now the King and his Council order that secular persons who are aliens, whether Canons or Rectors of Churches or otherwise beneficed in any Cathedral or Collegiate Churches who are under the power of the King of France and his adherents, or of their affinity and friendship, or in any other way bound to them, within thirteen miles of the sea or of

[1] Fo. 50a, p. 190. [2] Fo. 132b. [3] Fos. 132b, 133a.

[4] Fo. 133b. For Adam de Gourdon or Gurdon see *D. N. B.* xxiii. 352. He is frequently mentioned in the Register. During the long vacancy of the Bishopric he had occupied a tenement belonging to the Bishops of Winchester at Hetheleye near Farnham, which Pontissara claimed, and the King required that it should be restored (Fo. 98a). As Guardian of the Forest of Wolmer the King commands him to allow the Bishop and his tenants at Farnham right of pasture in the forest for their plough-cattle (Fo. 99a).

navigable waters, be transferred by their Diocesans to places more remote, where they can live without any suspicion. Persons so removed are to have support from the goods of their benefices to the extent of eighteen pence per week, and for clothing and shoe-leather 40*s*. annually by the hands of the proctors, who shall be Englishmen appointed by the Diocesans. Further arrangements were made to mitigate hardship.[1]

On March 16, 1295, the King directs the Sheriff of Somerset and Dorset to make no demands from the Bishop of Winchester, who is guarding the coast in the parts of Hants with horses and arms. If any charges have been laid upon him for the purpose of defence they must be immediately withdrawn.[2]

It is a pity that we have no information from the Register about the part which Pontissara took in the educational work of Oxford. We only know that he was Chancellor of the University in 1280.[3] This implies, of course, both high ability and a certain seniority. Mr. A. Hamilton Thompson, to whose unfailing kindness in answering my questions and supplying information of high value I may take this opportunity of rendering most grateful tribute, says: 'The absence of the mention of any post but that of chancellor in connexion with Pontissara in *Oxford Honours* may be taken as indicating that nothing is recorded of his having held any professorship at Oxford.' It was in the year of his Chancellorship that, by the will of William of Durham, the students of University College were required to live together and received a body of Statutes. Possibly Pontissara may have been an early student of Merton College, whose founder, Walter de Merton, Bishop of Rochester and Chancellor of the realm, is justly honoured as the founder of the collegiate system. He obtained the royal charter in 1264.[4] Merton was from its beginnings famed for its study of the Canon and Civil Law, and its library to-day is especially rich in grand folios of Pandects, Decretals, and other aids to the study of the twin sciences. As Pontissara is said to have taught Civil Law at Modena,[5] he certainly laid the foundations of his erudition at Oxford, possibly at Merton. Civil Law, as we have sufficient proof in this Register, was gradually winning the higher place, because more money could be made by it.[6] The University of Bologna was one of the first to encourage Jurisprudence, and it attracted a crowd of students.

[1] Fo. 134a. [2] Fo. 129b. [3] Hardy's *Le Neve*, iii. 464.
[4] Maxwell Lyte, *Hist. of Oxford Univ.* 68, 72-5. [5] Wharton, *Anglia Sacra*, i. 315.
[6] Maxwell Lyte, *Hist. of Oxford Univ.* 11, 55, 56.

Pontissara's high abilities as a financier led to his appointment as the principal collector of the Tenth granted to the King 'for a crusade', the collection of which was to be extended over six years. An elaborate final account of the first three years is given in duplicate at the end of the Register.[1] The plan is to give the total collected in each Diocese, with a deduction for the expenses of collecting, adding the available total, as, 'Canterbury: The collectors answer for £2,420 1*s.* 6¾*d.*, out of which is allowed to them for their expenses £30, and so there remains clear £2,390 1*s.* 6¾*d.*' The highest total is that of Lincoln Diocese, which returns £12,087 7*s.* 8¼*d.*, an immense sum in those days. Next to that comes York, £8,254 11*s.* 11¼*d.* The gross total was £60,843 13*s.* 4*d.*, out of which was allowed to the collectors £617 6*s.* 8*d.* Particulars of the merchants and others with whom portions of the above were deposited follow, leaving in the hands of the collectors £7,893. 'This sum for the most part was in the hands of various debtors, which hitherto no ecclesiastical censure had been able to release, nor is it thought likely that it can be levied in the future; partly on account of the poverty of many Rectors and ecclesiastics who can hardly sustain life on their ecclesiastical goods in these days; partly through the death of some ecclesiastics since the tax was made, they before their death having no means to pay; partly on account of the depauperation of parishes through the common sterility of England and the prevalent murrain of cattle;[2] partly by reason of the disturbance of the whole kingdom on account of the discord between the Kings of England and France; partly through the destruction of the whole land of Wales through the war.' These are the principal reasons given for shortage in the final returns, and the marvel is that, considering all, so much was collected.

In the Papal *Regesta*[3] there is mention of a mandate dated April 1, 1300, to the Abbot of Waltham and the Dean of London as successors in the collection of the Tenth to John Bishop of Winchester and Geoffrey de Veçano, Bishop of Parma, to pay over to the firm of Spini, Florentine merchants, whatever they or their deputies have received of the Holy Land subsidy, taking duplicate vouchers and sending full accounts to the Pope. The same authority records[4] a grant to John Bishop of Winchester, in consideration of his labours and expenses in collecting the Holy Land Tenth in the provinces of Canterbury and York, of the sum of 1,340 marks out

[1] Fos. 212a–214a, 215a–216a.
[2] Fo. 212a.
[3] *Cal. Papal Letters*, ed. Bliss, i. 587.
[4] Ib. i. 591.

of the moneys collected. He and the Bishop of Lincoln having been engaged in this work for three years, and being unable on account of disturbances to go on with it, the Abbot of Waltham and the Dean of London have been put in their places, to whom the balance of what they have collected is to be paid.

As to the amount at which the Bishop assessed himself for this tax, he acknowledges that he has by him in August 1295 a thousand and two hundred marks of good and lawful sterlings for the tenth of all the goods of his bishopric for the first three years, which sum of money he promises bona fide to pay to the King according to the form of the Apostolic mandate, when he is properly requested.[1]

There was no branch of royal prerogative that was more jealously guarded at this time than the Forest rights. The *Carta de Foresta* was granted by King Canute at Winchester in 1016.[2] This short charter had been supplemented by another dating the ninth year of Henry III, 1225.[3] The gist of this was to relax the severity of the earlier penalties, and to allow the disafforesting of woods made forests in the two previous reigns. Under heavy pressure from the nobles Edward I put out what Manwood calls 'Ordinatio Forestae'.[4] But this was only in the thirty-fourth year of his reign, after Pontissara's death.

An interesting document is 'A Charter of the King on the liberty of the men of Surrey'. It is undated, but the date is probably 1279, as shown below. Its tenor is as follows: 'Edward, by the grace of God, King of England, &c., to the Archbishops [&c.]. Know ye that for the love of God and for the health of our soul and of the soul of King Henry our father and of the souls as well of our predecessors as of our successors, we have quitclaimed for ever whatever in Surrey has pertained to forest rights (*forestaria*) between Kent and the water which is called Waye and from the hill Guldedonye to the full extent of Surrey (*quantum Surreya durat*) to the South. Wherefore we will and firmly enjoin that all who have tenements within the aforesaid bounds, and also their heirs and the tenements that are there, shall be quit for ever concerning woods and assarts and regards[5] and whatever belongs to forest rights: and that all who live within the aforesaid bounds may have dogs there and bows and arrows, and that they may be allowed to hunt there and to take any kind of game, and concerning

[1] Fo. 131a.
[2] Manwood, *Treatise of Forest Laws*, Fo. 1.
[3] Ib., Fos. 6–11.
[4] Ib., Fos. 11b–12b.
[5] Official surveys by the forest officers called regarders.

their woods within the aforesaid bounds they may fell, give, and sell, and do their will.'[1]

We learn from Manwood[2] that on March 16, 1279, at Lambeth a 'perambulation' was made of the county of Surrey at which these facts were deposed on oath, that the whole county of Surrey was forest in the time of Henry II, and so remained forest till December 4 in the first year of King Richard, who disafforested a part of it by fixed bounds which are contained in his charter, namely, between Kent, &c., as above. The jurates add that no part of this space had been afforested since. The charter, therefore, which we have copied is a practical assurance to the men of Surrey that King Edward confirms the action of his predecessors in disafforesting the eastern part of the county, though in the preamble he seems to claim considerable merit for an apparently voluntary surrender of right.

An inquisition held about 1280 gave the Bishops of Winchester since the time of Bishop Peter des Roches full rights over the Forest of Hasseby, which were shared by the Prior of St. Swithun's.[3] On June 5, 1283, the King of his special grace pardoned John Bishop of Winchester in respect of all trespasses which he had committed in the royal forests by occasion of chases which the same Bishop claims to have in his own woods and in those of the Prior of St. Swithun's. This quitclaim was given at Carnarvon.[4]

Among the liberties of the Bishops of Winchester the following were included: The Lord Bishop shall have his course in the Forest of the Countess (of Albemarle) in the Island whenever he comes there, and the number of the beasts which he ought to catch is not limited except by his will. The Lord Bishop can catch beasts in his liberty without calumny.[5] The Bishop's attorney, P. de Hoyvile, who was in charge of his pleas at the King's Bench, in the course of a report on the progress of these, remarks: 'The number of your manors and of the churches of the same manors you and yours know very well, but of your hundreds and chases perhaps not so well. So about these I wish to inform you as far as I can. These are your hundreds, separate not united, namely,[6] Taunton, East Knoyle, Downton, Fareham, Waltham, Meon, Sutton, Overton, Farnham, Wargrave, also, I believe, Wycombe and Ivingho (Yuenkehou), but of these two manors I am not certain. But your other manors are within other men's hundreds, as of the Priory of

[1] Fo. 98b. [2] Fo. 185 (in error for 158) b. [3] Fo. 102a.
[4] Fo. 106a. [5] Fo. 182a. [6] Names modernized.

St. Swithun and others. These are your chases, namely, Taunton, East Knoyle, Downton, Marden, Crawley, Waltham, Hambledon, Meon, Sutton, Twyford, Overton, Clere, Witney, Ivingho (Yuengehou), Wycombe, Wargrave, and Farnham.[1] A list of the Episcopal manors is given on Fo. 105a.

On June 6, 1284, the King granted the Bishop a charter confirming to him and to the Prior and Convent of St. Swithun the full rights which had been enjoyed by the former Bishops Adelmar, John, and Nicholas in the chases attached to the See.[2]

In June 1290 a summons was issued against the Bishop with P. de Hoyvile and the Parson of Witney to appear at Westminster and answer to a charge of trespass on the King's forest at Witney. On the production of a charter granted to himself and successors, conceding full rights of hunting and assarting, the summons was withdrawn and the Court confirmed the Bishop in his rights.[3]

In 1286 the Bishop informs Archbishop Peckham that on Thursday in Whitsun week, the minds of the knights and other faithful jurates being irradiated by the illumination of the Holy Spirit, certain questions pending between him and the Prior on chases at Crondall and elsewhere before the King's justices had been decided in his favour. He hoped that, matter for discords being now for the most part removed, a great peace would be established between himself and his chapter.[4]

A list of Knights' fees held within the Bishopric shows that fifty-two were held by various persons, varying from per head four full fees to one-eighteenth of a fee. Among the largest tenants were Walter de Dandely, Geoffrey de Rupibus, and Ranulph de Fluriaco, who each held four. Philip son of Alan, Henry de Stawell, the heir of Thomas de Flury, and Gilbert de Torna each held three ; there were six holders of two, among whom was the Earl of Cornwall. The rustics of Braishfield were holding the land which was Nigel de Breka's for one fee.[5] Later in the Register [6] is another list, taken apparently at an interval of some years. Many of the names differ, and the total number of entries is forty-nine as against fifty-two. In this latter list the Bishop himself is said to hold one knight's fee at la Putte in the hundred of Budesgate, which answers every year for 25*s.* 6*d.* It is probable that this latter list belongs to the episcopate of Bishop Nicholas, for it follows a dated document of May 1276, while the other is among documents of 1282.

The old feudal services were punctually rendered at this time.

[1] Fo. 182a.
[2] Fos. 104a and b.
[3] Fo. 193b.
[4] Fo. 79a, p. 323.
[5] Fos. 97a–98a.
[6] Fos. 155b–156b.

As a specimen, Calbourne, a manor in the Isle of Wight is given, in which the annual value is calculated thus:

'From the fixed rent (*redditus assise*) of Cauburn (Calbourne), Brigtestone (Brighstone), and Fraunchevile, £43 12*s.* 0½*d.*[1]

From the Farms, 20*s.* 8*d.*

From annual acknowledgements (*recognitionibus*), 4*s.* 11¼*d.* of rent either more or less.

Also of annual acknowledgement 1 lb. of wax and 1 lb. of cumin, and it is worth annually 6*d.*

From rent of hens of church-scot (*chersete*), 17*s.* 8*d.*, or 212 hens at the choice of the Lord, but this rent is sometimes diminished, namely, if any one's wife dies who ought to give the said rent. Half of the rent ceases, till he marries another wife, and the same happens if the husband should die.

From another rent of hens which is called "present", which is always fixed (*certus*), 5*s.* 2*d.* or sixty-two hens at the choice of the Lord.

From the rent of eggs which is always fixed, which is called "present", 4*s.* 8*d.* or 1,685 eggs at the choice of the Lord.

From Eychingepany[2], 76*s.* 8*d.*

From the rent of works annually sold which is fixed by valuation made, and if it is not placed with rent in the account, 37*s.*

From pasture annually sold, which sale is always fixed as rent, and if it is not placed with rent in the account, 14*s.* 6*d.*

From other pastures sold each year, because they are far distant from the court, and from the Lord's beasts (*animalibus*), which sale is not certain, unless at the Lord's will, and if in any year a sale takes place, which is worth in average years 20*s.*

Besides this the Lord has his own pasture and common, which is sufficient for the support of 2,000 sheep and 40 cows with all their issues and 40 oxen (*boum*), which is worth by calculation £12, whereof oxen and cows are reckoned yearly per head at 8*d.* and younger animals of that kind yearly per head at 6*d.* and sheep annually per head at 1/2.

Also heather is sold each year, which sale is fixed for those who have any suit (*sectant aliquid*) in heather-common, 2*s.* 1½*d.*

From pigs' pannage in average years, 13*s.* 4*d.*

From private heather, *per ann.* 10*s.*

From underwood, 26*s.* 8*d.*

From fines, perquisites, and marriage, *per ann.* £12.

From seventy-three men from the feast of St. Michael up to August 1, each of whom is bound to work every week two days-works, 6,424 works, of whom forty-five men ought to work with

[1] In the original of course all figures are Roman numerals. Reference may be made to Home's *Manor and Manorial Records*, London, 1906; Davenport's *Economic Development of a Norfolk Manor*, Cambridge, 1906, and to the present Editor's *Register or Memorial of Ewell, Surrey*, London, 1913.

[2] I cannot trace this word. Can it be a local term for 'Rumpeney', i.e. Peter's pence?

a horse and cart if they are ordered and ought to mow the meadows and not to carry hay, and ought to be reeves, and the twenty-eight men remaining ought to carry the hay and not to mow. They ought not to do cart service (*cariagium*), but they ought to keep watch (*facere wardam*) over the Lord's oxen; and they ought to have the duty of holding the Lord's cape (*caputium* [1]), and if time or anything else hinder work, as plough-tenants they shall labour with the plough about other things necessary at the Lord's court to which they are appointed by the bailiff, as at other times a servant does who is at the Lord's livery. They ought also to be shepherds and hedgewards. But in all other works they will agree with the aforesaid.

From the same men from August 1 up to the feast of St. Michael, each of whom will work every week three days-works, 1,752 works, and they will be calculated by good estimation at £41 7*s*. 4*d*., of which the work of Autumn is estimated at 2*d*. and except Autumn at 1*d*.

From the works of two men who ought to work from the feast of St. John up to August 1 every week for two days, twenty days-works, and from August 1 to the feast of St. Michael, forty-eight days-works. For they ought in that time to perform as many and the same works as the preceding, except that they ought not to carry or to mow or to thresh.

The sum of the value of these works through the said calculation is 9*s*. 8*d*.' [2]

By the extension of this elaborate system of calculation the annual value of the Bishop's manors could be ascertained with fair accuracy. In the Manor of Swainston, which Pontissara made over to the King, there are rules about the tenants' ploughing and harrowing. There also boon-works (*precaria*) are expected in the autumn. Others are bound to wash sheep and to come to the Lord's shearing. In this manor, mostly by a loose calculation, these values were assigned: for stews and fisheries 5*s*., for gardens 12*s*., for quarries of freestone 20*s*., for marl-pits 20*s*., for rabbit-warrens 6*s*. 8*d*., for better heriots 20*s*.[3] Other interesting details are omitted for lack of space. There are two distinct lists of the services due from the Prior and Convent of St. Swithun to the Bishops of Winchester, both undated. The first seems to have been drawn up at the beginning of Pontissara's time.[4] The other belongs to the time of Bishop Nicholas or perhaps earlier, and is rather fuller.[5]

[1] The *caputium* or *capitium* was a protection for the neck, which could be put on or removed at will (*Ducange*). It may mean a cope, but this would not be worn about the farm.

[2] Fos. 180b, 181a.

[3] Fos. 181a and b.

[4] Fos. 175a–177a.

[5] Fos. 204a–206b.

Services were required not only from the establishment at Winchester to be rendered from the Priory to Wolvesey, but also suit of court and other services were due from several of the manors, particularly Droxford, Waltham, Highclere, Overton, and Crondall; they had also many duties to perform at St. Giles's fair. The Bishop had, by the prevailing customs, full control over the Priory, having power to appoint and remove the Prior, Subprior, third Prior, Precentor, Sacrist, and the other obedientiaries. Among the articles to be supplied by the Priory annually were these: by the Sacrist fifty-two new wax candles for the Chapel at Wolvesey, and, if the Bishop comes there oftener, more when required, namely, thirteen on each occasion, but what is left of the candles the Sacrist may claim. The Bishop ought to have each year a set of robes (*vesturam*) as Abbot of the Priory from the Chamberlain, and also a fur gown, boots, shoes, &c.

Various instances are given in which the rights of wardship and marriage have been exercised by the Bishops, and of the tenants' obligation to enclose in his manors and parks. A few instances of the tenants' obligations may be given. In the Manor of Waltham: when the Bishop wishes to take beasts alive in this hundred either in the park or elsewhere, every tenant of the Manor of Droxford, either free or otherwise, is bound to find one man for this hunting, which is called *durdrove*.[1] If the Bishop has dog-cubs to feed in the Manor of Waltham the tenants of the Manor of Droxford will always feed every third cub for a whole year.[2]

The Prior can keep no one in prison at Droxford beyond a day and a night, but a prisoner is to be sent at once to Waltham. And when there are any prisoners at Waltham to be guarded, the men of Droxford in turn shall take charge of the said prisoners. And when a robber escapes they should always answer for one-third of the loss.[3]

The vill of Alverstoke, which is the Prior's, is bound to send to a boon-work in the autumn for reaping the Lord Bishop's corn ninety-five men who are juniors through the Bailiff of Fareham.[4]

The Prior and Convent ought to make an enclosure between the Castle of Wolvesey and the Priory so that neither man nor dog nor other beast can pass through.[5]

The Bishop asks that there shall be always kept for him free

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[1] *Deor* (Anglo-Saxon), an animal, generally wild.
[2] Fo. 176a.
[3] Fo 175b.
[4] Fo. 176a. See *Ewell Memorials*, p. 182.
[5] Fo. 206b.

ingress into the Church of St. Swithun from the Castle of Wolvesey through the postern, and egress through the same at his will, as he and his predecessors have always had.[1]

The feudal services and customs had been long felt excessive and burdensome by the Convent, and two years after Pontissara's appointment they complained to the King, refusing to submit to the system as it then was. On June 6, 1284, the Bishop having brought this refusal before the King's notice, the latter directs Ralph de Hengham and others to inquire into the matter by the examination of witnesses on oath, that full and swift justice might be done according to the law and custom of the realm. These justices were to go to Winchester on St. John Baptist's day, and the Sheriff of Hants was to summon a jury to decide the points at issue between the parties.[2] This inquisition came in the course of the great compromise which was ratified by the King at Carnarvon on June 1 and sealed at Winchester, July 13, 1284.

The general terms of the agreement are sufficiently well known, but a part of the process may be here translated. After a preamble setting forth the blessings of peace, and how God especially delights in it and sent His Son to establish it, the writer dwells on the differences prevailing in times past between the Bishops of Winchester on the one hand and the Prior and Convent of St. Swithun on the other, which had from time to time arisen and had led to litigation, and had again died down. 'At length men great in authority and discretion, prelates and others, and especially the magnificent and excellent prince Lord Edward, by the grace of God King of England (who is principally interested, since the place was founded and endowed by his royal progenitors), piously compassionating the grievances of each party and of the Church, and desiring to make provision against future losses and perils of the same, and earnestly working for the establishment of a lasting peace between them, He disposing and further infusing His grace whose Spirit breathes where He wills, who after cloud brings fine weather and after storm supplies a calm, the aforesaid contentions by the unanimous consent of both parties came to rest in this way, namely that, whensoever it happens in the future that the Priory falls vacant, the Convent or the chapter, having first asked leave from the Bishop or his successors as their patrons, which leave they for the future are bound to give, shall have free election of their Prior, who, so elected and presented to the Bishop and his suc-

[1] Fo. 205a.

[2] Fo. 106a.

cessors, and also by them canonically confirmed, shall be perpetual and shall have free administration or the power of ordaining and disposing of the aforesaid Priory and of all the goods, property, and rights of the same by the advice of his Convent, of receiving clerks fleeing from the world into the habit of monks, and removing them, and of appointing the Obedientiaries, and of instituting and disposing of their offices, as shall seem expedient, without at all requiring the consent of the Bishop or his successors thereto.' Other regulations follow on the tenure of the serjeanties, which were life-appointments,[1] and of the Bishop's supervision during vacancies of the Priory, which was merely nominal, he as advocate or patron being represented by a single serjeant without horse or attendant till the election has been completed, the Bishop having no rights of administration in the Priory on these occasions. In return for the spiritual freedom thus granted by the Bishop to the Convent, and regarding the lands, tenements, possessions, rights, liberties, actions, claims, and all manner of temporal complaints which have been agitated in the past, the Prior and Convent grant by their charter to the Bishop and his successors for ever the Manors of Droxford, Alverstoke with Gosport and Havant, with their tenants, Eling and the hamlet of East Knoyle. This arrangement by no means affects certain other manors—those of the Island, Portland, the Manors of Wyke and Helewell and the Borough of Weymouth, and the Manor of Maplederham. The Bishop retains his rights of warren and chase in his own lands, and of his men in the lands and fees of the Prior and Convent. The Prior and Convent have their own parallel rights in the Bishop's lands. Saving always to the Bishop and his successors the services and customs which the Prior of Winchester and his predecessors and his men have been accustomed to do in certain of his manors and holdings. And the Prior and Obedientiaries shall do for the Bishop and his successors the services and customs which they and their predecessors were wont to do for the aforesaid Bishop or his predecessors. And if Obedientiaries shall be removed, the Prior and his successors for themselves and the aforesaid Obedientiaries shall perform the services and customs aforesaid, according to what they allow, or by the inquisition which the King will make shall be proved, to be due. This last clause evidently refers to the Convent's demur respecting certain services, and practically leaves the matter open for investigation or decision. What services in consequence were omitted and

[1] See the appointment of Ralph Chaunterel to the Priory kitchen, Fo. 100a.

what retained the Register does not state.[1] The details of the composition between Bishop and Convent are given in the following processes.[2] The Convent gives the Bishop undisputed possession of about 50 manors, he consigning to them free of dispute 37. The receipts from 25 manors in 1334-5 may be seen in the Roll of the Receiver of the Prior's Treasury printed in Dean Kitchin's *Compotus Rolls of the Obedientiaries of St. Swithun's Priory*, pp. 118-20 (Hampshire Record Soc.). The first roll preserved is dated 1308, only four years after Pontissara's death. Seventeen Obedientiaries are reckoned, and their various official duties are explained in the Introduction to that work. In it also we find printed the list of the sixty-four monks (an unusual number) who were living in the monastery on October 9, 1325. These are written on a previously blank page of our Register, Fo. 143b. Dean Kitchin has annotated the list (ib., pp. 12-15). This compact seems to have worked thoroughly well, and to the Bishop's tact and good feeling its success in his own time must have been mainly due.

Among several charters and documents of earlier date copied into the Register is one dated 1114, in which King Henry I publishes an agreement made at his instance between William (Giffard), Bishop of Winchester, and Geoffrey, Abbot of St. Peter's, Newminster, then lately established at Hyde with the Manor of Worthy as part endowment. Apparently the Bishop had lost something by the transfer of the Abbey to its new site, for the King proceeds to grant certain lands on and around that site which had been made over by the Abbot to the Bishop, who is to possess the land as freely as the Abbot had held it. The King for his part grants the Bishop five days of St. Giles's Fair in addition to the three days which he had before, by way of exchange for Hyde where the new Abbey has been built. Besides this the Abbot grants to the Bishop certain burial rights within the city. Concerning the procession on Palm Sunday, on which some dissension had arisen, it was settled that the Abbot, with two monks or as many as he wished, should come to the Episcopal Church, if the procession of the Episcopal Church was to go to St. James's, and should go with the procession to St. James's. But the procession of the Abbey with the Prior and relics should go above the Castle, and with the Episcopal procession should make their station at St. James's, and return to the west gate of the City to the neighbouring street which is called St. Valeric's, and thence the Abbot should return

[1] Fos. 106a-107a.

[2] Fos. 107a-109b.

with his own people to his monastery. When the Bishop receives the King, the Abbot shall come with the whole assembly of his Church to that procession. But if the Bishop receives the Archbishop or some other person of dignity, the Abbot shall take ten monks at least with him and shall join in the procession. On the day following the feasts of Christmas, Easter, and Whitsuntide, and on one Festival of St. Peter, which the Bishop shall choose, the Abbot, if the Bishop invites him, shall come to the Episcopal Church with as many monks as he likes, and shall serve the Bishop in the celebration of the Mass, and shall dine with him. The Abbot shall also serve the Bishop when he says Mass at the King's court. He shall attend Synod also if the Bishop invites him, to give the Bishop advice, and take part in ecclesiastical trials, and to hear the Bishop's precepts. This convention was made and confirmed at Burnham in the year from the Lord's Incarnation, 1114, on the Ides of September: there being present as witnesses Ralph, Archbishop of Canterbury; Thurstan, Archbishop of York; Richard, Bishop of London; Roger, Bishop of Salisbury; Robert, Bishop of Lincoln [&c.].[1]

Among other early evidences copied into the Register are King John's charter of homage to Pope Innocent III,[2] and a portion of Magna Carta, which the scribe has discontinued after he had copied about one-third.[3] A charter of King John fixes the tolls on merchandise to be taken on the new cut of the Itchen made by Bishop Godfrey from Southampton to Winchester.[4] Goods were conveyed in the measure called 'last' (*lestum*), and the usual toll on a last was 2*d.*, on half a last, 1*d.* Cloth, wool, &c., came in the bale (*trousellum*), on each of which ½*d.* was charged. A 'carka' of pepper paid ½*d.*, one of cumin, or Brazil, or incense, or almonds, ¼*d.*, ten hundred-weight of wax, 2*d.* If it comes by the hundred-weight, then for each hundred a farthing. For every cask of wine, or beer, or honey, or for any liquor, a farthing.[5]

This may be a sufficient sample of a considerable list of imports, and of the charges thereon which must have partially recouped Bishop Godfrey for his outlay, while his successors must have added considerably to their income from this source.[6]

There is a copy of a final concord made in the second year of King John between Godfrey, Bishop of Winchester, and Walter,

[1] Fos. 109b, 110a. Dugdale, *Mon.* ii. 444, who, however, omits the regulations about processions, &c.

[2] Fos. 180a and b. [3] Fo. 152a. [4] Fo. 201b.

[5] A similar toll granted by Edward I to the citizens of London for 'murage' is given by Stow, *Survey*, ed. 1720, i. 9.

[6] Fo. 201b.

Earl of Warwick, concerning the Manor of East Knoyle, Wilts. The Earl acknowledged that this manor belonged of right to the Bishops of Winchester, but as his Countess Matilda at that time held it in dower he gave the Bishop in exchange twenty librates of land, namely the Manor of Walton with the appurtenances, amounting to eighteen librates of land, with several solidates besides. For this concord the Bishop gave the Earl twenty marks.[1]

Another early but undated charter is that of Robert de Melsa, who granted twenty acres of land to the Church of Albury on condition that Godfrey de Lucy, the Rector, will allow him to build a Chapel in Gewyk, the right of the Mother Church being in all points safe, Mass to be celebrated there by a Chaplain of that Church on Sundays, Tuesdays, Thursdays, and Saturdays, except on solemn days when parishioners are bound to attend the Mother Church. The date of this charter must have been before 1189, when Godfrey became Bishop of Winchester.[2]

During the later thirteenth century it seems to have been not unusual for young Priests who had gone through a University course but had not obtained any benefice, to make the journey to Rome and supplicate for one by Papal provision.[3] In such cases the Pope appointed a Commission to investigate thoroughly the candidate's antecedents, whether he had been born in lawful wedlock, where he had been educated, whether in faith and morals he was without reproach. To these points his own selected witnesses testified. When the Bishop was at Rome on the summons of Pope Boniface VIII, in 1296, one Master Paganus, commonly called 'Anglicus', had arrived on this errand. The Bishop himself presided at the investigation and examined the witnesses in succession. The first was Peter Enulfi of Fontenay Abbey, who stated that Paganus was born at Caen, but that he did not know his father or mother, nor whether he was born in lawful wedlock, but he understood that he had been born of a good father and mother. He believed that the parents belonged to Caen. Being asked in what business Paganus had been concerned the witness said he had always heard that he was a clerk and a scholar and that he managed the business of the Abbey of the Holy Trinity at Caen. Asked whether Paganus had good means or was poor, he replied that he had property in houses, possessions, and movables to the value of £200 (Tours) or may be £300. Asked how Paganus had lived after he left the aforesaid

[1] Fo. 201a.

[2] Fos. 201a and b.

[3] It was against such applicants as these that the Statute of 'Provisors' was passed in 1351 (25 Edw. III).

Abbey he replied, on his own private property, well and honourably. Asked how he was commonly styled in the parts of Caen he replied, Master Pagan the Saracen. The witness, being asked how he himself had lived, replied, on alms at Paris. Asked his motives in coming forward as a witness, he said it was to tell the truth. Asked whether he was of servile condition he said No. If excommunicate he replied No, and he had nothing further to say. Other witnesses who followed brought out additional facts. Nicholas called Nepos belonged to Caen, but did not know Paganus' father or mother. He understood that his father was from England. He knew Paganus at the Roman Court and at Paris, and had seen him at the Abbey of St. Paul in Beauvoir, and at Holy Trinity, Caen, where in turn he transacted the business of both Abbeys. Asked how he had conducted this business he believed well. This witness said that Paganus was called by some 'Galamnus', by others 'Anglicus'. Being asked whether he (the witness) had ever beaten a cleric, he answered that he had beaten some young clerks, but had been absolved for this, and that he had never been involved in an excommunication from which he could not be absolved by a simple Priest.

Noele de Meseyo had heard that Paganus was a native of England. He had known him since twenty-one years ago. He believed that his parents were lawfully married. He, the witness, had beaten a young clerk by way of correction, but had incurred no sentence for it.

Thomas de Torigneio knew nothing of Paganus' parentage. He had heard a rumour that he was born at Winchester, but that he came afterwards into Normandy. He had seen him both at Caen and in Paris.

Robert called Anglicus had seen Paganus at Caen and at Rome in the Curia, and not elsewhere. He had heard that his parents were lawfully wedded. He knew him only as Paganus Anglicus.

Master Marsilius, Canon of Le Mans, had heard from Paganus that he was born in England, but of what parentage he knew not. He knew him at Paris, where for half a year he had been a scholar of this witness. He knew him to be of good life and conversation because he had always found him attentive at the schools and behaving honestly to all. The two following items in the Register, containing together about twenty-two lines, have been entirely erased with a penknife; whether they concerned this case cannot be said.

These depositions were sent by the Bishop with a letter under

date January 19, 1297, to his official, P. de Barton, with instructions to make inquiry at home as to the place of Paganus' birth, and other points left uncertain in this examination. These he must investigate through the evidence of trustworthy witnesses, and, if he should find all satisfactory, he is directed to procure for Master Paganus some ecclesiastical benefice, which, if the cure of souls be attached to it, should not exceed the annual value of forty marks, or if there be no spiritual charge not above twenty-five marks, belonging to the collation or presentation of the Abbey and Convent of St. Barnabas, Hyde, if any is at present vacant or as soon as it shall fall vacant; provided no similar application has been already made to this Abbey by the present Pope, and that this Abbey and Convent have sixteen or more ecclesiastical benefices, wherever and of whatever value they may be, in their gift. Paganus thus provided and presented shall be inducted and defended in the corporal possession of such benefice.[1] The Register does not record any such appointment. If made it would probably be entered among the official's memoranda kept separately during the Bishop's absence, which were not transferred to this book. As showing the course followed in such cases at the Papal Court, this instance, so thoroughly reported, is of value. Great pains were evidently taken to elicit the true facts, and to secure credible witnesses. It would seem not improbable that the applicant here was really the son of a cleric, born in wedlock that could not be recognized as such.

The Bishop was vigorous in the promotion of justice, and did his best to free prisoners, especially clerks (who included, of course, all those who had received first tonsure), from the close confinement which under prevailing conditions must have been most trying—'stone walls and iron bars'. It was customary to suspend judicial proceedings during Lent except in certain special cases, but in February 1285 he consents to the request of the justices that, Lent notwithstanding, they might liberate certain prisoners shut up at Lyndhurst.

Stephen Waspayl, a clerk, of Winchester Diocese, had been imprisoned in the Tower of London on the charge of being concerned in the death of Thomas de Hedemelle and Hugo his brother, who had been killed in Hampshire. The Bishop in February 1285 instructed the Dean of Southwark to claim this prisoner from the Constable of the Tower 'in his name and for him, according to the laudable custom of the Kings of England, hitherto observed'. A few days later he writes to the King, stating the facts of the case and

[1] Fos. 146b-148a.

saying that the Constable had expressly refused to give up the prisoner without his (the Bishop's) special mandate; he therefore asks the King, if he please, to cause this clerk to be surrendered to the Dean as his proctor according to laudable and hitherto observed custom. At the same time he instructs the Dean not to insist on the prisoner being given up, unless he has received sufficient caution from the Rector of St. Andrew's, Holborn, and from others, under a form which he encloses or another competent form, acting cautiously, lest peril may arise for the future. One gathers from this that the escape of prisoners under ecclesiastical warders was not unknown, and further that the Clink prison in Southwark had not been yet built.[1] On January 3 of this year 1285 Pontissara had written about this case to the Bishop of London. Some had questioned the clerical status of Waspayl, but it was found on inquiry that he had received first tonsure from Bishop John Gervais. Therefore, since he understands that in the City and Diocese of London Waspayl is kept in very strict confinement under chains, he begs Bishop Gravesend to claim him canonically for treatment under ecclesiastical forms, lest to the reproach of the clerical order he be subjected to a lay trial.[2] The Bishop of London seems to have effected nothing. Hence Pontissara's further proceedings.

In March 1286 Simon le Doun had been charged with the crime of homicide, and through the King's delivery, according to the laudable custom of the kingdom of England, had been transferred to the Bishop's prison. Thereupon Simon had begged humbly and with devout instance that he might be allowed to establish his innocence by the canonical form of compurgation. The Bishop, thinking the request reasonable, directed his official to make arrangements for a trial, giving due notice of the time and place, that any who desired to accuse the prisoner might appear in opposition, and that full justice might be done.[3]

It seems that Simon le Doun was successful in securing his acquittal and liberty, and that not long after he secured a benefice, for in April 1291 he is deprived of Thruxton, to which he had been admitted more than three years previously, because he has failed to obtain Priest's Orders within the time stipulated by the Council of Lyons. John de Cormaill, Knt., the patron, had presented Mag. H. de S., whom the Bishop forthwith admitted.[4]

Another case occurred in August 1286. Peter de Bedyngges had been by the Bishop's request taken up and imprisoned in

[1] Fos. 116a and b. [2] Fo. 72b, p. 297. [3] Fo. 117a. [4] Fo. 9b, pp. 43-4.

Newgate, his offences being such as involved the sentence of excommunication. Now he asserts that he is ready to submit to the mandates of the Church, and, 'since Holy Church does not close her bosom to those who desire to enter in', the Bishop orders the Sheriff of London kindly to give up the said Peter to Nicholas, Rector of Winchfield, and two other persons named, that he may be brought before the Bishop on a day appointed.[1]

There are instances of the Bishop exercising his feudal rights of wardship and marriage. One occurs in 1292 when he issues letters patent to inform all men that he has granted and sold to James le Beel of Frensham for twenty marks sterling the custody of all the lands and tenements of William, son of John le Parker, which have accrued to him and any which may become his by hereditary right while still a minor through the death of William le Parker, his grandfather, in the hundred of Farnham, and also the marriage of the same William with the custody of the serjeanty in the hundreds of Farnham and Crondall and of the Bishop's park at Farnham, to be held of the Bishops of Winchester up to the lawful age of the said William. The said James and his heirs or assigns are to perform all the services due and accustomed thereon, and, if it should happen that the said William die within his full age, this custody and marriage will be transferred to the next heir of the aforesaid William the grandfather until his lawful age.[2]

On December 31 of the same year the Bishop granted and sold to Sir William de Waleton, Canon of Wells, for forty-two pounds and a half sterling, the wardship of the lands and tenements which are the portion of Petronilla, younger daughter and one of the heirs of the late Valentine de Flores together with the marriage of the said Petronilla, which had come to the Bishop's hands through the death of the said Valentine, to be held freely, quietly, peacefully, and entirely to the full age of the said Petronilla.[3]

However averse a Bishop of the Middle Ages might naturally be to litigation, he could not altogether avoid it, for there were cases lingering on from the times of his predecessors which he was bound in honour to prosecute and, if possible, to bring to a conclusion. To safeguard their own interest and to watch their opponents' movements the Bishops were obliged to keep proctors not only at the Court of Rome but at the King's Bench and sometimes at the Court of Canterbury. On Fo. 200 is a list of the pleas in which the Bishop was either plaintiff or defendant, with the names

[1] Fo. 117b. [2] Fos. 121b, 122a. [3] Fo. 122a.

of the attorneys concerned in each, between 1291 and 1294. A plea that was always recurring was that of William Makeneye. It may serve as a specimen, for there were others of much the same type. What we may consider as the plaintiff's point of view is embodied in one of the writs which the Bishop was required to meet in 1284 at the instance of the King. It is addressed to the Sheriff of Berks. Give notice to John Bishop of Winchester that justly and without delay he restore to William de Makeneye 4 messuages, 40 acres of land and 28 acres of meadow with appurtenances in Little Brickhill which he claims to be his right and inheritance, and into which the same Bishop has no right of entry, unless through Peter, formerly Bishop of Winchester, the predecessor of the aforesaid Bishop, who intruded into it after the death of Cecilia, who was the wife of William Makeneye, which property she held in dower of the gift of the aforesaid William, formerly her husband, the great-grandfather of the aforesaid William, whose heir he himself is, as he says; and of this right he complains that the aforesaid Bishop deprives him, &c.[1]

In 1293 the claim had taken this form. William de Makeneye asks against John Bishop of Winchester seven messuages and seven virgates of land with appurtenances in Makeneye near Brickhill as his right by a writ of his grandfather, by which Ralph de Makeneye, grandfather of the aforesaid William, whose heir he himself is, was seized in his own domain as of fee on the day when he died, &c. Whence he says that Ralph, the aforesaid grandfather of the aforesaid William, died in the time of King Henry, father of the present King. The Bishop by his attorney comes and defends force and injury, &c., and says that the aforesaid Ralph, grandfather of the aforesaid William, did not die seized of the aforesaid tenements in his own domain as of fee in the time of the aforesaid King Henry, father of the present King, because he says that a certain Godfrey, Bishop of Winchester, his predecessor in the time of King Henry, great-grandfather of the present King, was seized of the aforesaid tenements, and after the aforesaid Godfrey each successor of his without any interruption, and also the King in the several vacancies of the aforesaid bishopric after the time aforesaid was seized in the title of custodian of the same. Wherefore he says expressly that the aforesaid Ralph did not die seized of the aforesaid tenements. And that it is so he asks that inquiry may be made, and William likewise.[2] The Register does not record the termination of this suit.

[1] Fo. 100b. [2] Fo. 193b.

Even Royalty found it difficult to come by its own in those days. Bishop John Gervais, who died in 1266, had received from King Henry III the sum of £300 to provide stock for his manors, and in Trinity term, 1274, this loan was still unpaid. The Sheriff of Hants was therefore directed to distrain the goods and chattels of Bishop Nicholas for repayment. Of course the executors of Bishop John were really liable. During Nicholas's lifetime nothing was done, and Pontissara found himself attached with the Abbot of Waverley, as an executor of Bishop Gervais's will, to answer to the King for this sum. But the Abbot came and said that no Abbot of Waverley had been an executor to Bishop John and that no goods belonging to him had come to himself or his predecessors. Pontissara, who follows for the King and for himself, denies these statements and asks that inquiry may be made. The Abbot joins in the request. Therefore the Sheriff is required to summon a jury of twelve men from the Feast of St. John Baptist for a week. At that day the Sheriff had done nothing. Therefore the same order was given for Michaelmas. At that day the Sheriff said that the writ had arrived so late that he could not execute it. The matter was therefore postponed to Hilary term, and then the jurates did not come. They were punished by distraint and the case was put off till Easter.[1] What happened then we are not told.

Subsequent proceedings for the recovery of this royal loan included the attachment of Beatrix,[2] wife of William de Wyntreshull, and her husband, executors of the will of William de Wyntreshull, who was an executor of the will of Bishop John, deceased; of Henry de Bokelond and Henry de Simplingham, Richard de la Batayll and Osbert de Bodecote, executors of the will of Nicholas de Bokelaund, who was an executor of Walter de la Crote, executor of Bishop John, deceased; of John de Insula and Jordan, parson of the Church of Alresford, executors of the will of Thomas de Wynton, one of Bishop John's executors; of Mag. Robert de Veteri terra and Mag. Peter de Insula, executors of the will of Peter (Quivil), formerly Bishop of Exeter, who was an executor of Bishop John, deceased; of William Gervays, executor of the will of William le Chamberlein, who was an executor of the will of Bishop John, deceased; of Guy de Mulebrok, an executor of the will of the late Bishop John; of Mag. Hugh Tirpaci, William de Combe, and Ralph de Staunford, executors of the will of Nicholas, late Bishop of Winchester; lastly of Adam

[1] Fo. 197a.

[2] She presented to the Chapel of Frobury, Kingsclere in 1302. Fo. 37a, p. 143.

de Ilegh, executor of the will of Adam de Ilegh, who was an executor of Bishop John. By most of these liability was altogether denied, others who were mutually associated in the trust could not answer in the absence of one or more of their colleagues. In the last case an inquisition disclosed that in respect of £100 Adam did administer, £75 being bestowed on the marriage portions of the Bishop's two nieces. Concerning the balance of £25 further inquiry had to be made. Several cases were still undecided like the first, and it seems doubtful whether the King recovered anything, unless from Pontissara himself, who was probably liable in the last resort.[1]

In 1284 the Bishop called in the aid of the Bishop of Lincoln (Oliver Sutton) for the vindication of his rights in the Manor of Witney, Oxon., which had been invaded by certain 'sons of iniquity'. Their principal crime seems to have been poaching, which Sutton met by proclaiming a general excommunication of the offenders according to the Statutes of the Council of Oxford. In a further letter from the Bishop of Lincoln to the Archdeacon of Oxford on this matter, the enormity of the offence is strongly insisted on.[2]

Though the Bishop seems generally to have been in good repute with all men, in an undated letter of about 1295 addressed to the Archdeacons of Winchester and Surrey he alludes to a 'horrible rumour' lately arisen from the root of envy, and spread by 'satellites of Satan' to the detriment of himself and other trustworthy persons in the kingdom. These offenders, being under the condemnation of the above Council, are to be solemnly excommunicated throughout the Diocese. The rumour had caused the Bishop bitterness of heart, but no clue is given as to its nature.[3]

Apart from hints in the Synodal Statutes, implying that all was not too well, the Register tells us very little of the inner condition of Parishes either in town or country. When leave of absence for the purpose of study was given to young Rectors whose lack of Ordination made it impossible for them personally to serve a cure, a clause is generally inserted that the ecclesiastical duties must be by no means neglected.[4] Whether there was a sufficient number of duly qualified secular priests to carry them out is a question easier to ask than to answer. Religious themselves could only serve parishes by special leave, which in a very few cases was granted when the parish Church was impropriate to the Monastery, as in the case of Great Worldham, where, the Rectorial rights already belonging to Sel-

[1] Fos. 197a–199a.
[2] Fos. 71b, 72a, 72b, pp. 292, 293, 297.
[3] Fo. 207b.
[4] e.g. Freshwater and Shalfleet, Fo. 40a, p. 157.

borne Priory, the Bishop also gave them the Vicarial portion and allowed them to serve the Church by one of their Canons.[1] 'Fit Chaplains' must have been in great request, considering absentee Rectors, who were not themselves bound to the cure of souls and in some cases of pluralism can have been rarely, if ever, in parishes from which they drew the greater tithes. How far such demands can have been met in the absence of any lists of those ordained by Pontissara it is hard to say. The case of Hursley and St. Faith-juxta-Winton, a Chapelry close to St. Cross, is sufficiently explained in an introductory note to the long process on p. 45; but later the greater tithes of Hursley were made part of the endowment of St. Elizabeth's College, and hence it came to pass that John Keble was Vicar not Rector of Hursley.

Chapels were still being built by wealthy landowners for the convenience of their families and dependents. An instance is one at Knighton, Isle of Wight, built in his manor by Sir Ralph de Gorgiis, worth five marks *per ann.* and more, to which the Bishop institutes John King, an Acolite, on the understanding that he is to proceed to full Orders within a year. His institution was to be under the form of 'literates', and the rights of the Mother Church were to be in all points guarded.[2]

Hayling Island possessed a small alien Priory, and it seems that the Chapel of St. Peter, now North Hayling Church, served for the Monastic Offices and for the parishioners of part of the island under their Vicar. The Chancel had fallen into disrepair and required re-roofing; a question had arisen as to who was liable for these repairs, the parishioners asserting that it was the duty of the Prior and Vicar jointly, they maintaining for certain reasons that the burden lay upon the parishioners. They had jointly submitted themselves to the Bishop's arbitration. He decided that for this occasion, and without prejudice as to the future, the Prior and Vicar should execute the repairs, the former to the extent of two-thirds, the latter of one-third. It would seem from the sequel that the Vicar had left the services very much in the hands of the Prior, for the Bishop ordains that for the future services should be carried on as they had formerly been, namely that in the weeks of Christmas, Easter, and Whitsunday and on every Festival of the year and every Sunday there should be full service of Mattins, Vespers, and Compline as well as Masses, and that a Mass should be celebrated every week on Monday, Wednesday, and Friday. This order was given in

[1] Fo. 37a, p. 142.

[2] Fo. 31b, p. 123.

May 1304, and it is worth notice that, notwithstanding the strict order concerning the removal of the occupants of alien Priories to a distance from the coast, the Prior of Hayling seems still to have been in residence and chargeable with expenses affecting his Priory.[1]

All Jews were banished from England in 1290, but a little side-light is thrown on their condition in Winchester in December 1283, when the King sends a writ to the Sheriff of Hampshire: 'We have granted to the community of the Jews of Winchester that they hold of us all the lands with their buildings and appurtenances in the suburb of Winchester near the cemetery of the aforesaid Jews which were the property of Benjamin the Jew of Winchester hanged for tampering with our money,[2] which lands indeed the said Benjamin had of the Master of the Hospital of St. John Baptist, and others who enfeoffed him therein, rendering to us eight shillings a year . . . by the hands of our Sheriff of Hants for the time being, and so from year to year . . . as long as it should please us, we order you to give full seisin of the said lands [&c.] to the aforesaid community of Jews, and to maintain and guard the community in true seisin, not inflicting, nor suffering to be inflicted on them any trouble, loss or hardship.'[3]

This Register is a rich storehouse of letters. The great majority are written by Pontissara himself, and they are addressed among others to the King, Queen Eleanor, the Earl of Cornwall, Archbishops Peckham and Winchelsey, the Bishops of London, Lincoln, Durham, and Bath and Wells, to the Abbots and Convents of Beaulieu and Hyde, to the Priors and Convents of St. Swithun St. Mary Southwark, Mottisfont, to the Abbesses of St. Mary Winton, Romsey, and Wherwell, to the Prioress and Convent of Hartley-Wintney, to the Archdeacons of Winchester and Surrey, to the Deans of Andover and Southwark, to the Countess of Albemarle, to the Sheriff of London, to the Constable of Farnham, to his tenants at Taunton, East Knoyle, &c., to the Cardinal Legate, the Bishop of Langres, Peter de Guldeford, &c. Besides these there are letters testimonial for Clergy and others. Copies are given of the letters of several of the Bishop's correspondents, including the King, Archbishop Peckham, Bishop Burnell of Bath and Wells, the Priors and Convents of St. Swithun, Christ Church, Canterbury, the Sheriff of Hants, &c.

[1] Fo. 42b, pp. 166, 167.

[2] 267 Jews were hanged and quartered, accused of clipping coin, 1278. Haydn's *Dict. of Dates*.

[3] Fo. 100a.

The Bishop himself was an accomplished letter-writer in the various styles prevalent at the time. It was an age of long and intricate sentences and carefully balanced periods which required sustained attention if the reader was to grasp the full meaning of the writer. But the Bishop could be brief and incisive when he chose, and when he was angry he left no doubt about it in the minds of those whom he chose to lash. Hyde Abbey, when they had made a foolish appointment and added to their folly by defending it, can hardly have forgotten his sarcasm, nor the Abbess of Romsey his brief but stinging French castigation.[1] This language was chiefly used in correspondence by royal persons, and in letters addressed to them. Oaths taken by stewards of manors were in French. Those who have studied Joinville's *Mémoires* would recognize its archaic forms. M. Tanquerey of Dundee University has most kindly perused and amended the transcript of most of the passages written in French.

During this Episcopate, questions occasionally arose between Rectors or Religious Houses to whom the rectorial tithes were impropriate and Vicars who actually served the cures, the latter generally alleging that they had less than their fair proportion of the emoluments. Perhaps the most interesting of these cases is that of Kingston-on-Thames, at that time, as now, a large and important parish. Here in 1303, the Prior and Convent of Merton were Rectors and Richard was perpetual Vicar. Questions had arisen between the two parties on the Vicar's claim for an augmentation of his endowment. They finally agreed to submit the case to the Bishop's arbitration, and he, on April 1, gave his decision publicly in form of a chirograph or indenture, of which the purport was this:

'The Vicarage of Kingston consists of the following portions, namely, of oblations on the Dedication day of the Church, on All Saints' Day, on the Purification of Blessed Mary, on Whitsunday, on the days of the Assumption and Nativity of Blessed Mary and of St. Blaise; also of oblations at funerals, anniversaries held by request and left by will; also of oblations made at purifications, espousals, and Masses of the Blessed Virgin every Saturday; also of oblations for confessions in Lent and on Good Friday, and of eggs at Easter, and the redemption of oblations not made on the days above expressed through the year; also of obventions for the tithes of cows and calves with cheese, milk, and honey; also of a third of the tithe accruing from sucking pigs; also of the tithe of dovecotes and of the fisheries of the four fishing-weirs (*gurgitum piscacionis*) of the whole river Thames nearly up to West Sheen, of

[1] Fo. 78a, p. 319.

gardens, curtilages, and all ground that is dug by the foot, with flax, hemp, and warranty at Kingston, Petersham, Ham, Norbiton, Surbiton, Combe, Hatch, and Hook, where the Vicar serves with Chaplains; also of the tithe of six mills; also of two quarters of fine wheat, one quarter of barley and one quarter of oats, which he receives annually from the Prior's grange at Kingston, and of three quarters of fine wheat which he receives from the parishioners of Petersham with other small tithes more fully noted above which he receives and has been accustomed to receive there; also of the tithe of tradesmen of Kingston for each bargain made by them. The Vicarage with regard to these portions above named we find to be sufficient to keep up hospitality and also to bear the charge of episcopal rights.'

With the consent of both parties, the Bishop therefore orders that the present Vicar and his successors should receive in the future only the aforesaid portions as described above, which now by Pontifical authority he assigns in the title of Vicarage to the said Vicar and his successors; by this ordinance, which is to last for ever, he frees the Religious from any further worry about the increase of the Vicarage, in that regard imposing on the Vicar and his successors perpetual silence. He further orders that the Religious repair and, when necessary, rebuild the Chancel of the Church at their own expense, repair and find anew books, vestments, and other ornaments, and they are bound for the future to accept the entire burden of supplying for the Church such books, vestments, and other ornaments. It is further ordered that the Vicars for the time being shall entirely bear at their own expense and accept all other ordinary burdens however described. Extraordinary burdens should be shared *pro rata* by fair reckoning between the two parties. By the seal of the Bishop and the seals of both parties this chirograph is confirmed. Given at Esher on the Monday next after the Feast of the Annunciation, 1303, in the twenty-first year of the Bishop's Consecration.[1]

With regard to the service of Churches as incumbents by persons other than secular priests, Mr. Hamilton Thompson favours me with the following note:

'In the case of Premonstratensian canons there was a good deal of licence in this matter from an early period. I think with Dr. W. H. Frere, in his Essay on Barnwell Priory in *Fasciculus J. W. Clark Dicatus*, that houses of canons may originally have existed as religious communities to serve local parish churches; but

[1] Fo. 39a, pp. 150–2.

it is certain that such an arrangement would interfere with the saying of the divine office in the monastery or would result in the neglect of parishes, and it was therefore discountenanced at an early date. About the middle of the fourteenth century it became more general for Austin canons to serve parochial cures—there are many examples in York diocese—but bishops objected to it and granted licences with demur.'

In the case of a Rector who preferred to live on his benefice, that benefice, for whatever reason, having to support a Vicar as well, there were, at least for the time, overlapping and waste of power. A case in point was Godshill, I.W., where Mag. Adam de Hales was Rector in 1284, and usually in personal residence. He had been guardian of Spiritualities in the Diocese during the vacancy before Pontissara's appointment, and as such had drawn up the ordinance for the Chapel of Hoo, near Meonstoke.[1] The Bishop, after complimenting him on his meritorious services, which he desired to acknowledge practically, says: 'Noticing that making personal residence in your Church of Godshill you are able to suffice by yourself for the rule of the Church, considering the charges incumbent, without the solace of a Vicar, the portion of the Vicarage of that Church now vacant we grant you by these presents, provided you reside there or are absent by our special licence.'[2] This is followed by a general form for the consolidation of Rectories which of old were purely such with Vicarial portions which had been at some time granted out of them.[3] The case of Hursley has been mentioned above.

The compilation of a large book like this Register, without any table of contents or any sort of index, presents difficulties not only to editors in the remote future but even to the compilers themselves, of whom, as the various handwritings testify, there were several. A new writer did not always examine the pages which lay behind the fair sheet of parchment which was ready to his hand. Hence, we may suppose, important documents appear twice over. One does not object to this editorially, for where the first man may have erred through carelessness or faultiness of the original text, the second man may correct the errors. One is glad to be spared 'conjectural emendation', that whetstone of sharp wits, but of perilous risk to the dull. The most considerable of these twice-copied documents concern the University of Oxford, and are printed from Archbishop Peckham's Register by Wilkins in his *Concilia*, and by Martin in his edition of Archbishop Peckham's

[1] Fo. 64a, p. 258. [2] Fo. 72b, p. 296. [3] Ib.

Letters. As a fairly full summary of their contents is prefixed to our own copy of this MS. on pp. 301 and 304, it will be sufficient to refer the reader to those pages, but the process which follows, which is a report sent to the Archbishop by one who had been present at the Congregation of Masters held at Oxford on November 24, 1284, does not seem to have been much noticed. On that day William de Hothom, Prior-provincial of the Dominicans in England, entered the Congregation, and taking as his theme—'If it be possible, as much as lieth in you live peaceably with all men', after he had commended peace, he recited with what labour he had followed the Archbishop from Norwich to Reading, to have an interview with him on certain articles. When he had found him at Sonning engaged in the Consecration of the Bishop of Salisbury (Walter Scammel) and it was impossible to have any conversation before dinner, he addressed certain Bishops there present, explaining the reason for his present haste, asking them to join with him in supplicating the Archbishop that, if there was any question of correcting the doctrine of brother Thomas of Aquinas,[1] he would delay the proceedings until in their next Chapter a new general Master of the Order should be elected, by whose authority injunctions might be given to learned brethren of the Order on such necessary correction, so that scandal might not be caused by any one of another profession attempting this. He added that this petition was only reasonable, because the said brother Thomas is nowhere believed to have taught anything contrary to the Catholic faith or good manners. But if, which God forbid, any such thing should be found in the writings of the said Doctor, the Prior would not think of asking these Bishops to join him in this intercession, by such pretence promoting pestilent doctrine. But physics in which either side of a contradictory statement can be held by different parties without peril, nay, can be totally ignored without loss of safety, may not rightly be condemned nor forbidden, before

[1] The particular point of Aquinas' teaching which was now chiefly called in question is described on p. 302 as 'sentencia de pluralitate personarum', in which the dogma 'in homine existere tantummodo formam unam' was dangerous in view of the truth of our Lord's Resurrection body. The term 'form' bears different shades of meaning as used by various metaphysicians in contradistinction to 'matter', but in metaphysics generally '*form* denotes a determination, a specializing element, that constituent of a thing by virtue of which it is the kind of thing that it is' (*Century Dict.*).

In the *Summa Theologiae* of St. Thomas I have failed to find the actual words here quoted. The nearest thesis which I can trace is this: 'Plures formae ejusdem generis vel speciei non possunt simul esse in eodem subjecto.' 1^{a} q. 85. 4 c. 2^{m}, 3^{a} q. 35. 2 c.

by open disputation it become clear what should be inviolably held, what as erroneous should be avoided. The writer continues:

'This he said to the Bishops before he enjoyed conversation with you. After dinner, when the Bishops were leaving your chamber, you called the aforesaid Prior, as he said, and inquired in a friendly way if in the business of his Order he asked for helpers in approaching you, and you added that you loved the order of Preachers as much as he did, and that you did not propose to do anything to the prejudice or disparagement of the Order, for which saying, when the Prior had humbly thanked your majesty, he added: Sir, I am sure that you will not hurt, and that you do not propose to hurt, the rule and statutes of the Order, but herein the Order does seem to be injured, if the doctrine of any famous brother through whom the Order has hitherto been held in honour be judged erroneous, but such was brother Thomas often named. Then he said that he gathered from your words that you would not touch the teaching of brother Thomas in doubtful articles, because their discussion is reserved in the Roman Court to the judgement of superiors. So much he reported to us of the discussion between you. Afterwards he related what my lord of Canterbury did among us, and you know well what the brethren of his Order did. But, because mention was made of the opinions of the Order as an Order in a certain letter of yours circulated through the schools of some Masters, he added: You know, Masters, all of you, that there is no opinion of the Order, as an Order, because our Order is not founded on any opinion, nor is it bound obstinately to defend any opinion. And so that opinion concerning the unity of form in man or other compounds is not of the Order, nor does the Order embrace that (unity) or the opinion of it to be obstinately defended. There have been, however, great Doctors in the Order, as there have been outside the Order, of whom some hold one side, some the opposite. He added that you do not believe that the challenge made by the Prior at Oxford is for the defence of any opinion, but that no further hardship should be inflicted on the Order. And what the Provincial Prior said was to this effect, that he desired that the challenge should continue in full force.'[1]

The Dominicans before this time had begun to disturb the University of Oxford by their ambitious schemes. These are well described by Sir Henry Maxwell Lyte in his *History of the University*.[2] Though finally beaten, the quarrels which they instigated continued for many years. They tried to make great capital out of the doctrines of their renowned teacher, Thomas of Aquino, 'the Angelic Doctor,' as he was commonly called. But in his own lifetime he was not considered infallible. Some of his teaching had been officially condemned at Paris before 1274, the date of his death,

[1] Fo. 75a and b, p. 308.

[2] See pp. 105–15.

and within three years after, Stephen, Bishop of Paris, and the Faculty of Theology there condemned his teaching as to the absence of matter in angelic bodies, and Kilwardby, Archbishop of Canterbury, himself a Dominican, denounced his theory as to the constituent elements of man. The controversy on these and other points of Aquinas' teaching went on for some years, but at last the Dominicans won a great triumph when in 1322 their champion was canonized by Pope John XXII. Long after this, however, between the followers of St. Thomas and those of the Franciscan John Duns Scotus, an Oxford lecturer, there was a continual warfare of argument—Thomists backing the 'Angelic', Scotists the 'Subtle', Doctor.

As bearing on the matter of University discipline, the following letter of a former Chancellor will be read with interest. Its date is August 13, 1295.

'John [etc.] to the venerable men Sir . . . Chancellor and the University of the masters and scholars of Oxford, Lincoln Diocese, health, etc. Seeking in the field of scholastic discipline the pearl of knowledge, we are pursuing this quest with all possible favour, and we are granting to them willingly things by which, matter of grievance being withdrawn, their peaceful tranquillity may be furthered. Hence it is that listening to your devout prayers, when we have understood that some persons, thoughtless about their own (spiritual) health, when on account of faults committed in the University of Oxford they have been bound in sentences of suspension or excommunication by the Chancellor of the University or by inferior judges deputed by him, or by the Chancellor himself together with the whole University, sometimes of regents alone, sometimes of regents and non-regents, withdraw from you and your jurisdiction, rashly contemning the keys of the Church, that the said sentences may be made strong and firm, we grant to you by these presents that, as often as we are lawfully requested, they may be handed over for due execution by us or our official or our servants in our Diocese. Wishing moreover to provide more amply for your tranquillity, that your community for the future may be governed in a prosperous and tranquil state, by the tenor of these presents we grant to you, and as far as in us lies we order, that if any clerks beneficed in our Diocese are found by day or night to the disturbance of your peace bearing arms, or disturbing in any way the tranquillity of the University, and have been duly convicted of this, or by their flight have presumptively acknowledged it, on the denunciation of the Chancellor to be made to us under the common seal of the University, we will cause their benefices to be sequestrated in our hands, until by the receipt of the fruits of the benefices . . . satisfaction has been lawfully made. But if they had no ecclesiastical benefice at the time, according to the nature or amount of the offence,

they can by no means be admitted to an ecclesiastical benefice, unless they who are to be so promoted first show their innocence or make competent satisfaction to the persons injured, and deserve to gain the favour of the University, and so be lawfully restored to their good name. Dated at London.'[1]

For a useful note on Archbishop Peckham's Visitation of the Diocese of Winchester at the beginning of 1284, I am indebted to Mr. Hamilton Thompson. Formal notice of his intention to make this Visitation is found on Fo. 68a, dated October 2, 1283. Martin, in his edition of Peckham's Letters, prints one addressed to the Bishop of Winchester from Mortlake, December 3, 1283, in which Peckham explains that, having been compelled to postpone the Visitation on account of an Apostolic mandate which obliged him to go elsewhere, he proposed to begin the Visitation at Winchester on the morrow of the Epiphany, January 7, 1284. The nature of the hindrance is not very clear, but he had to go to Pershore at any rate, where he was on November 15. The progress of the Visitation is marked by the following dates. January 12, Chilbolton (Somborne Deanery). About this time he evidently visited Wherwell Abbey and Mottisfont Priory. Injunctions to Mottisfont bear date at Bitterne (Southampton Deanery), January 27. He visited Southwick Priory about this time: injunctions were issued from Slindon on February 4. The Visitation was over about January 31, when he had left the Diocese and was at Slindon. Injunctions to Romsey Abbey are not dated, but are placed by Martin between January 31 and February 4.

Pontissara excused himself, through the hindrance of lawful impediments, from attending Peckham's Visitation, and deputed proctors to act for him. His letter to the Archbishop is dated from Warwick on November 1.

The original material supplied by this Register towards the history of the wars in Wales is but small. A copy of the royal summons to the Parliament of Shrewsbury to decide what was to be done with David,[2] addressed to the Barons and Bailiffs of Dover, is given on Fo. 167a. Though undated here, the parallel summons to Gilbert de Clare, printed in Bishop Richard de Swinfield's *Hereford Register*,[3] proves that it issued at the end of June 1283. A comparison of these two writs shows that the present version is rather fuller than the other.

[1] Fo. 54a, pp. 205, 206.
[2] See Lingard, *England* (ed. 1854), ii. 258.
[3] C. Y. S., pp. 79, 80.

The heads of a message sent by Archbishop Peckham to Llewelyn and the Welsh follow on Fo. 168b, and Llewelyn's reply to them on Fo. 169a. These communications were probably exchanged in 1282, before the final outbreak of the princes in which Llewelyn was killed and David taken prisoner. It seems that Peckham did not have a personal interview with the Welsh princes. He wishes certain things to be said to them in his stead. He has come to those parts for their spiritual and temporal good, against the King's wish, indeed at the risk of his grave displeasure. He asks and begs them by the blood of Christ to be willing to come to unity with the English. He cannot stay long, and after his departure they will have no one else to take up their cause. Should they continue obstinate he intends to denounce them to the Pope and Curia. The longer they postpone peace the heavier will be the pressure of the royal forces, which they cannot finally overcome. England, moreover, is under the special protection of the Holy See. He hears with great grief that the Welsh are more cruel than the Saracens, who allow Christians to be ransomed, while the Welsh murder their captives forthwith or after they have accepted ransom give them up to be slain. In further clauses he chides them with having thrown over reverence for sacred persons and things, urges them to penitence, and to disclose what are their principal complaints, so that remedies may be applied, and warns them that if wrongs have been committed against them they cannot impugn the King's majesty as judges in their own case. Finally, unless peace is made now, the Army, the Clergy, and the people will be summoned against them.

Llewelyn in his reply, after expressing most devout and humble gratitude to the Archbishop for his intervention, proceeds to reject every item of his advice:

'You ask us to come to the peace of the Lord King. We should be delighted to do so, provided the King would keep a due and real peace with us and ours, and to promote this we should be glad if you could come and stay with us in Wales: but you will not be hindered by us from making such a peace, which we wish and hope may be attained by our own efforts rather than by those of any other person. There will be no need, please God, to write anything to the Pope to our discredit, though we are fully sensible of and deeply grateful for the fatherly care and great labours which you are bestowing on us. Nor need the King lay on us a heavy hand, since we are quite ready to obey him, provided our rights and laws are preserved to us inviolate. Though the kingdom of England is under the protection of the Roman Court, the Lord

Pope and the Curia must have heard, how much injury has been done to us, in that the Peace formerly arranged has not been maintained or kept towards us.'

He then proceeds to dwell at length on the acts of sacrilege and cruelty inflicted by English soldiers, fuller particulars of which he is supplying in a separate schedule. He hopes that the Archbishop will kindly compassionate them. The kingdom of England will not be endangered by them provided a due peace is made with them and kept. Bloodshed and spoliation have been more rampant with the English than with the Welsh. He is sorry that a person for whom ransom had been taken was afterwards killed. The culprit in this case had not been pardoned, but was wandering like a robber in the woods. As to the charge that they had taken up arms again improperly, they were compelled to do this to escape death and capture, and because people could not stay in their own houses nor go abroad unarmed. For their offences against God they would ask pardon of God, nor would they be parties to the continuance of the war, if only they were indemnified for wrongs as they should be. If they were ruined and slain they must needs defend themselves to the best of their power. When compensation was granted them for their wrongs and injuries, they would strive to confirm and establish peace; till that was done there could be no settled peace, nor so long as new exactions and demands were being forced on them daily. They were sending on rolls a statement of the wrongs inflicted on them, and privileges granted but not observed in the former peace. They could not help going to war, for they were so oppressed and trodden under foot by the King's Justiciars and bailiffs, contrary to the form of peace and all justice, worse they believed than Saracens or Jews; and if they ventured to make a complaint they had no amends, but Justiciars and bailiffs more fierce and cruel still were always sent, and, when they retired gorged through their unjust exactions, others were commissioned anew to flay the people to such a degree that death was better than life. Soldiers and Priests need not be sent, only let them have peace and fair play. He concludes by begging the holy Father not to believe all the tales of their adversaries who were near at hand, tales that might be refuted by themselves, if they could be present. 'May your Holiness be preserved to the rule of the Church for a long time.'

Whatever one may think of the rights and wrongs of the case, the good Archbishop had effected very little by his well-meant interference, and the King knew very well beforehand that this

would be so. It will not be amiss to give a few additional specimens of the Bishop's epistolary style. The following letters announcing his appointment should have reached their destination a short time before the writer's own arrival. They are in Latin, not French, which language was frequently used in addressing royal persons.

'*A deprecative letter of the Bishop of Winchester to the King, that he may admit him kindly to the bishopric.*

'To his most excellent prince and lord, Lord [E.] by the grace of God illustrious king of the English, J. Bishop of Winchester [submits] himself and a ready will to his good pleasure. He who holds command over all things in the highest altitude of heavenly power, so gives being to things and dispenses with ineffable providence the gifts of His graces, so also orders, promotes, varies, and disposes the conditions and states of His creatures that in the consideration of these things man's senses grow dull, since the ways of the Lord are past finding out and human understandings do not grasp the greatness of His wisdom, for He makes a strong man out of a weak, He gives to stammerers eloquence, and places sometimes the lowly on high, having a full and perfect power over each, as though enclosing all things in the hollow of His hand. Behold indeed that lately (the Almighty Father too kindly regarding with His heavenly blessing the lowliness of His servant, and laying on me the burden of dignity according to His omnipotence that my shoulders should be made stronger to bear the weight of His commandments) I have been appointed Bishop of Winchester, although unworthy, by the Apostolic See. Considering then the clemency of royal graciousness with which the Lord, out of His innate benignity has enriched you, and the affable dews which [?flow [1]] from your royal breast through the gift poured forth from above, that it may attract the devout, influence those attracted, and make the devout more strong: Revolving also and gathering up the inward feelings of my breast with diligent examination, I always have had, now have, and resolve while I live to have to your person and royal house the most special affection of inward devotion, from which no circumstance of mine has ever drawn, does draw, or could draw me, so have I devoted myself to your good pleasure and that of your house. Trusting also before all else that royal benignity may abound towards me to the full richness of liberality, nay more that the devout may add their congratulations on such promotion, I signify this promotion to your royal majesty, reverently begging that holding me as your own and the Church of Winchester under the approval of your royal favour, you may trust in me especially as the chronicler of your happy exploits, nay rather you may dispose of me in all respects as of him whom you will always have without any pretence more in the execution of works than in the assertion of words ready to your good pleasure.' [2]

[1] A word here has been erased.

[2] Fos. 94b, 95a.

It must be allowed that towards the end of this letter, with its very involved sentences, the exuberance of the writer's loyalty seems to have overshot grammatical accuracy, unless (which is very possible) the copyist has lost his way.

The next letter is to Queen Eleanor. To paint a flattering picture of so good and charming a lady must have been a congenial task.

'To the most excellent lady, the illustrious Lady Queen of the English, J. Bishop of Winchester [offers] himself with devotion. With a chant of praise, honour, and glory the exalted merits of your highness giving brightness all around by the rays of divers virtues are extolled. For being sublime as you are in majesty, furnished and endowed with the gift of kindness in the affluence of many graces, the commendation of men worthily praises, honours, and glorifies you. This affluence Himself the Lord of Lords has enlightened with the prerogative of such excellent gifts. Whence not undeservedly I specially, who revere with deepest devotion the Lord King your spouse and yourself and the royal house, betaking myself confidently and simply to the splendour of your great brightness, to you whom I believe to be glad at the promotion of your followers (*ductorum*) make known that, the good Almighty Father disposing as He will the gifts of His graces and regarding me His humble servant with His heavenly kindness, I have lately been appointed by the Apostolic See to the Bishopric of Winchester. Begging your highness reverently that, considering with your inborn royal goodness the pure and close affection which I have and propose to have while I live towards the Lord King and yourself and your house, and holding me and the Church of Winchester as commended by yourself and to the said Lord King, you may have confidence in me, especially as the relater of the happy elevation of the house aforesaid, nay rather you may treat me in all respects as one whom you will always find ready to do your pleasure.'[1]

The letters of this series which follow—to Edmund Earl of Cornwall, whom he addresses familiarly, to Archbishop Peckham, and to Peter de Guldeford—the Archbishop's Chaplain and his own friend—are of the same type, though varying considerably in expression. The last, addressed to the Prior and Convent of St. Swithun, strikes a different note:

'To the prudent men, most dear to him in Christ, . . . the Prior and Convent of Winchester, J. by God's grace Bishop of Winchester health and sincere charity in the Lord. Divine pity ordering and disposing all things according to His omnipotence has permitted us though unworthy to be called as a spouse to the Church of Winchester which we always used to revere as a mother; and so being made

[1] Fo. 95a.

debtors of mutual love one to another we are bound together more sweetly by the tie of innate affection. This affection indeed extending to you as dearest brothers and writing you down in our breast as very dear to us, we stir you up to effectual prayers, that, having full confidence in us as in yourselves, and feeling sure, that though we are absent in the body we are regarding you with our mental eyes, you may so direct your minds to all things which concern the increase of the Church, that, we reposing within your arms, for us and for you and for the Church itself the temporal and spiritual joys of abundance may arrive ; and to the praise of the Divine name may there be success and prosperity for us both.' [1]

One can picture the eager interest in St. Swithun's Monastery when the news spread that a letter had been received from their new Bishop, the excitement when it was read in Chapter, and the joy when they realized that here at last was a Prelate who was not approaching them with the Abbatial rod of stern discipline but with the conjugal embrace of a loving spouse.

The following short letter to Archbishop Winchelsey on matters of business gives a fair idea of the general style of such correspondence. It probably belongs to 1296.

'To the Reverend Father in Christ Lord R., by the grace of God Archbishop of Canterbury, J., by permission of the same Minister of the Church of Winchester, health etc. The letter of your paternity [received] on the day of St. Hilary, Confessor, containing among other things the report of your prosperity and of the safety of your respected person, we received with votive affection, proposing, as far as we can, to take pains about your business and that of your Church, through Mag. William de Donnebrigges, now and as we have further opportunity. And so our advice is that with our King's happy approval you should, if you please, take your journey through the parts of London, giving us notice by one of your couriers (*cursitorum*) of the time of your arrival there, that if possible we may meet you, to treat of your aforesaid business with the merchants and others, and to have with you likewise some personal colloquy. For we are and shall always be ready for whatever concerns the increase of your honour. May your Fatherhood fare well for a very long time. Dated at Bittern on St. Hilary's day, Anno domini, etc.' [2]

The following letter from the Bishop to the King, of about the same date as the last, illustrates the difficulties in which the bishops were often placed in their efforts to satisfy the rival claims of foreign ecclesiastics and of royal or noble applicants at home, for the choicer benefices. Here, in the case of Overton, a promise had been actually

[1] Fo. 95b.

[2] Fos. 207a and b.

made to the Bishop of Albano's brother, which the Bishop through a technicality is able to set aside, though with consequences which might prove disagreeable to himself, and to prefer the King's nominee.

'To the most excellent prince Lord E., etc., J., by permission of the same, Bishop of Winchester, &c. Your Excellency must know that we have been able by right to confer the Rectory of Overton in our Diocese rightly vacant, by reason that Sir Iterius lately Rector of the same has received, holds, and retains peacefully and quietly the Archdeaconry of Bath after he has received the aforesaid Rectory of Overton without any resignation, half a year having now elapsed, and we have conferred it in his father's presence on our beloved clerk, brother of the venerable father, lord . . . by the grace of God, Bishop of Albano,[1] to whom we are bound at your precept in an annual pension of ten marks. Which clerk indeed, at his said father's mandate, postponed on that occasion the acceptance of this our collation, because the said Iterius, the detainer of the church of Overton, had sprung from those parts, accepting it, however, after the free dimission of Sir Iterius aforesaid. But because we are anxious to the best of our power to assent to your prayers in all points, hoping to escape the indignation of the said father and of his brother in respect of the aforesaid collation, your assistance intervening, we will confer willingly and do confer by these presents the aforesaid church of Overton, as by right vacant, on Sir Richard de Overton, by the intervention of your prayers, our collation previously made notwithstanding. Let the same Sir Richard therefore come to us by himself or through a fit proctor, to receive canonical institution to the church, and to do further therein what reason dictates and legal rights require. The resignation of the said Iterius, in its entirety, if he thinks good, he may bring down. Farewell.'[2]

The contrast between the style of this letter to King Edward and of the anxious courtier's appeal translated above is very marked. The great king loved simplicity, and those of his subjects who understood him best adopted it.

Although Pontissara was frequently on the Continent during the earlier part of his episcopate, he did not take pains to transfer documents of political importance to the pages of his Register till he accepted the summons of Boniface VIII to attend the Curia at the opening of his Pontificate. He had been appointed as Judge by the Apostolic See soon after his Consecration.[3] Some cases sub-

[1] In July 1295 Beraldus, Bishop of Albano, a Cardinal who was then Papal Legate in England with Simon, Bishop of Palestrina, writes on the subject of procurations, Fo. 52a, pp. 198–200.

[2] Fo. 207a.

[3] Fos. 77b, 79a, pp. 317–22.

mitted to him he undertook personally, others he delegated to deputies. He did not himself sit as arbitrator in the well-known case between Archbishop Peckham and the Abbot and Convent of Westminster in 1286, but appointed as his delegates the Chancellor of St. Paul's and the Archdeacon of Middlesex. Another case of less importance, in March 1284, he had deputed to the same Archdeacon and Mag. Hugh de Colingeham, Canon of St. Paul's.[1]

A feature of this Register, as we noted above, is its collection of documents relating to Pope Celestine V (Peter of Murrone). Considering that the Papal *Regesta* pass over the few months of his Pontificate in absolute silence, this is the more remarkable. After the long interregnum of more than two years which preceded his election, the aged Pope laboured with feverish haste to collect the sums contributed in the various countries of Europe towards the proposed Crusade.

The fall of Acre in 1291, the last Christian stronghold in Palestine, left Christendom the almost hopeless task of beginning the Holy wars all over again. Edward himself, though he had professed his willingness to assume the Cross for the second time, had probably never intended to go in person, but the collection of money for the ostensible purposes of the expedition, which might prove useful in other directions, was readily sanctioned by him. The Register contains an interesting letter from the 'Soldan', probably Khalil himself, addressed to a Christian King, which I have not noticed as alluded to elsewhere.

'The tenor of a letter of the Soldan translated into Latin, addressed to a certain Christian King and afterwards to the Roman Court, is as follows: We the Soldan Malec, the great lord, wise, upright, strong, powerful, careful, good to the world and to the Faith, Soldan of the Saracens, the perfect, heirs of salvation, visitor of right, doing justice to the oppressed against their oppressors, constructor of dominion, Soldan of the Arabs, conqueror of Turks and Persians, crusher of lands and provinces, conqueror of the armies of Franks, Armenians, and Tartars, king and ruler *in gemino et geminis Maris*,[2] Lord of the two adorations, namely of the East and of the South, Servant of the two great houses of Mecca and Jerusalem; Lord of Kings and Soldans, a share of the Admiral (*participacio Admirallii*) of the faithful, son of the Soldan Malec, *Monsoriensis fidei talaon Salachii*,[2] in the name of the God of Mercy, to the noble and honourable, the wise Lion Haicon of the stock of Christ, Glory of the nation of the Cross, light of those who follow Jesus, friend of kings and soldans may God make thee, Who provides for the future in the past and present

[1] Fo. 69b, p. 280.

[2] Query the translation of these terms.

by example, and may He unite thee with the obedient secretly and manifestly, Who has received in His own person with patience tribulation rising up over His nation, from which He could not find a way of resistance. We make known to you that we have conquered the city of Acre which was the seat of the Faith of the Cross. We blockaded it in so few days [1] that the soldiers with all their power were unable to defend it, nor to resist the multitude of the besieging army, and when they could not hold out on account of the multitude of the slain, however distinguished they were and praised as Knights, in one short hour of the day all were put in irons (*ferrati*) and fettered by us: all the Knights of the Hospital our brandishing sword consumed. The Templars betrayed the city of Acre and their brethren hesitating to lose the land, but neither so did they escape the events of ruin.[2] The Hospital of the Germans being wholly consumed, we levelled to the ground all the churches, those being slain on the altars who were leading the people to obey them, the Patriarch being freed from final punishment. You would not credit the quantity of gold pieces which came into the hands of (our) men. So great was the multitude of ladies that one was sold for a dragma[3]. The city was turned into ploughed land and desert. The conquest of this city is notorious, and from the evidence of our present letter you may know that the bodies of the dead are as many as the crossbowmen (*balistariis coequantur*). We put fire under the bodies and they are burnt to ashes. Out of the implements (*armamentis*) we had fetters made for the feet of those who remained alive with us. Counts and barons, who were wont to wear badges on their heads, with their feet and hands bound are confined in our prisons. And thou, O King, if thou shalt chastise thyself by the issue of this matter, which through us has fallen suddenly and mightily upon the city of Acre, thou shalt be safe. But if thou refuse, over thee shall be said what is said over them: thou shalt perish and thy land, as they have perished, by our sword. But if thou knowest the issue of what has happened it will be for thy advantage, and thou mayest come personally with thy gifts and the tribute of two years to the altitude of our gates—(the Sublime Porte)—as a man who wishes the safety of his own person and of his land, and who may be willing to escape the force of the power of so great a king, and you will be able to say that after the desolation of Acre so great a conqueror as we are is not left. And so think about yourself and work hard quickly before you fall into our mousetrap.'[4]

[1] The siege lasted 33 days (Gibbon).

[2] Gibbon says that the Templars resisted three days after the storming of the city, but the Grand Master was pierced with an arrow, and of the 500 knights only ten were left alive.

[3] 'Dragma' does occur in late Latin (Ducange) in the proper sense of a handful (Lat. *manipulus*), especially as many stalks of corn as a reaper can grasp in his left hand, but 'drachma' may be intended, an Attic coin worth 6 obols = $9\frac{3}{4}d.$ (Liddell and Scott).

[4] Fos. 122a and b. Any further light on the obscure terms of this letter would be welcome.

Gibbon (*Decline and Fall*, vii. 276, ed. 1862) devotes less than a page and a half to the causes which led to the attack of Sultan Khalil on Acre and to the absolute destruction of that stronghold. The account given by our 'Soldan' is on the whole corroborated by Gibbon's authorities, and the completeness of the overthrow does not seem exaggerated. The prince addressed here may have been Hako V, who became king of Norway in 1299. He was uncle to the 'Maid of Norway', heiress to the Crown of Scotland. There is a spice of humour about the Sultan's communication, but this would hardly have been appreciated by Pope Nicholas IV, whose letter addressed three months after the fall of Acre to Archbishop Peckham and copied into our Register is doleful enough. 'Exceedingly hard and terribly bitter are the trials of the Holy Land.' This document, which aimed at the calling of Provincial Councils to take steps for the recovery of the Holy Land, is well known and need not detain us.[1] Celestine V, as we said above, is well represented in the Register. There are letters addressed jointly to the Bishops of Winchester and Lincoln as collectors of the Tenth for the support of the Holy Land, dated October 25, November 5, November 19, November 25, and to the Bishop of Durham November 25, 1294, giving lists of merchant-bankers who could be trusted to receive and transmit such sums as were already in hand, but there is also a letter on October 10 to the King, which breathes the deepest anxiety for the restoration of peace between the kingdoms of France and England.[2] This is too long for a full translation. The Pope begins by assuring the King of his deep solicitude for the welfare of the countries of Christendom. England has a very high place among these. 'Thy progenitors, most Christian princes, towards God and the Roman Church, shining with clearer devotion, imbued with the prudence of perfect circumspection, avoiding scandals, cultivated peace on all sides.' Here he dwells at some length on the blessings of peace:

'Assuredly bitter rumours have lately come to the hearing of us and of our brethren, and have tortured our and their hearts with grief, relating that between thee and our very dear son in Christ, Philip, the illustrious king of the Franks, matter of dissension had arisen, on account of which here and there, alas! warlike muniments were being prepared: would that they may not bring with them losses of bodies and souls, nor perils irreparable to both kingdoms, and by consequence to the Holy Land! We may therefore, among the constant cares and immense anxieties which rest on us from the

[1] Fos. 121a and b.

[2] Fo. 130b.

ministry of Apostolic service, preserve each of the Catholic princes of the world and all the faithful of Christ willingly to live in peace and unity. But concerning the healthy estate of you and of the said king, and of your own and his kingdoms, do we think more willingly and the more anxiously and deeply because yourself and the same king and the said kingdoms Mother Church follows with more sincere charity, and reposes and is more fully delighted in yourself and in his greater security. Hence inquiring the ways and means by which, with God's permission, this discord has arisen between you and the said king, and those by which we may be able to apply a healthy remedy and to meet future perils, we propose quickly to dispatch there some of our brethren, and others whom the nature of the case suggests, for restoring concord on both sides. Would that it were possible for us to exhibit our presence there, that, putting aside other business, we might give plain proof of our earnest desires in this regard, but the length of the journey and our advanced age do not suffer this.'

The chief points which the Pope urges in the conclusion of his letter are these: that Holy Church having in the past shown special favour to his own and his progenitors' good services, Edward should try to bear patiently for her sake present troubles, and to avoid actions which must rend her heart. He should weigh wisely also what a detestable thing it would be before God and men, if between princes so nearly related in blood and vicinity, hatred and the sad results of dissensions should be manifested. He begs him to cast aside from his mind 'minute fluctuations' as an athlete of Christ, a supporter of orthodox religion, a strenuous wrestler of the Church, a renowned lover of peace, a noteworthy guardian of peace . . . 'So therefore incline your devout ears to our words, and acquiesce in the prayers of the Apostolic See, that you may not offend God, nay rather that you may please Him by filial devotion, and may henceforth win more fully His own blessing and favour and that of the Apostolic See.' He sends as the bearer of his letter Bertrand called Delgot,[1] Canon of Lyons, who will give him further information of his intentions. Dated at Aquila.[2]

One cannot deny to this letter, whether penned by Celestine himself, or more probably under his instructions by an official of the Curia, the merit of earnestness and sincerity, which one looks for in vain in those of his supplanter and successor, Boniface VIII.

There are two writs from Philip the Fair to the Seneschal

[1] The question of his expenses as nuncio is dealt with on Fo. 223b. He became afterwards Abp. of Bordeaux and Pope (Clement V).

[2] Fo. 130b.

of Gascony, written as feudal overlord. The first unfortunately is imperfect at the beginning, the previous leaf being lost. The date is about 1286. The first complete sentence begins thus:

'Moreover, in the case of persons not of noble birth who have acquired feudal property and hold it by homage and competent service, we order our justiciars not to molest such persons who are not nobles but to allow them to keep peacefully property so acquired. But if persons, not noble, have acquired property in our lands, fiefs or 'retrofeuds' (*arrierefiefs*)[1] outside the lands of our aforesaid Barons, and so it happens that between us and the person who has alienated the property, there are no more intermediary lords, we order that if they hold to a less competent service, or if in other ways the condition of the fief appears to have become worse, such *possessores* should be compelled to place their feudal property out of hand, unless they prefer to offer us the value of the fruits of two years for property so acquired: and if the feudal property has been made censual (i. e. liable to taxation) there should be offered us the value of the fruits of four years. But we make this ordinance for such cases as have occurred in past times, being unwilling that this provision should be extended to cases which may happen in the future. Nay, in those cases which may emerge anew, advice must be taken for a new remedy. Being unwilling moreover that the same ordinance should be stretched to alienation of properties concerning which without doubt it may be known clearly that they are so ruinous and grievous to the owners, that deservedly they ought by no means to be tolerated.'[2]

The next writ is as follows:

'Philip, by the grace of God King of the French, to the Seneschal of Gascony, health. We wish you to know that the feudal properties of nobles which have been acquired for thirty years past from Churches or persons not noble, without the assent of the lords from whose fiefs or retrofiefs the aforesaid properties were withdrawn, can lawfully be taken into the hands of the lords who have not consented, and who dare to have their force lessened (*qui audent viribus suis detrahi*) from such alienation, and the lords can keep them in hand, until those who have so acquired them have transferred them to such persons as can perform their services to the lords, so that the lords shall not suffer any loss in their rights. Given at Beaumont-sur-Oise, the Wednesday before the feast of the Nativity of the Blessed Virgin.'[3]

The point of these regulations seems to be to permit, under restrictions, the alienation of feudal lands, and at the same time to safeguard the rights of the king, of the nobles, and of all feudal

[1] A fief held by an intermediate person from a superior lord (Ducange).
[2] Fo. 118a. [3] Ib.

lords to the continuance of the services under which grants of land were originally made. King Edward spent most of the year 1286 in Gascony. There was no serious friction up to the time of his return to England on August 12, 1289, between him and his cousin Philip the Fair, but troubles began soon after, though these have not left their mark in this Register. A copy, however, of the well-known citation sent by Philip to Edward in October 1293 is found on Fo. 123b. This required the King of England to appear at Paris on the 20th day of the coming Christmastide, to answer to a long list of charges specified of his subjects' misconduct at Bayonne, Bordeaux, and elsewhere by sea and land. Edward, though he saw that Philip had just grounds of complaint, did not appear in obedience to this citation, but shortly after he wrote to the Bishop asking for his own prayers and those of the faithful, as he was then intending to go to France to discuss the questions at issue,

'firmly believing and hoping that a happier result will be granted to our prayers if we are helped by the intercessions of the devout. We require and ask your Paternity affectionately, that you will pour out simply devout prayers to God, and that you will direct your dependants to do the same, that in prosecuting, treating of, and arranging this business, God and the Lord may so rule and direct our acts, that, by the operation of the only begotten Son of God, Jesus Christ, our labour on this behalf may be so fruitful that it may result to the praise of His name, the quiet and prosperous state and the honour of our kingdom, also to the advantage and profit of all Christianity. Witness myself at St. Albans.'[1]

About the same time, namely January 1, 1294, he wrote a letter in these terms: 'Edward [etc.], King of England, Lord of Ireland and Duke of Guienne, to all those who shall see and hear these present letters, greeting. As Edmund our very dear brother has informed us that complaints have come that our Seneschal[2] and other of our people of Gascony have committed many acts of disobedience and many trespasses against our dear lord and cousin the King of France and his ministers, which thing displeases us much, we will and desire that these things be set right and amended to his honour. To do and complete this matter we give and convey to our brother aforesaid full power by these present letters. And thereon we bid and command our Seneschal, our ministers, and our other people of the said Duchy, that in these said matters they be obedient to our aforesaid brother even as to ourselves, and to his commandment, as though to our own. In testimony whereof we have caused these our letters patent to be sealed with our seal. Given at Canterbury [etc.].' This letter is published together

[1] Fo. 125a.

[2] Sir John St. John. See his life in *D. N. B.* l. 145-8.

with his own giving effect to it, by Edmund, 'son of King Henry of England. Dated at Paris on the morrow of Candlemas 1294.' The whole is in French.[1]

It is clear that at this time Edward was anxious to settle matters in dispute between himself and his cousin without an appeal to arms. It was not his fault but Philip's that war became inevitable.

Several documents in the Register, some of them incidentally mentioned above, relate to the preliminaries of the war with France. The writ which summoned the Bishop to Parliament, dated September 30, 1295, is given in full:

'Certainly you know well enough and it is now, as we believe, published abroad through all the regions of the world, how the King of France has tricked us fraudulently and craftily out of our land of Gascony, by wickedly detaining it from us. But now not content with the aforesaid fraud and wickedness, a very large fleet and a copious multitude of warriors being assembled for the conquest of our kingdom, with whom he has already invaded as our enemy our kingdom and the inhabitants of that kingdom, he is proposing, if his power correspond with the detestable design of his iniquitous proposal, which may God avert, utterly to destroy the English language from the earth. Because therefore darts seen beforehand do less injury, and your affairs are specially at stake in this concern, as those of others jointly in the same kingdom, we command you, in the faith and love by which you are bound to us, strictly enjoining you that on the Sunday next after the feast of St. Martin in winter next ensuing you be personally present at Westminster[2] . . .' [Final clauses on the Clergy to be summoned to Parliament].

This is probably one of the earliest occasions of the mention by an English king of the national language, as a possession to the nation of any value, something to be proud of, the loss of which would cause deep regret, and stir the people's indignation. It was not till half a century later that Chaucer began to write his poems, and Lydgate was later still. There is not an English sentence in the whole of this Register, but it was making its way as speech-lore, and its day would soon come in vernacular literature.

In the next process Hugh de Chigewell, Sheriff of Hants, quotes the King's writ directing him to summon for the County four knights, and from each City two citizens, and from each Borough two burgesses to attend this Parliament, with powers of deliberation and action. This is dated October 3.[3] The next

[1] Fos. 125a and b. [2] Fo. 132a. [3] Fos. 132a and b.

writ, which directs the removal of aliens from parts near the sea, has been noticed above. It is followed by one to the Sheriff of Hants giving the names of the collectors of wool from the merchants on the King's behalf. Then comes one on the victualling of ships for the expedition to France—this last in French. The next requires Adam Gourdon in conjunction with J. de Berewyk and three others to raise in the counties of Hants, Dorset, and Wilts., a force of 3,000 men, archers and crossbowmen, who are to be sent to Winchester by November 5.[1]

On October 12 the King, writing to Pontissara, thanks him dearly for the great diligence and the trouble he had already taken in guarding the sea-coast, and now wishes him, in association with Adam Gourdon and Richard D'aston[2], who was guardian of the Island, to take special pains for the protection of the Isle of Wight. On October 17 the Bishop writes to the latter from Fareham on this subject, suggesting a meeting at Portsmouth, if he found it safe to leave his charge.[3]

Nothing came of Philip's threatened invasion of England. On the whole, notwithstanding Edward's strength in foreign mercenaries, he had rather the best of the contest in France, but neither he nor Edward had sufficient resources to continue the war long, and, though both had just causes of complaint for Pope Boniface VIII's previous interference in their respective kingdoms, they were glad to accept his offices, as Benedetto Gaetani rather than as Pope, to arbitrate in the contentions between them that had caused the war. Nothing could have pleased Boniface better, and though he began the arbitration as an Italian noble he conducted and ended it as the supreme Pontiff. At this point our Bishop comes in, and the documents on the subject supplied by the Register[4] are the more interesting because they fill a gap in the series printed by Rymer.[5] Pontissara, selected for so important a charge, no doubt, from his long residence in Italy, his judicial training, and his close personal acquaintance with the Pope, was put at the head of the commission entrusted by King Edward to arrange the terms of peace, and a copy of the Pope's instructions to his nuncio on his own conduct during the deliberations would very naturally have been submitted to him. Whether he was intended to transfer it to the pages of his Register is another matter. At any rate

[1] Fo. 133a.
[2] He was Sheriff of Hants in 1294. Fo. 125b.
[3] Fo. 133b.
[4] Fos. 20b, 21a, pp. 88–90.
[5] *Foedera*, ii, pp. 837–44

he did so, and the substance of these instructions, with others that followed, may be given here:

'Boniface, etc., to the venerable brother Raynaldus, Bishop of Vicenza, greeting and Apostolical benediction. Lately about the restoration of peace and concord, and about those things which pertain to peace, and about all and singular suits and questions, controversies, losses, injuries, feuds and offences, rights and actions, real, personal and mixed, and other discords which were and might be between our very dear sons in Christ, the illustrious kings, Philip of the Franks on the one part and Edward of England on the other, a compromise was made on us under a certain form. And we, as well by virtue of the compromises made on us as by Apostolic authority, made a certain pronouncement, and also dispensations for marriages and some other things. But since among the rest a truce was lately arranged between the said parties, and we have thought good to dispatch thee for this business to the parts beyond the mountains, we command thy Fraternity by Apostolic writings, that the said truce, whether voluntarily or otherwise arranged or even known to be prorogued, you cause to be inviolably observed by the parties, and, if you find upon this truce or against it any innovation rashly made or accepted, restore that to its due state, and take care that it be restored, corrected, and amended. Crush any who contradict or rebel by our authority through ecclesiastical censure, admitting no appeal, notwithstanding if to any of whatever eminence, condition, and estate, even if they are conspicuous in royal or other dignity, indulgence has been given by the Apostolic See, exempting them from interdict or excommunication or suspension, by letters Apostolic, not making full and express and word to word mention of an indulgence of this kind. Given at the Lateran, April 28, in the 5th year of our Pontificate.'[1]

A supplementary note bears the same date:

'Being aware that this business will be prospered more fully and conveniently according to our desire, the more fully you are strengthened by our authority, we commit and entrust to your Fraternity, in whom we repose full trust in the Lord, by the authority of these presents that, if any point of doubt or contradiction should by chance arise about the business itself which might be removed or supplied, you should thoughtfully follow this up and do it, provided it has the goodwill of both parties. Frequently inform us what you have done, and what announcements you think should be made for the good of both parties and for the happy conclusion of the aforesaid business.'[2]

The following letter from Boniface to the nuncio concerns the temporary assignment into the Pope's hands of all lands and

[1] Fo. 20b, pp. 88, 89.

[2] Fo. 20b, p. 89.

property that had passed from either combatant to the other during the war.

'Boniface, etc., to the venerable brother Raynaldus, Bishop of Vicenza, etc. Lately between our dearest sons in Christ, Philip King of the Franks on one side and Edward King of England on the other . . . we thought it right to arbitrate among other things that all lands, vassals and goods, as well those which the King of France was holding of the property which the King of England had held before the present war, as those which the King of England was holding in the kingdom of France, should in good faith and without any fraud be placed and assigned absolutely and freely in our hands and power, to be held by us as in the name of the King of France, those things which happened to be assigned on his side, and in the name of the King of England those things which were on his. We are writing also to the same kings in other letters of ours, that in our name, according to the plan of the aforesaid arbitration, they assign or cause to be freely assigned the lands, vassals, and goods aforesaid to thee in whose diligence, purity, and circumspection we have confidence and whom we have thought good to send confidentially to those parts on these and other points contingent to this business, to be held, guarded and kept by thee till we give other instructions. Wherefore by the tenor of these presents we commit to thy Fraternity and direct that thou seek and receive the lands, vassals, and all goods aforesaid by thyself or another or others in our name from the Kings mentioned or from those by whom they shall entrust or cause to be assigned these properties to thee, and that thou hold, guard, and keep them, until some other injunction is given thee thereon by us. Given at the Lateran, April 25, in the fifth year of our Pontificate.'[1]

Next follows a letter to the same effect, dated April 24 to King Philip, and a duplicate of this, *mutatis mutandis*, to Edward was written next in the Register, but for whatever cause it has been carefully erased. This matters the less because Rymer prints it.[2]

One of the most dramatic acts of Boniface's extraordinary Pontificate was his deposition of the two Cardinals, Peter and James Colonna. The Bull of May 10, 1297, which was launched against uncle and nephew and included in its condemnation the rest of their family, is transcribed here at length.[3] It is a characteristic document, beginning with appeals to Holy Scripture, and ending with arguments against the showing of mercy to the descendants of those who for their own demerits and pride manifestly deserved none. The Cardinals did not accept this sentence of deposition, but retorted with charges against the Pope which at least equalled

[1] Fos. 20b, 21a, pp. 89, 90. [2] *Foedera*, ii. 835. [3] Fos. 150b–151b.

in virulence his own against them. He proclaimed what was practically a crusade against them, in which their implacable enemies the Orsini took a leading part. They lost one fortress after another. Palestrina, which was thought impregnable, finally surrendered, and was razed by the triumphant Pope to the ground. The Colonnas were driven into exile, and some members of the family were welcomed at the Court of France, from which Sciarra Colonna with William de Nogaret's help took a terrible revenge for the wrongs of his family by capturing Boniface in his own palace at Anagni, and inflicting on him such humiliation as was a main cause of the aged Pope's death on October 11, 1303.[1] We leave the perusal of the Bull in its original Latin to those who have the leisure and inclination to follow the intellectual workings of the mastermind which produced it.

Boniface was determined to be the supreme power in Italy, but the Pope, as Christ's Vicar, must not only be supreme over the College of Cardinals: he must regulate the actions of the Emperor and of the kings of Christendom, and with him must rest the decision when and how to pull down and destroy as well as to plant and build.

The next document—Boniface's Bull against Frederic, brother of James, King of Aragon—takes us back to the second year of his Pontificate. To make the circumstances intelligible, it will be necessary to give a brief outline of the recent history of Aragon and Sicily. Peter, King of Aragon, had married Constantia, daughter of Manfred, King of Sicily, who had been defeated by Charles of Anjou, brother of St. Louis, in the battle of Benevento, 1266. Charles ascended the throne of Naples and Sicily in consequence of his victory. In 1268 he defeated and executed Conradin, who claimed Naples as son and heir of Conrad IV. But Charles's tyranny and extortion provoked an insurrection in Sicily, and the French in the island almost to a man were massacred on Easter Monday, 1282. John de Procida had been the leading spirit in this revolution. Peter of Aragon, though not without some scruples, was ready to support it with his fleet, which meanwhile he kept employed on the African coast. After the massacre, Charles of Anjou laid siege to Messina, and while he was so occupied Peter arrived at Palermo where he was joyfully received and crowned as king. Letters of defiance were exchanged between Charles and Peter, who, when shortly after Charles had raised the siege of

[1] For a summary account of Boniface's dealings with the Colonnas see Milman, vii. 23–31, 149–154.

Messina and retired to Calabria, agreed mutually to fight a duel at Bordeaux over which the King of England should be invited to preside. The Articles are given in full by Rymer.[1] But Edward absolutely declined to have anything to do with the matter, and the duel did not take place, though each candidate went to Bordeaux. Just before this time Martin IV, who was much under the influence of Charles of Anjou, had succeeded Nicholas III, and it is Martin apparently who writes the following letter of remonstrance to Charles, a copy of which is given by Pontissara.

'To the illustrious King of Sicily.' After a moral preamble, which through some faults of the copyist is very obscure, the Pope continues:

'We have heard that without our knowledge, and at least with the suspicion that we should be thought unwilling, you have rashly consented to meet Peter, King of Aragon, in private encounter with a hundred soldiers on each side, and to fight with one another, and that you confirm with mutual consent your resolve by an oath to the penalty of the defeated party, with the addition that whichever of you shall happen to succumb in the contest, if he escape with his life, he shall from that time style himself neither king nor lord of any land, but for the whole time of his life shall remain in solitude in a fixed and remote place assigned to him. Do you know that you hold the kingdom of Sicily from the Roman Church, and that you are bound to us and to it in many respects under the bond of an oath corporally tendered, many times repeated? From this fact you ought to have sufficiently noticed that the affair against the King of Aragon . . . is no less ours than yours. See then what great presumption! What will this violence give you? What reason persuades you that by yourself and a hundred soldiers for the defence of your own kingdom you can put a limit to the power of the Church and the immense strength of the Son of the living God, Who, saying to His disciples whom He laid as the principal foundations of the Church itself, "I am with you always even to the end of the world", left the same power to His Church, always ready for her help? He continues to argue that these acts are to be ascribed not to Charles' wonted wisdom but rather to imprudence. The King of Aragon is no match for him in strength. He is thought to be taking this course against the justice of God like a desperate man, yet Charles is voluntarily placing himself on the same level with him, and risking all on the hazard of a brief and equal contest. "O Son, if but the opportunity of your presence could be granted! if an hour could be given for mutual conversation! how much more fully could the tongue express your rashness in these matters, than writing, how much more bitterly could it reprove, how much more profoundly could it chide, how much more

[1] *Foedera*, ii. 226 sqq.

clearly could it show the innate reasons for such chiding—the living speech than the written! But because in these things it is not sufficient that chiding should sound with paternal affection, unless something should follow in the way of correction, we are eager for a remedy in the school of correction. For this we are yearning with full longing: and so declaring your promise absolutely unlawful, and your oath taken above rash, and lacking force, and with regard to their observance absolving you fully, although they have had actual effect . . . and, notwithstanding, under the debt of the distraint of the oath taken to us and the Church inhibiting you, we order you to abstain and entirely desist from the prosecution of these things. For we from henceforth, against those who have advised you to take this course or have in any way assisted you by counsel, help or favour or in any other way, pronounce sentence of excommunication, and yourself, unless you obey our aforesaid mandates and warnings, we will to incur the same sentence *ipso facto*.'[1]

Two short letters follow in the Register, written clearly after the coronation of Peter at Palermo, but without specified date:

'To the magnificent Prince K.[2] illustrious King of Jerusalem P. by the grace of God King of Aragon and Sicily. When we were come to the parts of the barbarians to attack the Saracens we sent our messengers to the Roman Church with certain petitions of ours none of which we could obtain, and afterwards we came into Sicily, hearing the Sicilians complaining that you oppress them, and are making a hostile attack on them, whence they implore our help. And because we are unwilling to fail them, nor can we do so on account of our wife and sons to whom the kingdom of Sicily is known rightly to belong, we ask you to desist from such injuries and wrongs and to give credit to the bearers of these presents in such things as they tell you from us.'[3]

This may perhaps allude to Charles' siege of Messina, which he carried on for some time, but was compelled to abandon. Here is his reply, rather in the strain of Homeric warriors:

'K. son of the King of France, of the Duchy of Apulia, the Principality of Capua, Count of Anjou and Focaria (Forcalquier), King of Jerusalem and Sicily, by the grace of God senator of the genial City to P. in name only King of Sicily. If you wish to retain your newly acquired title, out of the cave which you are now inhabiting you ought to lose your head. If you are bold enough to make trial of your young men, you will find what strength can be found in our soldiers, who, although they have thought well very eagerly to wait for you a long time, and if the delay of your

[1] Fos. 100b, 101a. [2] Karolus, Charles. [3] Fos. 101a and b.

forces, which God forbid, do not hinder you from making an experiment, will with the help of the Lord quickly visit the place where you are lurking.'[1]

For all his brave words Charles did not recover Sicily. He died in 1285, aged 65.[2] Pope Boniface, however, schemed to set over it Charles of Valois who had succeeded to his father's kingdom of Naples. The Sicilians were most unwilling to be placed again under the rule of a Prince of French descent, to exchange an Aragonese ruler for an Angevine. After the death of Peter the throne of Sicily had passed down the line of his sons in succession, Peter, Alfonso, James, and lastly Frederic, who proved more active and ambitious than his brothers.

Here a paragraph from Milman will explain the rather complicated situation and introduce the Bull which Pontissara has preserved:

'During the reign of the more peaceful James a treaty had been agreed to. Two marriages, to which Pope Celestine removed the canonical impediments, ratified the peace. James of Aragon was espoused to Blanche, the daughter of Charles; Robert, son of Charles, to Iolante, the sister of James. Throughout this whole transaction the Pope (now Boniface) assumed, and it should seem without protest, the power to grant the kingdoms of Aragon and Valencia. In the surrender of those kingdoms by Charles of Valois, he insisted on the full recognition that he had held them by grant of the Pope. They were regranted to James of Aragon, who on this tenure did not scruple to accept, as the successor of his brother Alfonso, the hereditary dominions of his house. All who presumed to impede or to disturb this peace were solemnly excommunicated at Anagni, June 24, 1295.'[3]

The Bull runs as follows:—

'Boniface [etc.]. Lately, divine clemency favouring, a treaty of peace for concord between our very dear son in Christ, Charles illustrious King of Sicily, and the noble men, James and Frederic sons of the late Peter formerly King of Aragon with the goodwill of our very dear son in Christ, Philip illustrious King of the French, not without many vigils and anxieties of ours having been arranged, confirmed by marriages to be contracted, provisions, and other things, fortified by the addition of oaths, and by us published solemnly, it has come to our hearing that some persons, grudging peace, disturbers of Christendom, of quiet, of the support of the

[1] Fo. 101b.

[2] See Gibbon, *Decline and Fall*, vii. 376–80. Hallam, *Middle Ages*, i. 281–6 (ed. 1818).

[3] *Latin Christianity*, vii. 17.

Holy Land, and of the public good, are plotting against the peace and concord aforesaid, as though limbs and angels of Satan making bad suggestions, striving to darken so great a good by false stories. But we, wishing to meet the unfair contrivances of such men, on the feast of the Nativity of Blessed John Baptist last past in the Cathedral Church at Anagni during the solemnization of Mass, thought good to publish the above-mentioned peace and concord a second time, proclaiming the sentence of excommunication against all and singular of whatever pre-eminence, dignity, or estate, who knowingly or fraudulently, by word or deed should hinder this peace and concord. Declaring this sentence openly against every soul of living and mortal man, shining with whatever ecclesiastical or secular, royal or other dignity, who tries to hinder this sentence of ours, notwithstanding any privileges or indulgences granted in any way to persons or to a state by word or letters by which any one may defend himself against this our sentence . . . And because it is believed that the establishment of peace and concord will be profitable to the Catholic faith by enlarging the quiet of Christendom, to the support of the Holy Land, and to the health of the said souls, to all persons truly penitent and confessed who for this establishment pour out to God devout prayers, on each occasion of their doing this, we mercifully relax a hundred days of penance enjoined on them. Further we add to the premisses that no one, unless at the point of death, may be absolved from this sentence of excommunication without the special licence of the Apostolic See. Given on June 27.'[1]

The following articles seem to be a copy of a communication sent by Pope Boniface to Philip of France, in explanation and vindication of some claims of Papal prerogative to which the latter had taken exception. The probable date from its place in the Register and its reference to the summons, requiring the Prelates to appear at Rome on November 1, 1303,[2] may be late in 1302. They may have been supplied in this form to the Bishop of Winchester for his information.

Written below are the articles concerning which our faithful and beloved John, of the title of SS. Marcellinus and Peter, Priest-Cardinal, is sent:

'On the revocation of the constitution, prohibition, precept, and impediment of each of the articles supplied directly or indirectly by the magnificent Prince Philip illustrious King of France and by his seneschals, bailiffs, officials, and friends to those coming to the Roman Court or returning from the same, especially to our venerable brethren the Archbishops and Bishops and to our beloved sons the Elect, Abbots and Chapters of Cathedral Churches,

[1] Fos. 133a and b.

[2] See Milman, *Latin Christianity*, vii. 111, 112.

and Masters in Theology and in Canon and Civil Law, and to other ecclesiastical persons of the said kingdom summoned by us that on the first of November last past they should present themselves to our sight, and on the removal of a certain seizure made by him or on his mandate, or through any one of the aforesaid, and the payment of plenary satisfaction, certain penalties, mulcts, threats, or processes made by the King himself or by his authority notwithstanding.

'Also to denounce to the same that in the conferring of certain vacant ecclesiastical benefices in the Curia or outside the Curia the Roman Pontiff has the supreme and superior power, and that no right can be acquired by the collation of any layman in them or in any of them without the authority or consent, tacit or expressed, of the Apostolic See.

'Also to denounce and declare to the same that the Roman Pontiff has power freely to send legates *de latere* and *non de latere* to any empires, kingdoms, or places without the petition or consent of any one, use or custom to the contrary by no means withstanding.

'Also that the administration of ecclesiastical goods and revenues is known to belong not to any laymen but to ecclesiastical persons, and that the supreme power of their administration and dispensation belongs to the Apostolic See, and that the See itself can dispose of them without asking the assent of anyone, and can ask and exact now the hundredth, now the tenth, or any quota, as it may seem expedient.

'Also that for the King himself or other princes or laymen whomsoever it is not lawful to seize or take possession of ecclesiastical rights or goods in cases not allowed from a dependent (*ab homine*) [1] or by right, or to draw prelates or other ecclesiastical persons on personal actions, rights, or immovable goods which are not held from them in fee to their court of judgement and to hamper them, or to cause inquests to be made and to keep on such inquests in any way. In what way also the spiritual sword of prelates is hindered, so that they cannot use it freely, and specially in Monasteries or places of which the King himself or his predecessors have received the right of ward.

'Also the ward and custody of Cathedral Churches which they call *regalia* [2] be not abused, and that in the time of a vacancy hands be not stretched out to cut down woods which should not be felled, nor to clear or destroy vineyards and to do other unlawful things injurious to the Churches. And that dwellings, houses, and manors

[1] *Homines* generatim posterioribus saeculis dicti, quivis alterius dominio quavis ratione subjecti, seu essent ii servilis conditionis, seu ingenuae; sed obsequii et servitii nexu superioribus dominis, atque adeo suis Principibus ratione debitae fidelitatis subditi. Ducange, *Gloss. s. v.* 'Homo'.

[2] *Regalia* vocant nostri praedia quae ad Ecclesias pertinent, iis a Regibus olim concessa. . . . Per mortem Episcopi *Regalia aperta* dicuntur, ut contra *clausa,* cum ea Episcopo successori redduntur. Ducange, *Gloss. s. v.* 'Regalia'.

should not be wasted but be kept in a proper state. And that collections (*massarie*) of sheep and other animals should be kept in proper condition, and that after deducting fit, necessary, and moderate expenses for the custody or ward and a share of the profits, the residue should be kept to be handed over faithfully to future prelates. And that anyone who acts otherwise shall be bound to render account not only before a competent judge, but also in the tremendous Judgement.'[1]

A full report of the confirmation by Pope Boniface VIII of Albert, King of the Romans as successor to Adolphus of Nassau, supplied apparently by a Papal Notary, begins on Fo. 141a of the Register. Albert, having killed the last Emperor in battle at Göllheim in the Rhine Palatinate, had been at first absolutely repudiated by the Pope, who had especially resented his assumption of the title 'King of the Romans' without reference to himself.[2] The joint offences of slaying his sovereign and assuming this title had placed Albert under the ban of Papal excommunication. Philip of France had tried to aggravate his hostility to the Pope by proposing a matrimonial alliance with Albert. His sister Blanche was solemnly espoused to Rodolph, son of Albert, at a great meeting of the kings near Toul. This step of course cancelled the hopes which Boniface had held out without power of performance that he would place Charles of Valois on the Imperial throne. This happened in 1300, the great Jubilee year.[3]

The rupture between Philip the Fair and the Pope had become serious before the end of 1301. The details can be seen in Milman and other historians. It is enough to notice here that Philip's final appeal to a General Council which should arrest the Pope in his intolerable and autocratic claims, which had echoes of approval elsewhere, decided the Pope on a reconciliation with Albert, this having been made the easier by the insurrection against France in Flanders of July 1302, and the humiliating defeat which fell on Philip's army there. The scene which is described in the Register took place on April 30, 1303, at the Lateran. Albert was not there in person, but he had sent proctors of sufficient distinction

[1] Fo. 140b.

[2] It was customary at this time for the Emperor in his lifetime to nominate his successor, but under Rudolph of Hapsburg the poverty of the Empire had become so deep that the Electors had refused to make his son King of the Romans, declaring that while Rudolph lived the public revenue which with difficulty supported one monarch could much less maintain two at the same time. Bryce, *Holy Roman Empire*, (ed. 1889), p. 215.

[3] Milman, *Latin Christianity*, vii. 103.

who were prepared to assent to the Pope's loftiest pretensions. The Pope himself opened the proceedings with an allocution on the theme, 'The time came that the sun shone, which afore was hid in the cloud' (2 Maccabees i. 22).

'"God made two great lights, the greater light to rule the day, and the lesser light to rule the night." These two lights God made literally, as it is said in Genesis, and none the less, spiritually understood, He made lights, namely the sun, that is, the ecclesiastical power, and the moon, that is, the temporal and imperial power, for universal rule. And as the moon has no light except what it receives from the sun, so neither has any earthly power, except what it has received from the ecclesiastical power. But although this is so commonly understood, we now take this sun for the Emperor who is to be, that is, the King of the Romans, who is to be promoted to be Emperor, who is the sun, as he is the Monarch who has to enlighten all, and to defend his special power, because he himself is given and sent for the praise of good men, and the punishment of evil-doers. For by days we understand the good, and by nights we understand the bad, sinners and those who walk in darkness, according to the saying, "Day unto day uttereth speech, and night unto night declareth knowledge". But by days are understood ecclesiastical or worldly powers, according to the text, "Days shall be formed, and there is no one in them".[1] For as Christians are so called from Christ, even so from Christ and the Vicar of Christ successors of Peter are formed, and all the days, that is, the powers, descend. Because they cannot say, "I am of Paul, I of Apollos", but all are from Christ, and from us as though from the Vicar of Jesus Christ. Whence these things are known and recorded that the successor of Peter translated the power of Empire from the Greeks to the Germans, that is, twelve princes, four laymen, and three clerks have power to elect the King of the Romans,[2] who is to be promoted as Emperor and Monarch of the kings and princes of the earth. Nor let this Gallican power arise, which does not recognize a superior, lying, because they rightly are and ought to be under the King of the Romans, and the Emperor, and I know not whence they have had or invented this, because it is clear that they have been subject to the Monarchs of the Roman Church and ought to be so. Nor had they this from the old law or the new, nor from any prophet nor Gospel (? Evangelist) nor Apostle. And if anyone preach to you any other Gospel than we have preached, even an Angel from Heaven, let him be accursed, and we will that whoever preach another Gospel should

[1] The Vulgate reading of Ps. cxxxix. 16, 'which day by day were fashioned, when as yet there was none of them'.

[2] There were seven electors of the Emperor (Bryce, *H. R. E.* 217 sqq.). I do not notice in this author any reference to the election of the 'King of the Romans'. From what he says on p. 435 it must have been often a mere formality, unless the Emperor had failed (as in this case) to nominate his successor.

be accursed.[1] We may see that he who has been elected as King of the Romans was formerly in the cloud of arrogance, for he was not devout to us and the Church as he should have been. But now he shows himself devout and ready to do all things that we and our brethren and the Church wish. Whence now is come and arrived the time to have pity on him,[2] as the Gospel says elsewhere, "And when the fullness of time is come",[3] the time indeed when we may place him over nations and kingdoms, to pluck up and to pull down, to disperse and to scatter, to build and to plant. In the name of the Lord we thus establish him to-day—not the to-day of Eternity, of which it is said, "To-day have I begotten Thee".[4] For as the Father gave to the Son power not in time but in Eternity, so Christ has given man and the Vicar of Christ power in time, that he may have the right of appointing the Emperor and of transferring the Empire. And here come in the Germans, because, as the Empire has been transferred from others to them, so the Vicar of Christ, the successor of Peter, has the power of transferring the Empire from the Germans to others, to anyone else, if he will, and this without any injury of jurisdiction, as the wise man says, "What is just follow up justly". And so if there arise a just and lawful reason, it may be justly transferred, and he would be acting justly if he deprived them. Yet this has ever been the patience of the Church, which has always preferred to deal with them kindly rather than rigorously, so as not to deprive them, though they might have been justly deprived, and though also there were many defects in this man's election. We, however, are willing to supply any defect, and more in kindness than in rigour we do supply such in the plenitude of our power, and so the election made of him we approve and ratify. And because, as it is said in Law that a ratification is retrospective, and is compared to a mandate, to-day we vivify and strengthen all acts, and what was unlawful we do not approve, nor ought we to approve, and this we do because we presume well of him for the future, because, as it is said in Thobias, "The son of a good father is good", and elsewhere, "A son is often wont to be like his father".[5] But his father was Ralph,[6] a faithful and devout Catholic, a man true and trusty to the Church. Whence it was commonly said in that whole land when anyone was deceived in a promise: "His word is not truthful like that of Lord Ralph the Count." But if he wished to do the opposite he would not have the power, because we have not wings nor hands bound, nor feet fettered, but that we may be well able to repress him or any earthly prince. For some princes are making their combinations, and we boldly say that if all the princes of the earth were combined against us and against the Church, provided we had truth and took our stand with truth, we do not value them a straw (*festucam*); but without doubt if we had not truth and justice we might well fear,

[1] [Cf. Gal. i. 8, 9.] [2] [2 Cor. ii. 7.] [3] [Gal. iv. 4.] [4] [Ps. ii. 7.]
[5] [Tob. vii. 7; ix. 9.]
[6] 'Radulphus,' i. e. Rudolph of Hapsburg, Emperor 1273-1291.

but otherwise we should confound everything, and the truth would confound them. And so to-day concerning him whom we are promoting to-day we say what Peter says in the Epistle of this time, "Servants, be subject to the King as supreme".[1] For he is the King supreme over all kings, and no one is exempt from him. And in the same place, "Fear God", because He is to be feared and worshipped by all, and he has well added, "Honour the King", because likewise this is a king to be feared and honoured by all as supreme. Therefore let the King know that if he defends himself well, and recovers his rights and the rights of his kingdom and empire, we boldly say that we will defend his rights more than our own, and this against the King of France or against anyone else. And by us shall his sentence be confirmed, and any point on which he lays emphasis shall be duly marked by us.[2]

'But he has sent to us his proctors who are here present with a plenary mandate of swearing on his soul, and of doing and exhibiting to us all things which should be done and exhibited by him. And our will is that they should so do as is customary.'

Hereupon a certain clerk who was the King's Chancellor began his speech, taking as his theme, 'The Lord shall judge the ends of the earth' (1 Sam. ii. 10). He works out his address in a scholastic method. The work of nature is a work of intelligence. Art imitates nature. Causes are primary, secondary, and tertiary. The first cause is the authority of the efficient: 'The Lord shall judge the ends of the earth.' The second cause is the fitness of the recipient: 'He will give empire to his king.' The final cause is utility: 'He will exalt the horn of his anointed.' He goes on to apply these characteristics to the Pope, who is the lord of all potentially, holding and bearing true power. . . . Quoting the passage, 'By me kings reign, and princes decree justice',[3] he continued: 'Therefore, O Pope, thou art king of kings and lord of lords, and framer of laws, according to the passage, "I am your lawgiver". . . . Therefore the Lord of all has commended the Pope for his supreme discretion or circumspection, for his learning, justice, magnificence, wonderfulness, miraculous power, terribleness, severity, and mercy.' After more in this strain, Albert's Chancellor took up the subject of Papal power, how this power was unlimited, and over all, having ability to give to all others, and to receive nothing from them, as the sun, and for others to receive power and brightness from him, as the moon, giving nothing to him. Afterwards, commenting on the text, 'He shall give empire to his king', he commended the King of Germany, saying that he was a Catholic, devout to the Church and to Churchmen, prompt and ready to carry out Apostolical mandates; also that he was sprung from a great

[1] [1 Pet. ii. 13. Ep. for Third Sunday after Easter.]

[2] The original reads simply 'et nota flectetur'. Mr. Hamilton Thompson thinks that *flectere* may be possibly technical, or again that *notam flectere* may perhaps be a musical term for marking the stress upon a note. The former explanation is probable. On this subject see further in Appendix.

[3] [Prov. viii. 15.]

ancestry, and the son of a devout and Catholic father. How also he was bound up in blood and affinity with many great men and great families. . . . He said further that this king was not a king of Israel, inconstant and ungrateful, nor like the king of Egypt of whom one reads, 'The king of Egypt is like the staff of a reed to him who puts his trust in him. If a man lean on him he will pierce his hand.'[1] He said also that he was just, pacific, and fortunate in war, and how he put himself forth as a defender and advocate of the Church, a peacemaker of the world, aiming to procure the tranquillity of the Church.

The narrator continues:

'After this they thanked our lord, because he restored and corrected the king, like a good father reconciled him, and the king approved and ratified what had been done concerning him and by him, and so thanking him they bent their knees and offered themselves as ready to swear, do, and exhibit all things which concerned their lord and the present business. And after they had been bidden by our lord to stand, he resumed with the words, "Confirm, O God, what Thou has wrought in us from Thy temple which is in Jerusalem",[2] and said it was clear to him and his brethren that these proctors had a plenary mandate for all that had been said, and how he trusted that the king would keep all the covenants and pacts and things written, and to be written as the son of a good and truthful father, and as we said and thou hast said, and he promised that he himself would defend and maintain him and the rights of the empire. So, he said, that we with him and he with us would confound the pride of the French. Whence, he said, we are unwilling to disclose in public what has hitherto been secret between us. It is true that there have been federations, pacts, and oaths, and certain penalties attached. These we dissolve and evacuate. Himself our king we absolve from the aforesaid in the plenitude of our power, and let him not postpone on that account to defend and recover the rights of his kingdom and empire.

'The four proctors then genuflected before the Book, and Matthew Rubeus[3] spoke and said that as Cardinal he exacted their oath for the keeping their pacts and on other things which were contained there. After they had sworn with bent knee, our lord began *Te Deum laudamus*; this ended, the Chaplains said the verse, "Behold, O God," and he himself said, "Let us pray. Grant, we beseech Thee, O Lord, that the course of this world," etc., and another prayer, "O God, from whom all good things do come," etc.

'Given at the Lateran, the last day of April, in the 9th year of the Pontificate of the most holy Father Lord Boniface VIII, Pope.'[4]

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[1] [2 Kings xviii. 21.] [2] [Ps. lxvii. 29, 30.]

[3] Matteo Rubeo Orsino (degli Orsini), Cardinal of Santa Maria in Portico. He died at Perugia, Sept. 4, 1305, and was buried in Santa Maria sopra Minerva at Rome, where his tomb remains.—A. H. T.

[4] Fos. 141a–142b.

Next follows a copy of the Bull by which Boniface bestowed upon Albert those possessions of Philip which had formerly been held by the Emperors.

'Boniface [etc.]. According to the word of the Prophet a precept has emanated from the Lord to the Bishop of the Apostolic See, saying, "Loose the bands of wickedness, undo the heavy burdens".[1] The Pope, being by the Lord's appointment set upon the watch-tower of the Apostolic See, intends, where he finds it expedient, to enforce the observance of this precept of the Lord. He therefore addresses the Archbishops, Bishops, Abbots, Priors, and other Prelates of the Church, and the ecclesiastical persons regular and secular of churches and monasteries, Chapters and Convents of Cistercians and all other Orders, also the Masters, Preceptors, and brethren of the Hospital of St. John of Jerusalem, Templars, Teutonic and Calatravensian[2] Orders, also the Dukes, Marquesses, Counts and Barons and other nobles, moreover Rectors, *Scabini*[3], consuls, consular persons, and all officials, and others of any eminence, condition, or state, by whatever name they are known, and the people, communes, communities, and Universities of all lands and places through the Tarantaise, Besançon, Embrun, Aix-en-Provence, Arles, Vienne, and Lyons Cities, Dioceses, and Provinces, and through the whole of Burgundy, Lorraine, the County of Bar, the land of Dauphiné and the County of Provence and Forcalquier[4], and the principality of (?) Bar[5], and through the whole kingdom of Arles[6], rightly subject to the Roman Empire and

[1] [Is. lviii. 6.]

[2] The order of Calatrava had its first origin in a Spanish branch of the Knights Templars whom Alfonso VII of Castile placed in command of the Castle of Calatrava, the frontier fortress against the Moors of Andalusia, in 1147. The castle was abandoned by them in 1157, and in 1158 Sancho III offered it to any one who would defend it against the Moors. The task was undertaken by Raymond, the Cistercian Abbot of Fitero in Navarre, and another Cistercian monk, Diego Velasquez. They succeeded in holding the castle : on Raymond's death his followers chose a military Master, Don Garcia de Redon, under whom the order of the Knights of Calatrava became established. Alexander III confirmed the order in 1164, and in 1189 it was formally attached to the Cistercian order of monks. From 1195 to 1210 they had to retire from Calatrava to Salvatierra. They regained Calatrava in 1210, and built a new Calatrava, 35 miles in advance of the old one, after the battle of Las Navas de Tolosa, in 1212. This new Calatrava and the order were recognized by John XXII in 1317.—A. H. T. Particulars of the habit of this order with an engraving are given by Bonanni, *Ordinum Equestrium et Militarium Catalogus*, no. xv.

[3] An ancient name for Assessors of Judges, or of others who had judicial functions, Assistant Magistrates (*Eschevins*).

[4] Folcalquerii. Charles acquired the county of Forcalquier as the heritage of his wife Beatrice, daughter of Raymond-Bérenger IV, Count of Provence. His full titles were 'Count of Anjou and Maine, lord of Provence and Forcalquier'.—A. H. T.

[5] Burasice.

[6] On this kingdom of Burgundy or Arles see Appendix A to Bryce's *Holy Roman Empire* (ed. 1889), p. 429. It was formed A. D. 937. In the thirteenth century France began to absorb it, and since the annexation of Savoy in 1861 has acquired all except the Swiss portion lying between the Reuss and the Jura.

Kingdom, who have promised oaths of fealty or vassalage or have made promises or obligations with or without the addition of penalties to the prejudice of the aforesaid Empire and Kingdom and of our very dear son in Christ, Albert illustrious King of the Romans, to any and whatsoever persons of whatever pre-eminence, dignity, order, condition, and state ecclesiastical or secular they be . . . by whom any impediment may be made or obstacle interposed, to prevent the same King of the Romans from freely carrying out the rule of the said Kingdom of the Romans, or of the Roman Empire after he has received the diadem, and from fulfilling and keeping what he has lately promised to us and the said See—them we absolve and entirely liberate from every bond of oaths, promises, and penalties of this kind, and decree that they all and each are not bound to keep them. Let not the fact that they have not kept these oaths, which we entirely dissolve and deprive of all force, expose them hereafter to the charge of perjury or to any penalty in the loss of goods, or judicially or extra-judicially to any molestation. Nay more, we direct them entirely to abstain from observing them, relaxing those oaths which have been tendered, in the plenitude of Apostolic power.' The Bull closes with the usual penalties for any breach of its provisions. 'Dated at Anagni, May 31, in the 9th year of our Pontificate.'

The last Bull of Pope Boniface VIII copied into the Register takes us back to the year 1296 and to the affairs of Sicily. In the Bull which we have just noticed, the Pope is found welcoming back to the bosom of the Church a son who had grievously offended her; here it is the reverse. James and Frederic of Aragon had borne the reputation of obedient sons, and the Pope, relying on them both, had drawn up a treaty by which James should be confirmed in the kingdom of Aragon, Charles of Valois withdrawing any shadowy claim which he might be supposed to have to that territory, and receiving in compensation, besides the confirmation of his right to Naples and Sicily, the title of the throne of Corsica and Sardinia (the Pope claiming the right to dispose of all islands). To Frederic had been offered the hand of Catherine Courtenay as the titular Empress of the East, Frederic being urged by the promise of liberal subsidies to win that Empire by the sword through the right of this marriage. But this treaty, which would have left the throne of Sicily to Charles of Valois, and would have re-established the hated French yoke thrown off at the 'Sicilian Vespers', was absolutely rejected in Sicily, and its effect was the Coronation of Frederic at Palermo. The Pope could not tamely view the overthrow of his elaborately planned scheme, and upon the heads of Frederic and his Sicilian and other advisers and abettors the sentence of excommunication in its most terrifying forms descended.

It had little avail, Frederic held his own in Sicily against Charles, and James of Aragon, bound by his promises to the Pope to oppose his arms to his brother's, by a mutual if tacit understanding did him no real harm in the course of a desultory warfare.

'Boniface [etc.]. Lately, by Martin of happy memory first, and subsequently by Honorius and Nicholas, Roman Pontiffs, our predecessors, against the late Peter formerly King of Aragon and his sons and successors, and the Sicilians, rebels and enemies of the Roman Church, to whose dominion the island of Sicily is known to belong, and against others their favourers, abettors, accomplices, and followers, on account of grave and enormous excesses, manifest injuries and contumacies and contempts, by them against God and the same Church for a long time with damnable temerity followed up, divers and various processes (as doubtless has come to the knowledge of many) which are preserved in the archives of the Apostolic See, have been put forth, containing monitions, exhortations, inhibitions, precepts, citations, and spiritual and temporal penalties. But afterwards we, by the choice of the divine dispensation, being called to the office of the supreme Apostolate, among other anxious considerations have discussed and thought over divers and various ways and means, by which we could lead to the bosom of Mother Church the noble youth Frederic, son of the said Peter, and the same Sicilians, from the detention of whose island and from other acts of violence our very dear son in Christ, James, now King of Aragon, by prudent devotion has withdrawn himself, and has left it, as far as in him lies, unfettered and free to the above-mentioned Church, and has been willing that the island and the Sicilians aforesaid should return to the hand and mandates of the Church. Then we, wishing to try whether the fear of the Lord and reverence for the aforesaid Mother Church would touch Frederic and the said Sicilians, so that following sounder advice they would return humbly to the mandates of the Church, thought good to dispatch solemn messengers from ourself and the said See, as an evidence of the high consideration of the See in its exuberant clemency. But these messengers Frederic and the Sicilians, puffed up with the spirit of pride, refused to admit, nay more, they insulted them with contumelious words, and uttering heavy threats against them presumed to cast them out and expel them, to the no slight disgrace and contempt of the See itself; and, what is more grievous and horrible to hear, Frederic himself, treading in his father's footsteps, appointed himself the principal adviser, leader, and driver (*aurigam*) of the Sicilians aforesaid, and, as a young man swollen with self-conceit, raised beyond himself, rushing to a precipice, and bent on ruin, as a trustworthy rumour insinuates, and the notoriety of the fact proclaims, led on by his own and the Sicilians' madness, and by their counsel, aid, and favour, not without offence of the Divine Majesty, to the injury of the said See, and to the prejudice and contempt of our very dear son in Christ, Charles, illustrious King of Sicily, caused himself to be elected,

anointed, crowned, or, more truly, consecrated King of Sicily, and presumed, all modesty being utterly banished from him, to ascend the royal throne, and styles himself king of the same kingdom, and with some fugitives from Lombardy, Tuscany, Reggio, and other parts of Italy, whom their bad conduct has banished, involves himself in fraudulent machinations, not regarding to what heavy punishment a man is liable not only who takes on himself the name of king, but who even without right assumes the name of a simple magistrate.

'Wherefore we beyond human expression detesting the presumption so rash and proud of the same Frederic and his iniquities, deceits, and manifold frauds, the nomination, election, assumption, unction, and coronation presumptuously made of Frederic himself as King of Sicily, and whatever is presumed by this nomination, election, assumption, unction, and coronation, nay rather consecration, which *de facto* he did not deserve, and which are clearly only null, at this Basilica of the Prince of the Apostles in Rome, on the Feast of the Lord's Ascension last past, in the presence of a copious multitude of the faithful, have quashed, made void, and entirely deprived of force, strictly directing him that he is not to call himself King of Sicily, nor presume in any way to assume or use the name of king, and that he is in nowise to concern himself with the rule of the kingdom of Sicily, nor of any part of it, nor use letters with the expression of this name, nor a seal with the badge of royal majesty.'

Instructions are then given at length to those Sicilians of any eminence or dignity who have favoured this scheme that before the Octave of the Feast of SS. Peter and Paul (July 6), which he assigns as a peremptory term, they must submit themselves to himself and the See, otherwise they will incur the sentence of excommunication, and nevertheless he has placed the island of Sicily and all places in that kingdom which are held for Frederic under ecclesiastical interdict, being prepared to proceed against them further spiritually and temporally as it may seem good. Further, under penalty of excommunication, which will be applied regardless of any previously granted privileges and indulgences, all persons are warned against aiding Frederic and the Sicilians in opposition to the Roman Church in the detention of Sicily or of any places of Calabria or of the kingdom of Naples, or of any provinces, cities, lands, castles, or places belonging to the Apostolic See, and to the said King Charles. They are neither to send to them nor to receive from them messages or letters. From excommunication incurred through disobedience to these orders persons can only be absolved expressly by the Apostolic See. All past indulgences, graces, and absolutions of any kind granted to these persons are now expressly revoked.

'But since Frederic, not even by such and so great remedies, is cured of his wickedness, but pursuing it more contumaciously in the obstinacy of his perverse resolution, as well by his detention of the island, and by carrying on his government in the same, as in other ways, giving more and clearer proofs, he extends his nefarious endeavours to the seizure of the land of Calabria and other parts of the said kingdom, supported by the madness of the aforesaid Sicilians, the Apostolic warnings, prohibitions, mandates, precepts, and sentences being set at nought, not without grave contempt of the keys, he goes on swelling in his continued contumacy, the rebellious Sicilians and Frederic have incurred all the penalties conditionally denounced against them. These, in view of their increased contumacy, are renewed. Frederic himself, with his sons, grandsons and great-grandsons, is declared incapable and unworthy of holding any rule or command, or of obtaining any Marquisate, Duchy, Principality, or Earldom, and of receiving, gaining, or anywise exercising any honour, dignity, dominion, Residency, Rectory, power, rule, or office in any island, city, castle, or place. To any of the above dignities they cannot be elected, admitted, or received under any title whether by testament or through intestate succession. Any attempt to the contrary is pronounced null and void, and will involve Frederic and his descendants as well as those who elect or call them to such offices in the sentences of excommunication and interdict. The Pope, however, desiring to temper justice with benignity, is prepared to deal mercifully with such as having taken part in this rebellion will leave the island, and never return to the prejudice of the Church or of King Charles, and with any who will combine in expelling from the island Frederic and his supporters. These, however, are allowed up to the beginning of the next Lent to make their profession of obedience to the mandates of the Church, otherwise the heaviest spiritual and temporal penalties will be exacted. Since those who offend more grievously should be punished more severely, while the previous processes remain in full force, a special process is added against those who from Aragon and Valencia and other kingdoms of Spain, or from the parts of Catalonia or Barcelona, or from Rome and the region round about, also from Lombardy, Tuscany, and other parts of Italy, especially from the lands subject to the Church of Rome and from the cities of Genoa and Venice and their districts, transfer themselves to and remain in the island of Sicily and the parts of Calabria which are held for Frederic, for the sake of supporting the cause of Frederic and his accomplices. They are strictly ordered to leave these districts and not to return to them. No one may go to the island to stay there, under pain of excommunication and of the confiscation of his goods, and of having the same offered for sale to Catholics, as shall seem expedient. Those who have already gone to the island must before Mid-Lent Sunday signify their willingness to obey the Church, otherwise proceedings will be taken against them. Frederic and his supporters are openly warned that no further delay will be given in the execution of these sentences

beyond the terms now prefixed. That these processes may be brought to the common knowledge of all, the Pope will order that copies of them on cards or parchment (*cartas seu membranas*) shall be hung or fixed on the doors or lintels of the Basilica at Rome of Peter, Prince of the Apostles, which will make public the process itself as though with a sounding proclamation and public disclosure; so that those whom the process concerns can allege no possible excuse for their ignorance of it. A thing so patently published to all cannot remain unknown or hidden. Done at Rome in the Basilica aforesaid, on the day of the Dedication of the same Basilica, in the second year of our Pontificate.'

It may be allowed that Pontissara's selection of foreign documents for the instruction of posterity is interesting, and he has certainly preserved some important records, not easily found elsewhere, nor hitherto presented to an English reader in his own language.

These introductory remarks must not be thought to exhaust all points of interest in this most comprehensive of Episcopal Registers. They emphasize those which seem to the editor the most important, but in turning over the pages already printed, and still more those which will make up the second volume, the reader will find summaries prefixed to the longer processes which show their contents in fairly full detail.

There are a few matters, however, to be stated as supplementary to what has gone before. With regard to the Bishop first.

If the taint attaching to pluralities could be urged, as it was by Archbishop Peckham, against Archdeacon de la More as a bar to his election to the See of Winchester, it might have applied *a fortiori* to Pontissara, had he not been possessed of certain dispensations from Pope Urban IV confirmed by John XXI, particulars of which will follow. There is no evidence how and when he obtained the Rectory of Welwick, a village in the East Riding of York, near Patrington on the Humber. In 1285 the Bishop makes a grant of the debts due to him by Robert de Warham while administrating the benefice in the time of his incumbency to John de Warham.[1] It is interesting to note that an early successor of his in this Rectory, Thomas de Cave, left in the hands of William de Broclesby in 1343 the sum of £100 to buy the advowsons of Fillingham and two other Churches in Lincolnshire for Balliol College, 'that the number of the scholars might be increased'.[2]

[1] Fo. 104a.

[2] Fr. de Paravicini, *Early Hist. of Balliol College*, pp. 210, 336.

Welwick would seem to have been the first of the Bishop's preferments, for in the Papal *Regesta*, i. 451, we find this precautionary entry: '1276 8 Kal. Dec. Viterbo. To Master John de Pontissara, archdeacon of Exeter, who had dispensation from Pope Urban [IV, 1261–4] to hold two benefices with cure of souls, besides the church of Wellewick, in the diocese of York, and on resigning one of these to hold another; and after this obtained the archdeaconry of Exeter and the church of Taustok, which dispensation, with other goods in London, was stolen at the time of the general disturbance,[1] which he fears may put an obstacle in the way of his keeping the said benefices. The Pope therefore sends a copy of the said letters, declaring that they have the force of the original; dated Orvieto, 4 Id. Jun. an. 3.' This apparently refers to the original grant, which must have been June 10, 1263.

Shortly after this ratification of his dispensations, we find that on Feb. 5, 1277, Pontissara as Archdeacon of Exeter and two others, envoys of the clergy of the realm, laid a complaint before Pope John XXI against Master Arditio, Papal Chaplain, and John de Darlinton, a Franciscan friar, collectors of the Tenth in England, for extortion and oppressive measures in the collecting. The complaints laid against these collectors are very like those alleged by the clergy of Salisbury diocese against Albertinus and John de Bedeford on Fo. 91 of this Register. The Pope gave a faculty to the complainants to absolve those who had been excommunicated, and to grant such dispensations as might be necessary. The prelates and clergy of England are also notified that the collectors are to go to London and take oath that they will exercise their office honestly, and exact nothing beyond the true value of benefices. The collectors had orders to collect the Tenth, either at the rate of the annual average during the period for which the Tenth is granted, or according to the common estimate as the payer shall choose. Expenses were allowed out of the sums collected—to Arditio 8*s.* a day, to friar John 3*s.* 6*d.* Pontissara was at Rome in 1277,[2] so that no doubt he presented the *gravamina* of the clergy to the Pope personally. On August 5, 1281, the Archdeacon of Exeter, who was then a Papal Chaplain, had licence from Pope Martin IV to dispose by testament of his personal property, not acquired through the Church or used for the service of the Altar,

[1] Probably at the time of the Earl of Gloucester's occupation of the City, April, 1267 (Stow, *Annals*, ed. 1615, p. 197).

[2] See above, p. xii.

for the expenses of his funeral and remuneration of his servants, his just debts being first paid.[1]

In the *Regesta*, the Archdeacon of Exeter's appointment as Bishop of Winchester is dated June 15.[2]

In 1297 the Bishop had a faculty from Pope Boniface VIII, to make provision to three of his clerks, of canonries and prebends of London, Wells, and Chichester, there being no collegiate church in his diocese in which provision can be made to secular clerks.[3] The following item is curious: 'Faculty to the same to license six of his clerks, being under age, and not ordained, to hold one benefice with cure of souls, residence not being required.'

Residence at Rome, even when suggested by the Pope, was expensive. On May 30, 1297, Gotius de Orvieto and two others have a mandate to receive from John, Bishop of Winchester, the sum of 2,000 marks which he had borrowed to meet his expenses at Rome.[4]

On August 23, 1297, Pontissara has a licence to make another will. It is singularly unfortunate that though the Bishop was so diligent in this respect, and though his will was deposited with his valuables at Wolvesey, none has come down to us. One would have expected to find a copy in Archbishop Winchelsey's Register at Lambeth, but it is wanting.

Mention has been made above of the exemption granted by Boniface VIII to Pontissara, his chapter and diocese, from the jurisdiction of the Archbishop of Canterbury. There seems to have been some disadvantage in this privilege during the Bishop's absence from England, for on July 5, 1298, a Papal mandate is sent to the Bishop of London and to the Abbots of Hyde and Chertsey to institute within one month persons presented by him to the Ordinaries of benefices not in his diocese, if the said Ordinaries refuse to do so.[5] In a letter addressed to the Abbot of Westminster, December 1299 (Fo. 139b), the Bishop lays great stress on this privilege of Papal exemption, which subjects himself and his diocese only to a Legate *de latere*. His causes of complaint are too long for insertion here.

On June 28, 1298, Philip King of France is requested by the Pope to restore to the Bishop of Winchester the manors and other possessions in France, gold and silver, vessels, books, vestments, jewels and money, deposited in the monasteries of St. Geneviève, St. Victor, and St. Denis, and in the house of the Templars at Paris,

[1] *Calendar of Papal Letters*, i. 463. [2] Ib. i. 466. [3] Ib. i. 570.
[4] Ib. i. 571. [5] Ib. i. 576.

belonging to the said Bishop, which the King of France had seized, and has informed the Pope that the money has been spent.[1] There is nothing to show whether the Bishop recovered either money or treasures. How came he to deposit such valuables in Paris?

The question has been mooted how the Bishop's Latinized name should be pronounced, whether with penult long or short. I found that Archdeacon Fearon and Mr. Hamilton Thompson incline to the latter. I have always adopted the former. The matter is of no great moment. I have not yet found the name in Latin verse. This question might be settled in favour of the long penult, if we could accept the suggestion of a correspondent that the Bishop's real name was 'Altarbridge' 'pontis-ara', but I am afraid this derivation would find fewer adherents than 'Sawbridge', which we have rejected above.

The accounts of the Comptroller of the Wardrobe in the 28th year of Edward I (1299–1300) show that during that year the King presented to the Bishop a black palfrey bought of Roger Cosin at the high price of £13 6*s*. 8*d*.[2]

In the same volume we find an allowance for the expenses of Mag. Peter Almeric, clerk, sent by the King to the Roman Court, in the company of the Bishop of Winchester and the other ambassadors. It appears that he left the King at St. Albans on April 15, and reached Rome on August 16, being delayed on the way by waiting for the Archdeacon of Richmond and others. He remained at Rome ten days, when he was sent back to England to carry the Pope's message to the King. He was back at Rome with the King's answer on December 28. On February 26 he started again for England with the Bishop of Winchester, the Earl of Lincoln, and the rest. He came to the King at Kempsey, May 9. His payment was at fixed rates: 3*s*. 9*d*. per day when travelling, 5*s*. while staying at Rome. He was allowed £5 for clothing suitable to appear at the Court, and £2 3*s*. 4*d*. to replace two horses which he had lost during the journey. His crossing the Channel four times cost £3. The sum total of this clerk's expenses was £96 9*s*. 2*d*.[3]

As James de Hispania was indirectly a cause of great trouble and anxiety to Pontissara in the affair of Crondall, one is glad to record that, again indirectly, he conferred a great benefit on the University of Oxford. Adam de Brome, Rector of St. Mary the Virgin, had gathered round him certain scholars whom he placed at

[1] *Calendar of Papal Letters*, i. 576. [2] *Liber Quotidianus*, p. 162. [3] Ib., pp. 86, 87.

first in a house known as St. Mary's Hall, properly the manse of the Rectory, but they did not long remain thus, for in December 1327 Edward III granted to them the reversion of a house called La Oriole, at that time in the possession of James de Hispania, a Canon of St. Paul's, London, who held it under a grant from his kinswoman Queen Eleanor. A few months later James surrendered his life-interest on very favourable terms, and 'the Provost and Scholars of the House or Hall of St. Mary' obtained actual possession of the building from which Oriel College takes its name.[1]

On Fo. 112, in the course of a report made to Archbishop Peckham by a Master of Arts present at the visit of Brother W. de Hotham, Prior Provincial of the Dominicans, to the Congregation of Masters at Oxford, he uses the strange expression, 'pro quo verbo cum prefatus Prior humiliter vestre regraciaretur magestati'. Asking Mr. Hamilton Thompson whether he knew of any similar use of the title 'magestas' I may transcribe his answer: 'Ducange gives some references to the title as applied to bishops, and one for its ascription to archdeacons;[2] but it must be very rare and in any case merely a phrase. I have always understood that its formal use in the case of royalty, as distinct from occasional uses, began with the assumption of this style by the Emperor Charles V, as King of Spain, after his election to the Empire in 1519. This is definitely stated by Robertson in his History of Charles V.'

It only remains to fulfil the pleasant task of thanking those friends who have most kindly assisted me in various ways and degrees during my work on this Register. First should be mentioned my former school-fellow, and friend from boyhood, Archdeacon Fearon, through whose introduction to Bishop Ryle, while he still held the See of Winchester, I was asked to examine the contents of the Consistory Court, and, as a result of such examination, to draw up a Report to be presented to the Convocation of Canterbury. My researches in that Court convinced me that among its contents by far the most valuable item was the

[1] Maxwell Lyte, *Hist. of Oxford Univ.*, p. 145. As to James's many preferments see Hennessy's *Novum Repertorium Londinense*, p. xlvi. He was Prebendary of Totenhale.

[2] Just as I had mooted this question, an amusing paragraph appeared in the *Daily Mirror* to this effect. A Surrey Archdeacon was expected to visit a school under his jurisdiction, and the teachers asked the children how they ought to address him. The prompt reply came, 'Your Majesty'. Yes! said the Archdeacon, I am called the 'Bishop's eye,' so 'your eyeness' cannot be amiss!

grand series of Episcopal Registers, and I thought it would be worth while to include in the Report, by way of a specimen, an index to the earliest, that of John de Pontissara, not being then aware that Mr. Allchin had long ago undertaken this task for the whole series. However, as Mr. Allchin's work has not been published, but in its original MS. lies in the British Museum, a fresh effort to make known its contents needed no apology. Through the Archdeacon's kindness this Report was printed, and presented to Convocation in 1912. He then suggested that it would be an acceptable undertaking to Hampshire antiquaries if I could publish this Register in the same style as William of Wykeham's edited by the late Mr. Kirby, and Mr. Baigent's Sandale–Rigaud book, which were both published by the late Hampshire Record Society. While this matter was under consideration Mr. Herbert Chitty as Hon. Treasurer of the Canterbury and York Society said that our Society could produce the book if I would undertake the editing. Hence it appears in a different form from the Registers named above.

Mention has already been made of the valuable notes contributed in answer to my questions by Mr. Hamilton Thompson. I have to thank him for further illustrations, and also for reading the proof-sheets of this Introduction, a great kindness, considering how very much work of this nature he always has on hand.

Mr. Alfred Anscombe, F.S.A., to whom I am under other obligations, was so good as to make some researches for me at the British Museum.

To Samuel Andrews, Esq., M.D. of Elstree, Herts. I also owe much. In a long residence at Basingstoke during his professional career he travelled far and wide through the Hants towns and villages, studying specially place-names and antiquities. He has helped me to correct several errors and has made helpful conjectures about names which I could not attach to any known village or hamlet. As the earlier portion of the book dealing with the benefices was printed off before I had the advantage of his help, I hope that the *corrigenda* list at the end of the second volume may be consulted, for besides place-names a few errors and oversights of other sorts will be noted there. At the beginning of the work I received some kind advice and encouragement from the veteran antiquaries, Alderman Jacob and Mr. F. J. Baigent, whose names are justly honoured in Winchester itself and far beyond. I also wish to thank Canon Madge, the Rev. William Hudson, F.S.A., and my colleagues at Chichester, Dr. Codrington and Prebendaries

Burdon and Bennett. To the Rev. R. M. Heanley, my successor in the Secretaryship of the Central African Mission in 1877, and Rector of Weyhill, Andover, from 1898 till his recent death, I owe very considerable help in the place-names of his own neighbourhood. Our old friendship was renewed over these congenial studies. Several other correspondents have done me a kind turn by timely communications, and to each and all I desire to make grateful acknowledgements.

Registrum domini Johannis de Pontissara quondam Episcopi Wyntoniensis.[1]

[*Jurisdiction of the Archdeacon of Surrey emanating from William de Ralegh, Bp. of Winchester*, 1244–50, *the second part from Aymer de Lusignan (Elect of Winchester)*, 1250–62.]

Jurisdictio Archidiaconi Surreye.—Universo tam Clero quam populo per Archidiaconatum Surreye constituto Willelmus dei gracia Wyntoniensis Episcopus salutem eternam in domino. Cum super quibusdam jurisdictionis nostre articulis inter nos et magistrum W. de Exonia Archidiaconum Surreye fuisset aliquando tractatum, tandem ita providemus. In primis quod si aliqui de Archidiaconatu Surreye clerici vel laici causas vel actiones contra alios de eodem Archidiaconatu habeant, eas prout magis elegerint, coram Archidiacono vel officiali nostro instituant et exerceant, nisi prius coram Archidiacono mote fuerint. Quo casu ab eo non transferantur, nisi per negligenciam vel appellacionem. Item omnis actio, accusatio, questio que deposicionem clericorum seu privacionem beneficiorum principaliter et originaliter induceret, sive sit ob grave crimen, sive ob aliud qualecunque factum nobis specialiter reservetur dum tamen directe agatur vel per inquisicionem manifestetur. Item si agatur de ecclesia vel Capella edificanda vel demolienda seu adjudicanda aut de limitibus parochiarum declarandis vel constituendis seu personatu aut vicaria aut de pensione seu censu ecclesiis imposito vel imponendo predictorùm discussionem et diffinicionem nobis specialiter reservamus. Visitaciones eciam correctiones et reformaciones locorum religiosorum et Religiosarum personarum inter septa suorum monasteriorum et locorum ad nos et officialem nostrum pertinebunt, debita et consueta visitacione ecclesiarum parochialium Archidiacono et suis . . . officialibus reservata. Set speciali vero gracia nostra concessimus Archidiacono memorato quod omnes causas matrimoniales, ubi laboribus litigancium parcatur et expensis, audiat tractet et terminet.

Ita tamen quod si divorcio aliqua personarum facienda sit,

[1] Facing the notes on the Archidiaconal Jurisdiction which are written on the opposite page. These have been bound in with the Register, but are quite distinct from it.

tunc Archidiaconus vel ejus officialis causam ipsam instructam ad officialem nostrum remittat terminandam misericordia Archidiaconi reservata si debeatur. Item sequestraciones ecclesiarum morte vel resignacione vacancium et omnia emolumenta vacacionum dum ecclesie vacaverint concessimus Archidiacono memorato, Hoc salvo quod si aliqua ecclesiastica persona decesserit intestata, bonorum ejusdem intestati disposicio ad nos pertinebit, propter quod volumus et precipimus quod quociens aliqua Ecclesiastica persona decesserit, bonis ipsius primitus sequestratis siqui sunt qui proponunt defunctum condidisse testamentum, ad nos vel officialem nostrum transmittant ad id testamentum probandum ut ex evidencia illius probacionis appareat, an disposicio bonorum defuncti ad nos vel ad defunctum debeat pertinere. Ceteris bonis ex beneficio defuncti post mortem ipsius provenientibus ad disposicionem Archidiaconi dum vacaverit beneficium pertinentibus, salvis ministeriis ecclesie debitis et necessariis stipendiis et expensis. Quociens autem ecclesie vel ecclesiastica beneficia clericorum ex culpa vel contumacia vel aliis qualibuscunque causis legitimis per nos fuerint sequestrata, dicta sequestura et emolumenta de eisdem provenientia per . . . decanos locorum diligenter observentur et fideliter, nobis que vel . . . officialibus nostris de eis respondeant. Aliis omnibus nostram episcopalem jurisdictionem specialiter contingentibus nobis penitus reservatis. Datum apud Suthwerk. xv^mo^. Kalend. Martii Anno Domini Millesimo cc^mo^. xl^o^. septimo. Translacionis nostre anno quarto.

[*Two marginal notes in a very minute hand appear to refer to the rulings of the 'Elect of Winton' below. The ink is so faint that they are practically illegible.*]

Ordinacio super materiam jurisdictionis in Archidiaconatu Surry inter Episcopum Winton et Archidiaconum Surry :[1]

Anno gracie M^o^. CC^mo^. L^o^. quarto, die Sabbati proximo post festum Sancti Johannis Baptiste. Cum magister Walterus de Exonia Archidiaconus Surreye domini Pape Capellanus in venerabilis patris domini Adomari Dei gracia Wyntoniensis Electi presencia constitutus custodiam ecclesiarum vacantium Archidiaconatus sui cum earundem emolumento, cogniciones et decisiones causarum matrimonialium et omnium aliarum ecclesiasticarum, Abbatum [et] Priorum installaciones, hospitalium visitaciones, inquisiciones excessuum et correctiones eorundem, probaciones testamentorum clericorum

[1] Margin : in a later hand.

decedentium ad se Archidiaconatus sui nomine assereret pertinere, ac se et predecessores suos in predictorum omnium possessione pacifica exstitisse, prefatus Electus non ad ipsum Archidiaconum sed ad se diceret jure episcopali omnia predicta spectare, negans dictum Archidiaconum in eorum possessione pacifica esse vel fuisse; tandem ne asperciones hinc inde in lites erumperent, mediantibus discretis viris de consensu partium eorundem provisum est, quod omnis fructus et proventus ecclesiarum vacancium in dicto Archidiaconatu et bona intestatorum clericorum inter eundem electum et Archidiaconum equaliter dividantur, et quilibet partem suam colligi faciat per quem sibi videbitur expedire. Item quod cogniciones causarum matrimonialium et decisiones earundem extra sententiam divorcii ad Archidiaconum pertineant, si ad eum primo pervenerint. Si vero ad ipsum Electum vel officialem suum de ipsis primo fuerit perlata querela, de ipsis cognoscat, et eas terminet diffinitive, prout dictaverit ordo juris. Item quod Abbatum et Priorum installaciones sui Archidiaconatus ad ipsum Archidiaconum pertineant exceptis de Novo loco et beate Marie de Suthwerk. Prioratibus qui de advocatione Episcopi Wynton. existunt, hospitalium visitationibus et omni jurisdictione eorundem, excepto si extra scepta sua vel scepta maneriorum suorum contrahant vel delinquant, predicto Electo remanentibus. Item quod inquisiciones excessuum et correctiones eorundem ad dictum Archidiaconum pertineant, hoc tamen salvo quod predictus Electus et sui successores inquisiciones faciant et correctiones excessuum in dicto Archidiaconatu cum sibi viderint expedire. Inquisicionibus et excessuum correctionibus ab Archidiacono inchoatis et eciam prius rite factis per dictum Electum successores suos vel ipsorum officiales minime acceptandis. Probaciones vero testamentorum clericorum ad ipsum Electum pertinebunt: simplices vero querele que ad Archidiaconi audienciam non pervenerint si actores maluerint ad jurisdictionem Episcopi libere differant. Querele vero simplices que ad Archidiaconum pervenerint absque apparente negligencia vel recusatione ejusdem ad audienciam Electi minime transferantur, Causis in quibus directe ad privacionem vel amocionem officii vel beneficii agitur, eidem Electo totaliter et specialiter reservatis. In cujus rei testimonium huic scripto tam dictus Electus quam dictus Archidiaconus sigilla sua apposuerunt, hiis presentibus dominis et magistris, Abbate de Belloloco, Egidio Decano Wellensi, Galfrido Precentore Cicestrensi, R. Thesaurario Sarum, P. Archidiacono Wynton., J. Dekadamo, Johanne de Liek et Petro de Sancto Mario.

[Fo. 1a.]

ANNO CONSECRACIONIS DOMINI J. WYNTONIENSIS PRIMO.[1]—Registrum domini Johannis dei gracia Episcopi Wyntoniensis in spiritualibus, Incipiens anno Domini m^mo^. cc^mo^. Octogesimo secundo. Consecracionis sue primo.

[*Dec. 22. Institution of Thomas de Anne to the Vicarage of Amport, on the presentation of the D. and C. of Chichester.*]

INSTITUCIO VICARIE DE ANNE.[2]—Johannes dei gracia Wynton. episcopus dilecto filio . . . Archidiacono Wynton. vel ejus Officiali salutem graciam et benedictionem. Quia ad presentacionem discretorum virorum . . . Decani et Capituli Cycestrie dilectum in Christo filium dominum Thomam de Anne presbiterum ad Vicariam de Anna Porth. vacantem, salva pensione annua quindecim marcarum eisdem . . . Decano et Capitulo inde debita et consueta admisimus et ipsum instituimus in eadem intuitu caritatis: vobis mandamus quatinus eundem dominum Thomam in corporalem possessionem dicte Vicarie cum omnibus suis pertinenciis receptis presentibus inducatis. Data apud Sutton xi^o^. Kalend. Januarii. anno Consecracionis nostre primo.

[*Jan. 9. Collation of John de Makeneye to the Rectory of Highclere.*]

COLLACIO ECCLESIE DE ALTA CLERE JOHANNI DE MAKENEYE SUBDIACONO. N.[3]—Johannes [etc.] dilecto filio Johanni de Makeneye subdiacono salutem [etc.]. Ecclesiam de Alta Clera vacantem et ad nostram collacionem spectantem, tibi conferimus intuitu caritatis, et te Rectorem canonice instituimus in eadem. In cujus rei testimonium presentes litteras tibi duximus concedendas. Data apud Brichwell. v. Idus Januarii. Anno Domini m^o^. cc^o^. Octogesimo secundo. Consecracionis nostre primo.

[*Jan. 1. Presentation of Nicholas de Pecham to the Rectory of Wroughton, Wilts.*]

PRESENTACIO NICHOLAI DE PECHAM AD ECCLESIAM DE ELYNDON.—Anno Dni. m^o^. cc^o^. octogesimo secundo In festo Circumcisionis Domini apud Weregrave presentavit dominus Episcopus dominum Nicholaum de Pecham diaconum ad Ecclesiam de Elyndon domino . . . Episcopo Sarum [*sic*].

[1] In a running sixteenth or seventeenth century hand 'Johan. de Pontessara A^o^. Dni. Milless. Ducent. Octogesimo Secundo'.

[2] The headings are rubricated throughout this part of the Register.

[3] A capital N is occasionally placed at the end of the rubricated heading. It may stand for *Nota*, calling attention to the entry.

[*Feb. 2. Collation of Ymbert de Yenna to the Rectory of Brightstone, I. W., vacant by the resignation of Hugh le Brun.*]

COLLACIO ECCLESIE DE BRISTESTON YMBERTO.—Anno eodem apud Weregrave in festo Purificationis beate Virginis contulit dominus Episcopus ecclesiam de Bristeston domino Ymberto de Yenna vacantem per spontaneam resignacionem Hugonis le Brun, et habuit litteras directas . . . Officiali suo.

[*Feb. 28. Collation of Peter de Guldeford to the Rectory of Crondall vacant by the resignation of James de Hispania.*][1]

CROUNDALE.—Anno gracie m°. cc°. Octogesimo secundo ij. Kalendas Marcii apud Taunton contulit dominus Episcopus domino Petro de Guldeford ecclesiam de Crondale vacantem per resignacionem domini Jacobi de Yspania.

[*Apr. 6. Collation of Robert de Camera to the Vicarage of Eastmeon.*]

COLLACIO VICARIE DE ESTMENES DOMINO R. DE CAMERA.—Anno domini m°. cc°. Octogesimo tertio viij. Idus Aprilis contulit dominus Episcopus Vicariam de Estmoenes domino Roberto de Camera diacono.

[*Apr. 19. Collation of Hugh the Chaplain to the Vicarage of Maplederham.*]

ITEM COLLACIO VICARIE DE MAPELDERHAM DOMINO HUGONI CAPELLANO ETC. N.—Item anno domini m°. cc°. Octogesimo tertio Consecracionis domini primo. xiii°. Kalendas Maii. contulit dominus episcopus vicariam de Mapelderham domino Hugoni Capellano.

[*June 14. Custody of the Rectory of Warblington granted during pleasure to William de Uleburigg, King's Clerk.*]

CUSTODIA ECCLESIE DE WARBLINGTON TRADITA DOMINO WILLELMO DE ULEBURIGGE.—Anno dni. m°. cc°. Octogesimo tertio xviij°. Kalendas Julii apud Harewell tradidit dominus episcopus custodiam ecclesie de Warblington domino Willelmo de Uleburige illustris Regis Anglie clerico, quousque eandem custodiam ab eodem duxerit revocandam.

[*June 11. Collation of Nicholas de Montimer, Queen's physician, to Rectory of Crondall.*]

CRONDALE.—Anno gracie m°. cc°. Octogesimo tertio die Sancti Barnabe Apostoli apud Harewell contulit dominus Episcopus ecclesiam de Crondal vacantem magistro Nicholao de Montimer medico illustris Regine Anglie.

[1] See below, folios 61b, 62a.

[*Feb. 22. Collation of Peter de Guldeford at St. Alban's in public to Rectory of Crondall.*[1]]

CRONDALE.—Item anno consecracionis domini primo die Martis post festum sancti Petri in Cathedra apud Sanctum Albanum contulit dominus ecclesiam de Crondale domino Petro de Guldeford capellano in presencia multorum.

SECUNDO.

[[2] *June 30. Admission of William de Hochton to Vicarage of King's Somborne.*]

VICARIA DE SUMBURNE.—Anno gracie m°. cc°. Octogesimo tertio Consecracionis domini anno secundo in Commemoracione Sancti Pauli apud Brichwelle admisit dominus Episcopus dominum Willelmum de Hochton presbiterum ad Vicariam de Sumburn vacantem ad presentacionem Religiosorum virorum Prioris et Conventus de Motesfunte sue Diocesis.

[*July 2. Collation of Simon de Vayons to Priory of the Hospital of St. John, Fordingbridge.*]

COLLACIO PRIORATUS HOSPITALIS SANCTI JOHANNIS DE FORDINGBRIGGE.—Anno gracie m°. cc°. octogesimo tertio Consecracionis domini secundo vj°. Non. Julii apud Brichwell Contulit dominus episcopus Simoni de Bayons clerico Prioratum Hospitalis sancti Johannis ad pedem pontis de Fordingbrigge vacantem et ad suam collacionem spectantem.

[*July 10. Instruction to the Bishop's official to admit Thomas de Brayles to the Vicarage of Eastmeon.*]

PRECEPTUM DOMINI OFFICIALI SUO QUOD IPSE ADMITTERET TH. DE BRAYLES AD VICARIAM.—Anno gracie m°. cc°. Octogesimo tertio Consecracionis domini secundo vj°. Idus Julii apud Brichwell precepit dominus Episcopus . . . Officiali suo per litteras ut ipse admitteret Thomam de Brayles Diaconum ad Vicariam Estmene, recepto prius juramento de personali residencia in eadem.

[*July 15. Collation of Geoffrey de Farham, the Bishop's clerk at Wolvesey, to the Rectory of Woodhaye.*]

COLLACIO ECCLESIE DE WILHAYE GALFRIDO DE FARHAM CLERICO SUO DE WOLVESEYE.—Anno dni. m°. cc°. Octogesimo tertio Consecracionis domini Anno Secundo Idus Julii apud Essere

[1] A note on this double collation of Crondall will appear below. See folios of the Register 61b, 62, and Wilkins' *Concilia* ii. 94.

[2] Beginning of the Bishop's Second Year.

Contulit dominus Episcopus Ecclesiam de Wilhaye vacantem et ad suam collacionem spectantem Galfrido de Farham Clerico suo de Wolveseye.

[Fo. 1b.]

[*Aug. 1. Admission of Thomas de Brayles to the Vicarage of Easton.*]

[Rubricated heading omitted].[1]—Item apud Essere in Kalendis Augusti. Anno gracie m°. cc°. Octogesimo tertio. Consecracionis domini secundo, admisit dominus Episcopus dominum Thomam de Brayles ad vicariam de Eston ad presentacionem magistri Radulfi de Frinningham Rectoris ejusdem.

[*July 25. Confirmation by special favour to Gerard de Staunden of the* commenda *of the Church of Mordon promised him by Bp. Nicholas before pluralities had been made illegal by the Council of Lyons.*[2]]

MORDON.—Johannes permissione divina Wynton. Episcopus dilecto filio Magistro Gerardo de Staunden presbitero salutem [etc.]. Tua et tuorum merita recensentes inducimur tibi graciam facere specialem. Hinc est quod commendam ecclesie de Mordon nostre Diocesis dudum per bone memorie Nicholaum predecessorem nostrum ante Lugdunense concilium canonice ut asseris tibi factam ratam habemus et acceptam, eandem sicut rite facta est auctoritate ordinaria confirmantes. In cujus rei testimonium etc. Data apud Essere viij°. Kalendas Augusti Anno gracie m°. cc°. octavo tertio Consecracionis nostre secundo.

[*July 31. Custody of the Church of Cranleigh committed to Robert de Cumbe for six months.*]

CUSTODIA DE CRANLE.—Item apud Suwerk ij°. Kalendas Augusti. Anno gracie m°. cc°. octogesimo tertio. Consecracionis domini secundo. commisit dominus custodiam ecclesie de Cranlee usque ad spacium semestris magistro Roberto de Cumbe.

[*Aug. 3. Admission of Richard de Lecford to the Rectory of Bonchurch.*]

ADMISSIO AD ECCLESIAM DE BONECHIRCH.—Item iiij°. Nonas Augusti apud Farenham Anno Consecracionis domini secundo admisit Episcopus dominum Ricardum de Lecford presbiterum ad ecclesiam de Bonecherch vacantem et ad presentacionem domini Johannis de Insula militis spectantem.

[1] In this and similar cases a marginal note has been inserted in a later running hand to assist reference.

[2] Held under Pope Gregory X, 1274.

[*Aug. 3. Admission of Edmund de Insula to the Chaplaincy of Woileton.* (?)]

WOYLETON.—Item eodem die admisit Edmundum de Insula clericum ad capellaniam de Woileton vacantem et ad presentacionem ejusdem militis spectantem.

[*Aug. 16. Admission of Walter de Wynton to the Chapel of Standon.*]

ADMISSIO AD CAPELLAM DE STAUNDON.—Item anno gracie m°. cc°. octogesimo tercio Consecracionis domini secundo in crastino Assumptionis beate Marie admisit dominum Walterum de Wyntonia presbiterum ad capellam de Standon vacantem et ad presentacionem domini Thome de Every militis spectantem.

[*Jan. 31. A renewal of the Collation of the Rectory of Nursling made to John le Flemang by Bishop Nicholas in recognition of services rendered to him in the Roman Court, with dispensation as to firstfruits.*]

ITERATA COLLACIO ECCLESIE DE NUTESILLINGE MAGISTRO JOHANNI LE FLEMANG FACTA. N.—Johannes dei gracia Wyntoniensis episcopus dilecto filio Magistro Johanni le Flemang clerico et familiari nostro salutem [etc.]. Cum dudum in servicio bone memorie Nicholai predecessoris nostri episcopi Wynton. in Curia Romana perstiteris propter quod non fueris infra annum a tempore collacionis ecclesie de Nutsellinge curam animarum habentis annexam tibi per ipsum predecessorem nostrum collate in presbiterum ordinatus: Nos probitatis tue merita attendentes iteratam collacionem ecclesie antedicte per eundem predecessorem nostrum ex causa hujusmodi canonice ut dicitur tibi factam ratam habemus et firmam. Si qua autem hujusmodi collacio iterata ecclesie supradicte ut premittitur tibi facta non fuerit, eandem ecclesiam cum omnibus juribus et pertinenciis suis de novo de gracia conferimus speciali. Et super fructibus post annum a tempore prime collacionis ecclesie sepedicte perceptis tecum misericorditer dispensamus. Data apud Weregrave ij°. Kalendas Februarii anno gracie m°. cc°. octogesimo secundo. Consecracionis nostre secundo.

[*Aug. 31. Admission of Henry de Sparsholt as Canon of Titchfield.*]

ADMISSIO FRATRIS HENRICI DE SPERSOLTE CANONICI DE TYCHEFEUD.—Item apud Essere ij°. Kalendas Septembris anno gracie m°. cc°. octogesimo tercio. Consecracionis domini secundo. admisit episcopus fratrem Henricum de Spersolte canonicum de Tychefeud ad presentacionem . . . Abbatis et Conventus dicti loci.

[*Sept. 9. Ratification of Gerard de Standon's appointment to Mordon above mentioned, the original grant of the late Bishop, Nicholas of Ely, being recited from his Register.*]

MORDONE.—J. dei gracia etc. dilecto filio magistro Gerardo de Standon Rectori ecclesie de Mordon salutem [etc.]. Tua et tuorum

merita recensentes inducimur tibi graciam facere specialem. Hinc est quod cum bone memorie N[icholas] predecessor noster dictam ecclesiam de Mordon nostre diocesis tibi dudum canonice ante Lugdunense Concilium tuo perpetuo duxerit commendandam prout in literis suis super hoc confectis et in ipsius Registro registratis plenius vidimus contineri quarum tenor talis est. N. dei gracia Wyntoniensis episcopus dilecto in Christo filio magistro Gerardo de Standon clerico salutem [etc.]. Cum viri Religiosi Abbas et Conventus Westmonasteriensis veri patroni ecclesie de Mordon te nobis ad ecclesiam ipsam vacantem per mortem Magistri Willelmi de Brokesburn dudum Rectoris ejusdem canonice presentaverint, nos ipsius ecclesie utilitatem et tuorum exigenciam meritorum attendentes et preterea volentes tibi graciam facere specialem, eandem ecclesiam cum pertinenciis ejus tibi auctoritate pontificali commendamus tuo perpetuo possidendam. In cujus rei testimonium etc. Data apud Suwerk xj°. Kalendas Septembris anno gracie m°. cc°. septuagesimo tertio. Nos vero predictam commendam sic tibi rite factam ratam habentes et acceptam auctoritate ordinaria confirmamus. In cujus rei testimonium etc. Data apud Essere v. Idus Septembris. anno gracie m°. cc°. octogesimo tertio.

[Fo. 2a.]

[*October 25. Collation of John de Northwolde as cellarer of St. Swithun's, Winchester.*]

JOHANNI NORTHWOLDE.—Item anno domini m°. cc°. octogesimo tertio. Consecracionis sue secundo. die Lune proximo ante festum Apostolorum Simonis et Jude apud Farnham dominus [contulit] Johanni de Nortwold officium vacans per mortem Willelmi Gluais in Cellario Conventus Sancti Swithuni Wynton.

[*Oct. 28. Admission of Robert de Puteo to the Rectory of St. Cross, Southampton.*]

ECCLESIA SANCTE CRUCIS SUTHAMPTON.—Item anno domini m°. cc°. octogesimo tertio. Consecracionis domini Episcopi secundo v. Kalendas Novembris apud Farenham admisit dominus episcopus predictus Robertum de Puteo clericum ad ecclesiam Sancte Crucis de Suthampton vacantem et ad collacionem Religiosorum virorum ... Prioris et Conventus Sancti Dionisii juxta Suthampton spectantem.

[*Oct. 30. Collation of John de Wynford to the Vicarage of Whitchurch.*]

COLLACIO VICARIE DE WYTECHERCH DOMINO JOHANNI DE WYNFORD.—Item eodem anno iij°. Kalendas Novembris apud Weregrave contulit dominus episcopus domino Johanni de Wynford

capellano vicariam de Wytchirch vacantem et ad suam collacionem spectantem.

[*Nov. 29. Admission of John, son of Thomas de Widihull, to the Rectory of Warlingham with the Chapelry of Chelsham.*]

ADMISSIO AD ECCLESIAM DE WALLYNGHAM. B.—Item anno domini m°. cc°. octogesimo tertio. iij°. Kalendas Decembris apud Wolvesey admisit dominus Johannem filium Thome de Wydihull ad ecclesiam de Wallingham cum capella de Chelesham vacantem et ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Bermondeseye spectantem.

[*Dec. 1. Collation of Adam de Nieuburi to the Vicarage of Hurstbourne.*]

COLLACIO VICARIE DE HUSSEBURNE DOMINO ADE DE NEUBURI.—Item anno domini m°. cc°. octogesimo tercio. in crastino Sancti Andree Apostoli apud Wolvesey contulit dominus episcopus vicariam de Husseburne sue diocesis vacantem et ad ejus collacionem spectantem domino Ade de Nieuburi capellano.

[*1284, Jan. 6. Admission of William de Wydehaye to the Rectory of Over Wallop.*]

WALLOP SUPERIOR.—Item anno gracie m°. cc°. octogesimo tercio in die Epiphanie domini admisit dominus episcopus Willelmum de Wydehaye capellanum ad ecclesiam de Wallop superiori vacantem.

[*Jan. 21. Admission of Walter de Stoteford to the Rectory of Horley.*]

ADMISSIO AD ECCLESIAM DE HORLEE.—Item anno domini m°. cc°. octogesimo tercio. xij Kalendas Februarii apud Lyncoln admisit dominus episcopus Walterum de Stoteford capellanum ad ecclesiam de Horleye vacantem, et ad collacionem Abbatis et Conventus de Certeseye spectantem.

[*Jan. 30. Assignment of an annual Pension of twenty marks to Robert Typcot, clerk.*]

PENSIO XX MARCARUM.—Item anno domini m°. cc°. octogesimo tertio. Consecracionis domini Episcopi secundo [apud] Lincoln iij°. Kalendas Februarii dedit dominus Episcopus predictus Roberto Typecot clerico xx. marcas annue pensionis percipiendas de Camera sua singulis nnis.

[*Feb. 17. Admission of Nicholas de Bynsindon to the Vicarage of Chilworth.*]

ADMISSIO AD VICARIAM DE CHELEWORTH.—Item anno gracie m°. cc°. octogesimo tertio. Consecracionis domini Episcopi secundo. xiij. Kalendas Marcii apud Farham admisit dominus episcopus predictus Nicholaum de Bynsindon capellanum ad vicariam ecclesie de

Cheleworth vacantem et ad presentacionem Religiosorum virorum . . . Prioris et Conventus sancti Dionisii juxta Suthampton spectantem.

[*Feb. 18. Admission of Walter de Iseldon to the Vicarage of Egham.*]

ADMISSIO AD VICARIAM DE EGEHAM.—Item anno domini m°. cc°. octogesimo tercio. Consecracionis episcopi secundo xij°. Kalendas Marcii apud Farham admissus fuit dominus Walterus de Iseldon capellanus ad Vicariam de Egeham vacantem et ad presentacionem . . . Religiosorum virorum Abbatis et Conventus de Certeseye spectantem.

[*Feb. 22. Collation of Walter de Symions the Bishop's clerk to the Rectory of St. James outside the gate of Winchester.*]

COLLACIO ECCLESIE BEATI JACOBI EXTRA PORTAM WYNTON.—Anno domini supradicto in Cathedra sancti Petri contulit dominus Episcopus Waltero de Symions clerico suo ecclesiam beati Jacoby extra portam Wynton vacantem, et ad suam collacionem spectantem.

[*Mar. 6. Custody of the Rectory of Titsey entrusted to Salomon de Roffa, the presentee being a minor.*]

CUSTODIA ECCLESIE DE THYCHESEYE. N.—Item anno domini supradicto ij°. Nonas Martii. apud Byterne commisit dominus Episcopus domino Salomoni de Roffa custodiam ecclesie de Tycheseye vacantem ad quam ecclesiam presentatus fuit Johannes de Haule clericus. Et quia erat minor annis nomine ipsius commisit dicto Salomoni episcopus custodiam.

[*Mar. 6. The custody of the Priory of Ellingham entrusted in the absence of the Prior abroad without leave to the Vicar of Ellingham.*]

CUSTODIA PRIORATUS DE ELYNGHAM.—Item dictis die et loco proxime supra notatis scripsit dominus Episcopus Decano de Ford ut ipse auctoritate sua committeret custodiam prioratus de Elyngham . . . Vicario de Elyngham pro eo quod Prior recessit ab eodem et adiit partes transmarinas illicenciatus.

[*March 13. The Bishop inspects the presentation made by his predecessor of the Rectory of Fawley with the Chapel of Exbury to Nicholas de Audeby.*]

ANNO CONSECRACIONIS NOSTRE SECUNDO DIE LUNE POST OCULI MEI[1] APUD FARNHAM LITTERAM QUE SEQUITUR VIDIMUS NON ALIQUA PARTE VICIATAM.—Nicholaus dei gracia Wyntonie

[1] 'Oculi mei', the first words of the Introit for the Mass on the 3rd Sunday in Lent.

Episcopus dilecto in Christo filio Nicholao de Audeby salutem in domino. Attendentes tue probitatis merita ac te nobis et ecclesie nostre Wyntoniensi in futurum posse prodesse Ecclesiam de Faleleye cum capella de Emkesburi et cum omnibus juribus et privilegiis suis per cessionem magistri Nicholai de Bokeland vacantem et ad nostram donacionem spectantem tuo perpetuo tenore presencium commendamus. In cujus rei testimonium etc. Data apud Merewelle iij°. Kalendas Januarii anno domini m°. cc°. lxxij°. Consecracionis nostre anno quinto.

1283, September 19. Resignation of Richard de Bykeleswad, Master of the Hospital of St. Thomas, Southwark.]

SUWERK.—Venerabili in Christo patri domino J. dei gracia Wyntoniensi episcopo frater Ricardus de Bykeleswad Magister Hospitalis beati Thome Martiris de Suwerk salutem etc. A sollicitudine mundana exui desiderans juxta posse domum Hospitalis in vestre sancte paternitatis manibus cum omnibus suis juribus et pertinenciis libera et voluntate spontanea resigno per presentes. In cujus rei testimonium sigillum meum presentibus apposui. Data apud Essere die dominica proxima post translacionem sancti Cuthberti Anno domini m°. cc°. lxxx^mo^. tertio.

[Fo. 2b.]

1279, Jan. 26. Confirmation by the Bishop of a Commendam *to the Rectory of Earl's Worthy granted by his predecessor to Master Hugh Tripacy, Rector of Long Ditton, the patrons having presented an unsuitable person.*]

CONFIRMACIO COMMENDE FACTE MAGISTRO HUGONI TRIPACY. —Johannes permissione [divina] Wyntoniensis Episcopus dilecto in Christo filio magistro Hugoni Tripaci Rectori ecclesie de Langeditton salutem [etc.]. Probitatis tue merita recensentes, inducimur tibi graciam facere specialem. Hinc est quod cum bone memorie Nicholaus predecessor noster te in dicta ecclesia de Langeditton canonice instituerit et ecclesia de Wordy Comitis, vice et auctoritate dicti predecessoris nostri per magistrum N. de Bokeland tunc Officialem et vicarium suum, ipso predecessore tunc temporis in partibus transmarinis agente, tibi commendata fuerit, prout in eorum litteris super hoc confectis et in ipsius registro registratis vidimus plenius contineri, quarum tenores tales sunt. Universis sancte matris ecclesie filiis ad quos presentes littere pervenerint, Nicholaus permissione divina Wyntoniensis ecclesie minister salutem in domino sempiternam. Noverit universitas vestra quod nos ecclesiam de Langeditton que est de patronatu Religiosorum virorum Prioris et Conventus de Merton cujus collacio auctoritate generalis consilii ad nos fuerit devoluta, eo quod iidem Religiosi inhabilem nobis

presentaverint ad eandem dilecto nobis in Christo magistro Hugoni Tripaci clerico nostro cum omnibus ad eandem spectantibus caritatis intuitu contulimus ipsumque Rectorem canonice instituimus in eadem. Salva dictis Religiosis annua pensione xx solidorum debita de eadem. In cujus rei testimonium etc. Data apud Essere vij. Kalendas Februarii. anno Domini m°. cc°. lxxix°.

[*1274, Ascension Day. Formal appointment of Hugh Tripacy by the Official of Bp. Nicholas acting in his place while he was abroad.*]

LITTERA OFFICIALIS WYNTONIE SUPER EODEM.—Nicholaus de Bokeland Officialis Wyntonie gerens vices venerabilis patris domini Nicholai dei gracia Wyntoniensis Episcopi in partibus transmarinis agentis dilecto sibi in Christo magistro Hugoni Tripaci clerico salutem in domino. Attendentes merita tue probitatis que te gracie dignum reddunt ecclesiam de Wordi Comitis parochialem curam habentem animarum et annexam vacantem et ad collacionem dicti domini nostri episcopi spectantem vice et auctoritate dicti domini nostri episcopi tibi de gracia speciali tuo perpetuo concedimus et conferimus commendatam. In cujus rei testimonium presentes litteras sigillo consistorii Wyntoniensis firmatas tibi fecimus patentes. Data Wyntonie die Asensionis Domini. Anno domini m°. cc°. lxxiiij°.

[*1274, September 15. Testimonial letter of Nicholas formerly Bishop of Winton.*]

LITTERA DOMINI NICHOLAI QUONDAM WYNTONIENSIS EPISCOPI TESTIMONIALIS.—Universis sancte matris ecclesie filiis etc. Nicholaus permissione divina Wyntoniensis ecclesie minister salutem in domino sempiternam. Noverit universitas vestra quod collacionem factam de ecclesia de Wordi Comitis quam magister Nicholaus de Bokeland Officialis noster et Vicarius cui specialem et plenariam potestatem conferendi omnia beneficia ad nos qualitercunque spectantia nobis in transmarinis partibus agentibus concessimus magistro Hugoni Tripaci clerico nostro vice et auctoritate nostra suo perpetuo possidendam commendavit: Attendentes grata servicia dicti Magistri Hugonis que nobis et ecclesie nostre impendit et ipsius merita probitatis predictas collacionem et commendam approbamus et ratificamus ac eciam tenore presencium confirmamus. In cujus rei testimonium etc. Data apud Sutton die Lune proximo post festum exaltacionis sancte Crucis. Anno domini m°. cc°. septuagesimo quarto. Nos vero predictas institucionem et commendam sic tibi rite factas ratas habentes et acceptas auctoritate ordinaria confirmamus. In cujus rei testi-

[*1274, Palm Sunday.*]

monium etc. Data apud Wotton Dominica in ramis Palmarum. Anno gracie m°. cc°. Octogesimo quarto. Consecracionis nostre secundo.

[*May 10. Collation of Robert de Bukenhulle to the Rectory of Chilbolton.*]

COLLACIO ECCLESIE DE CHILBOLTON ROBERTO DE BUKENHULLE CLERICO.—Johannes [etc.] dilecto in Christo filio Roberto de Bukenhull clerico salutem [etc.]. Ecclesiam de Chilbolton vacantem et ad nostram collacionem spectantem caritatis intuitu tenore presencium tibi conferimus et te Rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Kaernervon x°. die Maii m°. cc°. octogesimo quarto. Consecracionis nostre secundo.

[*July 10. Custody of the Rectory of South Tidworth and of a minor presented thereto entrusted to William de Combe, Chaplain.*]

CUSTODIA ECCLESIE DE TUDEWORTH TRADITA DOMINO WILLELMO DE COMBE CAPELLANO.—Johannes [etc.] dilecto in Christo filio Willelmo de Combe capellano nostro salutem [etc.]. Attendentes circumspectionem tuam in temporalibus et quod zelum geras animarum Custodiam ecclesie de Tudeworth et dilecti in Christo filii Thome de Doun minoris ad eandem presentati donec de eodem Thoma aliud ordinaverimus tenore presencium tibi committimus. In cujus rei testimonium etc. Data apud Merdon. vj. Idus Julii. Anno Consecracionis nostre tertio.

[*July 18. Admission of Godfrey the Chaplain to the Vicarage of Hurstbourne.*]

ADMISSIO AD VICARIAM DE HUSSEBURN.—Item anno domini m°. cc°. Octogesimo quarto. xv. Kalendas Augusti admisit dominus episcopus dominum Godefridum Capellanum ad Vicariam de Husseburn vacantem.

[*July 24. Admission of John de Candevere to the Rectory of Swarraton by his proctor before Ordination.*]

ADMISIT DOMINUS EPISCOPUS JOHANNEM DE CANDEVERE AD ECCLESIAM DE SAREWETON VACANTEM.—Item anno domini supradicto, die Martis proximo post festum sancte Marie Magdalene admisit dominus episcopus Johannem de Candevere ad ec-
[Fo. 3a.] clesiam | de Sareweton vacantem et ad presentacionem . . . Prioris Hospitalis Jerosolimi in Anglia spectantem. Et admissus fuit per procuratorem suum scilicet Willelmum dictum le Boteler clericum, nec dictus Johannes fuit tunc infra sacros.

TERTIUS.

[*July 18. In the third year of the Bishop's Consecration he admitted Geoffrey de Rupibus to the Rectory of Ellisfield.*]

ANNO CONSECRACIONIS DOMINI EPISCOPI TERTIO ADMISIT IDEM EPISCOPUS GALFRIDUM DE RUPIBUS AD ECCLESIAM DE ULSEFELD.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono Wynton vel ejus Officiali salutem etc. Quia Galfridum de Rupibus clericum ad ecclesiam omnium sanctorum de Ulsefeld per dominum Hugonem de Rupibus verum ipsius ecclesie patronum presentatum admisimus vobis mandamus firmiter injungentes, quatinus magistrum David de Pontizara capellanum nostrum procuratorem dicti clerici in nostra presencia constitutum in corporalem possessionem ipsius ecclesie ipsius presentati nomine inducatis. Data apud Menes xiij°. Kalendas Augusti. Anno domini m°. cc°. Octogesimo quarto. Consecracionis nostre Tertio.

[*Date as last. The Custody of the Rectory of Ellisfield entrusted to David de Pontizara at the Bishop's pleasure.*]

CUSTODIA ECCLESIE DE ULSEFELD PREDICTO.—Johannes [etc.] dilecto in Christo filio David de Pontizara capellano nostro salutem [etc.]. Prudentie tue et circumspectionis merita ac conditionem seu statum persone nobis presentate per dominum Hugonem de Rupibus ad ecclesiam omnium sanctorum de Ulsefeld propensius attendentes, Custodiam ipsius ecclesie et persone predicte tue sollicitudini committimus per presentes, donec de dicta ecclesia et persona ad eandem presentata aliud duxerimus ordinandum. Data ut proximo supra.

[*Aug. 15. The Bishop has admitted his clerk Mag. Walter le Flemang though a layman to the Rectory of North Stoneham, in the patronage of the Abbey of Hyde, and has invested his brother John le Flemang as his proctor. He exhorts Walter to prepare for Ordination and gives him leave to enter the benefice.*] [1]

CONCEDIT EPISCOPUS MAGISTRO W. FLEMANG INGREDIENDI ECCLESIAM SUAM.—Johannes [etc.] dilecto in Christo filio Waltero le Flemang clerico nostro salutem [etc.]. Affectio quam erga personam tuam jam longis temporibus habuimus nos inducit tibi graciam facere specialem. Hinc est quod ad ecclesiam de Stanham vacantem per mortem Willelmi de Monemue quondam Rectoris ejusdem ad presentacionem Religiosorum virorum . . . Abbatis et Conventus de Hyda te caritative admisimus, non obstante quod in

[1] See letters from the Bishop to the Prior and Convent of Hyde on this matter below, folio 61b.

sacris ordinibus non consistis, ac magistrum Johannem le Flemang fratrem et procuratorem tuum per traditionem anuli nostri tuo nomine investivimus de eadem; volentes quod te ad omnes ordines quos ipsius ecclesie cura requirit te procures statutis temporibus promoveri. Concedimus etiam ex nunc tibi et cuicunque procuratori tuo potestatem et licenciam ingrediendi possessionem ipsius ecclesie ac pertinentia ad eandem et de eisdem disponendi prout tibi fuerit oportunum. Data Tanton. die assumptionis beate Marie. Anno Consecracionis nostre tertio.

[*Sept. 8. Admission of Edmund de Maydenestane to the Rectory of Lasham.*]

ADMISSIO AD ECCLESIAM DE LASSAHAM, etc.—Johannes [etc.] dilecto in Christo filio Edmundo de Mayde[ne]stane clerico nostro salutem [etc.]. Ad ecclesiam de Lasham per resignacionem Walteri de Waterford nuper Rectoris ejusdem vacantem et ad presentacionem . . . Prioris seu Custodis Hospitalis Domus Dei de Portesmuth et fratrum loci ejusdem spectantem cum omnibus juribus et pertinenciis suis caritatis intuitu te admittimus, et Rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Farham die Nativitatis beate Marie anno Domini m°. cc°. Octogesimo quarto. Consecracionis nostre tertio.

[*Dec. 26. Collation of Paganus de Lyskyret to the Rectory of Hursley.*]

COLLATIO ECCLESIE DE HURSELEYE. N.—Johannes [etc.] dilecto in Christo filio Pagano de Lyskyret presbitero salutem [etc.]. Honestas morum ac tue merita probitatis que non ex brevi conversacione didicimus nos inducunt ut tecum nostre sollicitudinis onera partiamur. Ecclesiam igitur de Hurselegh per mortem Johannis de Ralegh nuper Rectoris ejusdem vacantem et ad nostram collacionem spectantem tibi conferimus intuitu caritatis et te tenore presentium eidem prefecimus in Rectorem. In cujus rei testimonium etc. Data apud Wycombe. vij°. Kalendas Januarii. Anno Domini m°. cc°. octogesimo quarto. Consecracionis nostre Tertio.

[*Feb 1. Admission of a minor to the Rectory of Fetcham and Collation of the Custody of the same to Henry de Guldeford.*]

ADMISSIO AD ECCLESIAM DE FECHAM ET CUSTODIA EJUSDEM TRADITA DOMINO HENRICO DE GULDEFORD.—Anno domini m°. cc°. octogesimo quarto. Consecracionis domini episcopi tertio. Kalendis Februarii apud Brichwell admisit dominus episcopus Robertum de Abernon clericum in minore etate constitutum ad ecclesiam de Fecham vacantem et ad presentacionem domini Johannis de Abernon

spectantem. Et dictis die et loco contulit dominus episcopus Henrico de Guldeford clerico custodiam ecclesie et persone predicte.

[*Feb. 1. Formal appointment of Henry de Guldeford to the Custody aforesaid.*]

CUSTODIA ECCLESIE DE FECHAM ET PERSONE AD EANDEM PRESENTATE TRADITA DOMINO HENRICO DE GULDEFORD.—Johannes [etc.] dilecto filio Henrico de Guldeford salutem [etc.]. Acceptantes grata servicia que nobis et ecclesie Wyntoniensi frequenter impenditis, vobiscum nostre sollicitudinis onera duximus impertiri.

Custodiam igitur Roberti de Abernon presentati et per nos
[Fo. 3b.] admissi ad ecclesiam de Fecham nostre Diocesis vobis committimus intima siquidem affectione gerentes amicitie vestre cum se ad id facultas optulerit concedente domino uberius providere. Data apud Brichwell. Kalendis Februarii. Anno Consecracionis nostre tertio.

[*1285, April 12. Injunction to the Official of the Archdeacon of Winchester or to the Dean of the Isle of Wight, to admit the bearer into the corporal possession of the Church of St. Michael, Newton, conferred by the Bishop on Robert de Maydenestane in the latter's place.*]

COLLACIO ECCLESIE DE NEWETON, etc.—Johannes [etc.] dilecto in Christo filio . . . Officiali Archidiaconi Wyntoniensis vel . . . Decano de Insula Vecta salutem [etc.]. Quia ecclesiam Sancti Michaelis de Neuweton cujus collacio specialiter ad nos pertinet ista vice dilecto clerico nostro Roberto de Maydenestane contulimus intuitu caritatis vobis mandamus in virtute obediencie firmiter injungentes quatinus Willelmum dictum le Graunt latorem presencium nomine dicti clerici vice et auctoritate nostra in corporalem possessionem cum pertinenciis inducatis et defendatis inductum. Data apud Essere ij°. Idus Aprilis. Anno Consecracionis nostre tertio.

[*Not stated. Admission of Gilbert de Abernon to the Rectory of Albury.*]

ADMISSIO AD ECCLESIAM DE AUDEBURI.—Anno Domini m°. cc°. Octogesimo quinto. Consecracionis domini . . . Episcopi tertio. Admisit dominus . . . Episcopus Gilbertum de Abernon clericum ad ecclesiam de Audeburi vacantem et ad presentacionem domini Johannis de Abernon militis spectantem.

[*Apr. 21. The Bishop inspects letters of commendation to the Rectory of Thruxton, assigned in 1243 by the vicegerent of Bp. William de Raleigh to Mag. Peter de Spineto, and confirms them.*]

VIDIT DOMINUS LITTERAS SUBSCRIPTAS.—Universis presentes inspecturis Johannes permissione divina Wyntoniensis Episcopus

salutem etc. Noverit universitas vestra quod nos litteras subscriptas sub sigillo Consistorii Wyntoniensis non abolitas non cancellatas nec in sui parte aliqua viciatas inspeximus sub hac forma. G. de Feringe officialis Wyntoniensis gerens vices venerabilis patris domini W. dei gracia W. (*sic*) dei gracia Wyntoniensis Episcopi in partibus transmarinis agentis, dilecto sibi in Christo magistro Petro de Spineto clerico salutem etc. Attendentes tue probitatis merita que te gracia dignum reddunt; ecclesiam de Torkyleston ad quam per dominum Johannem de Cornaill militem canonice presentatus existis et per nos ad eandem admissus, vice et auctoritate dicti domini nostri episcopi et de gracia speciali tuo perpetuo duximus commendandam. In cujus rei testimonium etc. Data London [*1243, Dec. 27.*] vj°. Kalendas Januarii. Anno gracie m°. cc°. xliij°. Nos igitur dictam commendam ratam habentes eandem auctoritate nostra tenore presencium confirmamus. In cujus rei testimonium etc. Data apud Camerwell xj°. Kalendas Maii. Anno Domini m°. cc°. Octogesimo quinto. Consecracionis nostre tertio.

[*1285, April 25. The Bishop grants to the Rector of Epsom all obventions pertaining to the Vicarage of the same for the space of six years from Midsummer 1285 in aid of his expenses in building the Chancel of that Church.*]

CONCEDIT DOMINUS EPISCOPUS OBVENCIONES VICARIE DE EBESHAM RECTORI EJUSDEM AD CONSTRUCTIONEM CANCELLI EJUSDEM ECCLESIE PER VI ANNOS.—Noverint universi quod nos J. permissione divina Wyntoniensis episcopus divine caritatis intuitu oblaciones et omnes et singulos (*sic*) obvenciones de Vicaria ecclesie de Ebesham quoquo modo provenientes cum omnibus dictam vicariam contingentibus magistro Rogero de Grava rectori ecclesie antedicte propter sumptus et expensas circa constructionem Cancelli ecclesie memorate per eundem R. utiles et necessarias factas libere et licite per sex annos a festo Nativitatis beati Johannis Baptiste anno Domini m°. cc°. octogesimo quinto connumerandos percipiendas presentium tenore concedimus, ita tamen quod liceat predicto magistro Rogero infra tempus numeratum quando voluerit et sibi expedire viderit personam idoneam ad dictam vicariam libere presentare. Data apud Camerwell vij°. Kalendas Maii. anno ut supra.

[*May 24. The Bishop collates Henry de Rowadon to the Rectory of Chilcomb with the Chapel of St. Katherine.*]

COLLACIO DE CHILTECOMB.—Anno Domini m°. cc°. octogesimo quinto. Consecracionis domini episcopi tertio ix°. Kalendas Junii. apud Suwerk contulit dominus episcopus magistro Henrico de

Rowadon diacono ecclesiam de Chiltecomb cum capella sancte Katerine, cum omnibus juribus et pertinenciis suis vacantem et ad suam collacionem spectantem.

[*Aug. 31. Admission of Walter de Waterford to the Vicarage of Eling on the presentation of the Prior of Eling, proctor of the Abbey of Jumièges.*]

ADMISSIO AD VICARIAM DE ELYNG.—Anno domini m°. cc°. octogesimo quarto. ij. Kalendas Septembris admisit dominus episcopus dominum Walterum de Waterford Capellanum ad Vicariam de Elyng vacantem et ad presentacionem Prioris de Elyng procuratoris Religiosorum virorum . . . Abbatis et Conventus de Gemetico Rothomagensis Diocesis in Regno Anglie generalis spectantem.

QUARTUS.

[*Oct. 5. Collation of Richard de Havering to the Rectory of Highclere.*]

ANNO CONSECRACIONIS DOMINI EPISCOPI QUARTO CONTULIT ECCLESIAM DE HAUTECLERE RICARDO DE HAVERINGE.—Anno Domini m°. cc°. octogesimo quinto. Consecracionis domini Episcopi quarto. tertio Nonas Octobris contulit dominus episcopus Ricardo de Havering Ecclesiam de Hauteclere vacantem. Et ad suam collacionem pleno jure spectantem.

[*Sept. 6. Admission of Nicholas de Lyaleburi to the Rectory of Clapham.*]

ADMISSIO AD ECCLESIAM DE CLOPHAM.—Item anno domini m°. cc°. octogesimo quinto. Consecracionis domini episcopi quarto. viij°. Idus Septembris admisit dominus . . . episcopus Nicholaum de Lyaleburi presbiterum ad Ecclesiam de Clopham per
[Fo. 4a.] resignacionem Ricardi de Merton nuper Rectoris ejusdem vacantem et ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Merton spectantem.

[*Nov. 9. The Abbot and Convent of Hyde, Winchester, having presented W. de Hameledon, a King's clerk, to the Rectory of Stoneham Abbas vacant by the death of Mag. le Flemang, the Bishop grants him the custody of the Church.*]

CUSTODIA ECCLESIE DE STANHAM ABBATIS COMMISSA DOMINO W. DE HAMELEDON CLERICO REGIS.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono nostro Wyntoniensi salutem [etc.]. Quia Religiosi viri Abbas et Conventus sancti Barnabe de Hyda juxta Wynton dominum W. de Hameledon illustris Regis Anglie clericum ad ecclesiam de Stonham Abbatis juxta Suthampton per mortem magistri le Flemang vacantem presentarunt, et super articulis debitis et consuetis dictam ecclesiam et personam ad eandem presentatam contingentibus in pleno capitulo loci illius in quo dicta

ecclesia consistit prehabita inquisitione diligenti eandem ecclesiam vacantem invenerimus dicto domino Willelmo clerico ecclesie antedicte custodiam duximus committendam, mandantes vobis quatinus eundem dominum W. in corporalem possessionem dicte ecclesie nomine custodie inducatis. Data apud Wyttenye v. Idus Novembris anno domini m°. cc°. lxxx. quinto. Consecracionis nostre quarto.

[*1286, Jan. 3. Custody of the Hospital of Domus Dei, Southampton entrusted to John le Flemang. Strict injunctions that the order is to be executed.*]

CUSTODIA ECCLESIE[1] HOSPITALIS DOMUS DEI SUTHAMPTON COMMISSA MAGISTRO JOHANNI LE FLEMANG.—Johannes [etc.] dilectis sibi in Christo filiis . . . Precentori ecclesie beate Marie et . . . Decano Suthampton salutem etc. Quia custodiam hospitalis Domus Dei Suthampton dilecto clerico nostro magistro Johanni le Flemang presbitero duximus committendam vobis mandamus quatinus eundem in corporalem possessionem dicte domus cum pertinenciis nomine custodie inducatis et defendatis inductum. Quod si non omnes hiis exequendis forsitan intersitis alter vestrum ea nichilominus exequatur. Data apud Farenham iij°. Nonas Januarii. Consecracionis nostre anno quarto.

[*Jan. 12. Custody of the Rectory of Hartley entrusted to Edmund de Bedewynd.*]

CUSTODIA ECCLESIE DE HERTLEGHE, etc.—Memorandum quod anno Domini m°. cc°. octogesimo quinto. Consecrationis Episcopi quarto. ij°. Idus Januarii apud Wolveseye commisit dominus episcopus custodiam ecclesie de Hertlegh Edmundo de Bedewynd clerico presentato ad eandem per dominam Isabellam de Cadurcis.

[*Feb. 21. The Archdeacon of Surrey is directed to induct Richard de Pichford or his proctor into the Rectory of Cobham, which for this turn has devolved to the Bishop's collation.*]

COLLATIO ECCLESIE DE COVEHAM FACTA RICARDO FILIO DOMINI G. DE PICHFORD.—Johannes [etc.] dilecto sibi in Christo . . . filio Archidiacono nostro Surreye seu ejus Officiali salutem [etc.]· Quia collacio Ecclesie de Coveham ex certa causa ad nos ista vice legitime exstitit devoluta eandem dilecto nobis in Christo Ricardo filio domini Galfridi de Pichford clerico nostro divine caritatis optentu contulimus ista vice, vobis mandamus quatinus eundem clericum vel magistrum Philippum dictum Walensem procuratorem suum in possessionem corporalem dicte ecclesie inducatis

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[1] 'ecclesie' erased.

et defendatis inductum. Data apud Suwerk die Jovis proximo ante festum sancti Petri in Cathedra. Consecracionis nostre anno quarto.

[*Feb. 28. Custody of the Rectory of Letherhead entrusted to Hugh de Candal, King's clerk.*]

CUSTODIA ECCLESIE DE LEDRED COMMISSA DOMINO HUGONI DE CANDAL.—Johannes [etc.] dilecto filio . . . Archidiacono suo Surreye seu ejus officiali salutem [etc.]. Quia custodiam ecclesie de Ledred domino Hugoni de Candal illustris Regis Anglie clerico duximus commendandam, vobis mandamus quatinus eundem seu ipsius procuratorem in corporalem possessionem inducatis et defendatis inductum. Data apud Waltham ij°. Kalendas Martii. Anno domini m°. cc°. octogesimo quinto.

[*Feb. 28. Institution of Mag. William de Heleton to the Vicarage of Godalming.*]

INSTITUCIO AD VICARIAM DE GODALMYNG.—Memorandum quod ii. Kalendas Martii. Anno Domini m°. cc°. octogesimo quinto apud Waltham instituit dominus episcopus magistrum Willelmum de Heleton presbiterum perpetuum vicarium ecclesie de Godalming vacantis per resignacionem domini Roberti quondam Vicarii ejusdem et ad presentacionem . . . Decani ecclesie Sarum spectantem.

[*March 1. Custody of the Rectory of Kingsworthy entrusted to John de le Lek.*]

CUSTODIA ECCLESIE DE WORTHIA REGIS.—Johannes [etc.] dilecto filio . . . Archidiacono suo Wyntoniensi seu ejus Officiali salutem [etc.]. Quia custodiam ecclesie de Worthia Regis Johanni de le Lek duximus committendam, vobis mandamus quatinus eundem in possessionem dicte ecclesie nomine custodie inducatis et defendatis inductum. Data apud Waltham Kalendis Martii. Anno m°. cc°. octogesimo quinto.

[*March 1. Admission of Ralph de Neuburi to the Vicarage of Portchester.*]

ADMISIT DOMINUS RADULFUM DE NEUBURI AD VICARIAM DE PORCESTERE.—Johannes [etc.] dilecto filio . . . Archidiacono Wyntoniensi vel ejus officiali salutem [etc.]. Quia Radulfum de Newbyri presbiterum ad vicariam de Porcestre vacantem et ad presentacionem Religiosorum virorum . . . Prioris et | Conventus de Suwyk
[Fo. 4b.] spectantem admisimus et eundem perpetuum vicarium instituimus in eadem ; vobis mandamus quatinus eundem in corporalem possessionem dicte vicarie inducatis et defendatis inductum. Data apud Wautham Kalendis Marcii. Anno Consecracionis nostre quarto.

[*Mar. 15. Custody of the Rectory of Faringdon delivered to Mag. Peter de Insula during the Bishop's pleasure.*]

CUSTODIA ECCLESIE DE FARENDON TRADITA MAGISTRO PETRO DE INSULA.—Johannes [etc.] dilecto filio . . . Archidiacono nostro Wyntoniensi seu ejus Officiali salutem etc. Quia custodiam ecclesie de Farendon magistro P. de Insula ex certis causis commisimus, quousque aliud duxerimus ordinandum, vobis mandamus quatinus eundem P. vel ejus procuratorem in possessionem dicte ecclesie nomine custodie inducatis et defendatis inductum. Data apud Wolveseye. Idus Martii. anno supradicto.

[*1286, April 12. Custody of the Rectory of Nether Wallop claimed for and delivered to Richard de Bures, clerk of the Queen, on the presentation of Bogo, Treasurer of York.*]

CUSTODIA ECCLESIE DE WALLOP TRADITA DOMINO R. DE BURES.—Memorandum quod die para[s]ceues apud Wolveseye . . . Officialis Wynton domini . . . Episcopi commissarius specialis in hac parte commisit custodiam ecclesie de Wallop inferiori domino Ricardo de Buris illustris Regine Anglie clerico ad presentacionem domini Bogonis Thesaurarii Eboracensis salvo (*sic*) etiam consuetudine Ecclesie Wyntoniensis et cujuscunque alterius et demandavit procuratorem dicti Ricardi induci per Archidiaconum vel ejus Officialem in custodiam illius ecclesie. Data dicto die anno domini m°. cc°. octogesimo sexto.

[*April 28. Admission of Richard Fulvenne to the portion of Patingdene in the Church of Abinger on the presentation of Adam Gordoun, Knt.*]

ADMISSIO AD PORTIONEM DE PATINGDENE IN ECCLESIA DE ABBINGEWORTH.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono nostro Wyntoniensi seu ejus officiali salutem [etc.]. Quia ad portionem que vocatur Patingdene in ecclesia de Abbingworth nostre diocesis vacantem et ad presentacionem domini Ade Gordown militis spectantem, Ricardum filium Reginaldi Fulvenne clericum duximus admittendum, vobis mandamus quatinus Johannem de Merleberg presbiterum in corporalem possessionem portionis dicte ecclesie nomine ipsius inducatis. Data apud Suwerk iiij°. Kalendas Maii. Anno Consecracionis nostre quarto.

[*April 28. The Bishop entrusts to John de Merleberge the custody of Patingdene.*]

CUSTODIA DE PATINGDENE TRADITA JOHANNI DE MERLEBERGE.—Johannes [etc.] dilecto in Christo filio Johanni de Merleberge presbitero salutem [etc.]. Prudencie tue et circumspectionis merita ac statum persone dilecti nobis in Christo Ricardi filii Reginaldi de Fulvenne clerici ad portionem que vocatur Patingdenne

in ecclesia de Abbingeworth nobis presentati propensius attendentes; custodiam ipsius ecclesie et persone predicte tue sollicitudini committimus per presentes, quousque de dicta ecclesia et persona ad eandem presentata aliud duxerimus ordinandum. In cujus rei testimonium sigillum nostrum presentibus est appensum. Data apud Suwerk iiij°. Kalendas Maii. anno Domini m°. cc°. Octogesimo sexto.

[*May 5. The Bishop directs the Archdeacon of Wynton to induct Edmund de Bedewynd whom he has collated to the devolved Rectory of Hartley.*]

COLLACIO ECCLESIE DE HERTELE EDMUNDO DE BEDEWYND.—Johannes [etc.] dilecto filio . . . Archidiacono nostro Wyntoniensi vel ejus Officiali salutem etc. Quia collacio ecclesie de Hertlee nostre diocesis vacantis ad nos hac vice ex certa causa licite existit devoluta dilecto nobis in Christo Edmundo de Bedewynd clerico divine caritatis intuitu contulimus hac vice, et Rectorem instituimus in eadem; vobis mandamus quatinus eundem in corporalem possessionem dicte ecclesie inducatis et defendatis inductum. Data apud Essere iij°. Nonas Maii. Consecracionis nostre anno quarto.

[*May 15. The Bishop directs the Archdeacon of Wynton to institute as Prior of Christ Church, Twincham, Brother Richard Mauri whose election to that office he has graciously approved, and to exact from him canonical obedience.*]

INSTITUCIO PRIORIS CHRISTI ECCLESIE DE TWYNHAM.—Johannes [etc.] . . . Archidiacono nostro Wyntoniensi seu ejus officiali salutem etc. Quia fratrem Ricardum Mauri electum Christi ecclesie de Twynham, in eadem ecclesia graciose prefecimus in Priorem; vobis mandamus quatinus eundem in corporalem possessionem prioratus dicte Christi ecclesie vice et auctoritate nostra inducatis et defendatis inductum, facientes sibi prout canonicum fuerit in omnibus obediri (*sic*). Data Wyntonie Idus Maii. Anno Domini m°. cc°. octogesimo sexto. Consecracionis nostre quarto.

[*May 15. The Bishop entrusts the custody of the Rectory of Freshwater to William de Marchia at pleasure, saving to himself the fruits of the Church for the current year as a customary right.*]

CUSTODIA ECCLESIE DE FRESWATER COMMISSA MAGISTRO WILLELMO DE MARCHIA CLERICO. N.—Johannes dei gracia etc. . . . Archidiacono nostro Wyntoniensi vel ejus Officiali salutem etc. Quia custodiam ecclesie de Freswater per resignacionem magistri Rogeri le Flemeng nuper Rectoris ejusdem vacantis dilecto nobis in Christo Magistro Willelmo de Marchia clerico commisimus quousque eam duxerimus revocandam; salvis nobis jure et consuetudine ecclesie

nostre in fructibus percipiendis instantis anni ecclesie memorate, vobis mandamus quatinus eundem in possessionem custodie predicte ecclesie inducatis et defendatis inductum. Data Wyntonie Idibus Maii. Anno Consecracionis nostre quarto.

QUINTUS.

[Fo. 5a.]

[*July 11. Roger de Multon appointed Custos of the Domus Dei, Southampton.*]

ANNO CONSECRACIONIS DOMINI V°. COMMISIT CUSTODIAM HOSPITALIS DOMUS DEI DE SUTHAMPTON ROGERO DE MULTON.—Johannes [etc.] dilecto filio . . . Precentori ecclesie beate Marie Suthampton graciam et benedictionem. Quia custodiam Hospitalis domus Dei Suthampton et pertinentium dilecto nobis in Christo Rogero de Multon clerico duximus committendam vobis mandamus quatinus eundem in possessionem dicti Hospitalis et pertinentium nomine custodie inducatis et defendatis inductum. Data apud Byterne v°. Idus Julii. Anno Consecracionis nostre quinto.

[*July 11. The Bishop exhorts all as well free tenants in the Hospital as others to render obedience to the newly appointed Custos, and so to receive his commendation.*]

TENENTIBUS DOMUS DEI DE SUTHAMPTON QUOD OBEDIANT R. DE MOLTON TANQUAM CUSTODI.—Johannes[1] dei gracia etc. universis tam libere tenentibus de Hospitale Domus Dei Suthampton quam aliis salutem in Domino sempiternam. Quia custodiam Hospitalis Domus Dei Suthampton et pertinentia dilecto nobis in Christo Rogero de Molton clerico duximus committenda; vobis mandamus ac etiam vos hortamur in domino, quatinus eidem tanquam custodi domus vestre sitis respondentes, et in omnibus intendentes ut vos ex facti exhibitione habeamus merito commendatos. Data apud Byterne v°. Idus Julii. Anno Domini m°. cc°. octogesimo sexto.

[*July 7. Custody of the Rectory of Michelmersh entrusted to Arnulph de Quinqueport.*]

CUSTODIA ECCLESIE DE MUCHELMAREYS TRADITA ARNULPHO DE QUINQUEPORT.—Johannes [etc.] dilecto filio domino Willelmo de Cumbe clerico nostro salutem [etc.]. Quia custodiam ecclesie de Muchelmareis per resignacionem Simonis de Nigella nuper Rectoris ejusdem vacantem et ad nostram collacionem spectantem dilecto nobis in Christo Arnulpho de Quinqueport clerico commisimus quousque de eadem alio modo duxerimus ordinandum, fructibus instantis anni ecclesie predicte juxta ecclesie nostre consuetudinem

[1] Marginal note in a later hand, 'Hospitale Domus Dei pertinet ad collationem Domini.'

nobis specialiter reservatis[1]; vobis mandamus quatinus eundem clericum in possessionem dicte ecclesie vice et auctoritate nostra inducatis et defendatis inductum. Data apud Sutton Nonis Julii. Anno Consecracionis nostre quinto.

[*July 21. The Bishop instituted Peter de Avebury, presented by the Proctor of the Abbey of Lira, to the Rectory of Newton, Calbourn, I.W., and invested him by his hat.*]

ADMISSIO AD ECCLESIAM DE NEWETON.—Memorandum quod xij°. Kalendas Augusti. Anno domini m°. cc°. octogesimo sexto admisit dictus dominus episcopus ad ecclesiam de Niweton in Insula Vecta per resignacionem domini Roberti de Maydenestane vacantem ad presentacionem fratris Nicholai de Concha Religiosorum virorum . . . Abbatis et Conventus de Lira procuratoris habentis speciale mandatum presentandi ad ecclesias et vicarias quam cito ad id facultas optulerit in Sarum et Wynton diocesibus ad eorum presentacionem spectantes Magistrum Petrum de Aveburi clericum suum et eundem rectorem instituit in eadem et eundem per pilleum suum investivit.

[*July 21. Collation of the Rectory of Michelmersh to Robert de Maydestane.*]

COLLACIO ECCLESIE DE MUCHELMAREIS DOMINO R. DE MAYDENESTANE.—Item memorandum quod die et anno proximo supradictis dominus . . . episcopus ecclesiam de Muchelmareys per resignacionem Simonis de Nigella nuper Rectoris ejusdem et Arnulphi de Quinqueport siquod jus habuit in eadem vacantem et ad collacionem suam spectantem domino Roberto de Maydestane contulit et rectorem instituit in eadem.

[*Sept 3. Custody of the Rectory of Stratfieldsaye entrusted to William de Boys.*]

CUSTODIA ECCLESIE DE STRATFEUD.—Johannes [etc.] dilecto in Christo filio . . . Decano de Basing, salutem [etc.]. Quia domino Willelmo de Boys presbitero latori presencium custodiam ecclesie beate Marie de Stratfeud say salvo jure cujuslibet commisimus donec eam duxerimus revocandam; vobis mandamus quatinus eundem W. [ad] hujusmodi custodiam vice nostra libere permittatis. Data in Castro nostro de Wolvesey iij°. Nonas Septembris. Anno domini m°. cc°. octogesimo sexto. Consecracionis nostre quinto.

[*Aug. 25. Custody of the Rectory of Faringdon entrusted to Master Peter de Insula, his former charge of the same Church being expressly revoked.*]

CUSTODIA ECCLESIE DE FARENDON TRADITA MAGISTRO PETRO DE INSULA.—Item memorandum quod viij°. Kalendas Sep-

[1] Marginal note in later hand, 'Nota quod fructus beneficiorum vacancium pertinent Domino.'

tembris in manerio suo de Brichwell dominus . . . episcopus commisit curam ecclesie de Farendon sue diocesis magistro Petro de Insula per venerabilem patrem . . . Exoniensem Episcopum ad eandem presentatum et Rectorem instituit in eadem, custodiam quam prius fecit sibi de dicta ecclesia revocantes (*sic*) expresse. Qui quidem Petrus juravit obedienciam domino modo debito et consueto.

[*Sept. 7. Admission of Peter de Kelme to the Rectory of Yarmouth, I.W. on the presentation of the Countess of Albemarle.*]

ADMISSIO AD ECCLESIAM DE EREMUE.—Item memorandum quod vij°. Idus Septembris. anno supradicto apud Wolvesey admisit dominus Petrum de Kelme subdiaconum ad ecclesiam de Eremuwe in Insula Vecta per resignacionem Eustachii de Henton quondam Rectoris ejusdem vacantem et ad presentacionem domine . . . Comitisse Albermarlie domine Insule spectantem et Rectorem instituit in eadem et juravit domino obedienciam modo debito et consueto.

[Fo. 5b.]

[*October 17. Ordinance of the Vicarage of Betchworth arranged by his Official and sanctioned by the Bishop.*]

ORDINACIO OFFICIALIS WYNTONIE SUPER ORDINACIONE VICARIE DE BECHEWORTH.—Universis presentem paginam inspecturis Johannes [etc.] salutem in domino sempiternam. Quia pium est ac eciam meritorium testimonium perhibere veritati, noveritis nos inspexisse ordinacionem discreti viri magistri Henrici de Simplingham officialis nostri Wyntoniensis ac etiam in hac parte commissarii in hec verba. Officialis venerabilis patris domini Johannis dei gracia Wyntoniensis episcopi ac super ordinacione vicarie in ecclesia de Bechesworth Wyntoniensis diocesis facienda ejusdem patris commissarius salutem etc. Noverit universitas vestra quod cum ecclesia de Becheworth Wyntoniensis diocesis cujus Religiosi viri . . . Prior et Conventus beate Marie de Suwerk veri patroni extiterunt, fuisset eisdem canonice appropriata deberetque Vicaria in eadem in certis porcionibus et proventibus ipsius ecclesie competentibus ordinari, ex dicti patris precepto et commissione michi facta, vive sue vocis oraculo ad perpetuam hujus rei memoriam vicariam hujusmodi sub perpetua observacione de consensu ipsorum Religiosorum et domini Willelmi de Mersteham capellani ad vicariam dicte ecclesie de Becheworth per . . . priorem et conventum beate Marie de Suwerk prenominatos canonice presentati in porcionibus infrascriptis, videlicet quod porcio Vicarie hujusmodi in omnibus oblacionibus obvencionibus et decimis minutis

provenientibus de dicta ecclesia de Becheworth consistat, exceptis principali et legato in animalibus vivis consistentibus, que una cum decimis omnibus majoribus videlicet garbarum et feni de predicta ecclesia provenientibus . . . Priori et conventui beate Marie de Suwerk et eorum ecclesie jure perpetuo et mero percipiendis et habendis disponimus et ordinamus auctoritate dicti patris et decernimus penitus profutura. Et ad perpetuam eciam commemoracionem premissorum tenorem scripture presentis arbitramur registrandum in matricula dicti patris, et etiam consignandum sigillo officialis predicte (*sic*). Que scriptura apud dictos Religiosos in testimonium predictorum seu contentorum hujusmodi consignata indefective resideat duratura. Data apud Suwerk x°. Kalendas Novembris. Anno domino M°. cc°. octogesimo sexto et Consecracionis patris anno quinto. Nos vero dictam ordinacionem ratam habentes et acceptam, ipsam auctoritate pontificali ratificamus ac eciam tenore presencium confirmamus. Et ad perpetuam memoriam rei geste partibus predictis concessimus tenorem ordinacionis predicte sigillo nostro patente consignatum. Data apud Suwerk prope London xvj°. Kalendas Novembris. Anno domini m°. cc°. octogesimo sexto. Consecracionis nostre quinto.

[*Oct. 26. The Bishop directs the Archdeacon of Surrey to induct Wm. de Merstcham into the Vicarage of Betchworth, the portion of which Vicarage, with the exception of live stock, consists of the obventions and small tithes.*]

Admissio ad Vicariam de Bechesworth, et cetera.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono Surreye vel ejus Officiali salutem etc. Quia dominum Willelmum de Mersteham presbiterum ad vicariam ecclesie de Becheworth nostre diocesis vacantem cujus vicarie porcio in omnibus oblacionibus obvencionibus et decimis minutis, exceptis principali et legato in vivis animalibus existentibus, consistit admisimus in vicariam et vicarium instituimus in eadem : vobis in virtute obediencie firmiter injungendo mandamus quatenus eundem Willelmum presbiterum in corporalem possessionem dicte vicarie inducatis et defendatis inductum. Data apud Suwerk juxta London vij. Kalendas Novembris. Anno domini m°. cc°. octogesimo sexto. Consecracionis nostre quinto.

[*Sept. 13. The Bishop presents John de Hengham to the Rectory of Portland, dio. Sarum.*]

Presentavit dominus Episcopus Johannem de Hengham ad ecclesiam de Portlande.—Memorandum quod Idus Septembris Anno domini M°. cc°. Octogesimo sexto presentavit dominus episcopus Johannem de Hengham ad ecclesiam de Portlaund Sarum diocesis vacantem et ad suam presentacionem spectantem.

[*Oct. 26. Presentation of William de Wolverhampton to the same Rectory, vacant by the death of the Rector.*]

PRESENTACIO AD ECCLESIAM DE PORTLANDE.—Item memorandum quod dominus Episcopus vij°. Kalendas Novembris presentavit Willelmum de Wolvenhampton ad ecclesiam de Portlaund per mortem Rectoris vacantem. Anno domini m°. cc°. Octogesimo sexto.

[*Same day. Admission of R. de Guldeford to the Rectory of Merrow, saving to the patrons, the Convent of Ivingho, their pension.*]

ADMISSIO AD ECCLESIAM DE MEREWE.—Item memorandum quod eodem die scilicet vij. Kalendas Novembris. Anno domini M°. cc°. octogesimo sexto apud Suwerk admisit dominus Episcopus R. de Guldeford filium R. Jacob ad ecclesiam de Merewe ad presentacionem Priorisse et Conventus de Ivyngho salvis (*sic*) eisdem Religiosis dominabus pensione in dicta ecclesia debita.

[*March 9. The Bishop's mandate to his Official, dated from Bordeaux, to induct William le Blonte into the possession of separate tithes in the Manor of Nuthanger.*]

COLLACIO DECIMARUM SEPARATARUM IN MANERIO DE NOTEHANGRE WALTERO LE BLONTE CLERICO PER RESIGNACIONEM DOMINI R. DE BURES.—Johannes [etc.] dilecto in Christo
[Fo. 6a.] filio . . . Officiali nostro salutem [etc.]. Quia illas decimas separatas in manerio nostro de Notehangre consistentes per resignacionem domini Ricardi de Bures vacantes quas ut asseruit optinuit ex donacione domini E. dei gracia Regis Anglie illustris ipsa sede Wyntoniensi vacante et nunc ad nostram collacionem spectantes dilecto nobis in Christo Willelmo le Blonte clerico contulimus intuitu caritatis: vobis mandamus quatinus eundem clericum vel ipsius procuratorem ejus nomine in corporalem possessionem decimarum predictarum per vos vel per alium inducatis et defendatis inductum. Data Burdegale vij°. Idus Martii. Anno Consecracionis nostre quinto.

[*Same date. Bp.'s letter to W. le Blonte conferring on him the tithes aforesaid.*]

COLLACIONIS LITERA DECIMARUM PREDICTARUM.—Johannes [etc.] dilecto sibi in Christo filio W. le Blonte clerico salutem [etc.]. Ex laudabili testimonio quod de te audivimus sperantes te posse in ecclesia Dei proficere in futurum: decimas separatas in manerio nostro de Notehangre [etc.], ut in precedenti littera, tibi conferimus intuitu caritatis. Data Burdegale vij°. Idus Martii. Anno Consecracionis nostre quinto.

[Three lines left blank.]

Sextus.

[*July 27. The Bishop at Marnay collates John de Sancto Johanne to the Chapel of Morestead.*]

Anno Consecracionis domini sexto contulit ipse Capellam de Morsted Johanni de Sancto Johanne clerico.—Memorandum quod vj°. Kalendas Augusti apud Marinak contulit dominus Episcopus Capellam de Morsted vacantem de jure et ad collacionem suam spectantem Johanni de Sancto Johanne Clerico et super hoc habuit litteram domini patentem sub data apud Marinak vj°. Kalendas Augusti. Anno domini M°. cc°. octogesimo septimo. Consecracionis domini sexto.

[*Same date. The Bishop collates to the Rectory of St. Faith near Winchester John, son of dn. Philip Panon, Citizen of Paris, his Godson, custody of the Church and Rector being entrusted to the Archdeacon of Winton.*]

Ecclesia sancte Fidis juxta Wyntoniam.—Item memorandum quod die et anno predictis contulit dominus episcopus ecclesiam Sancte Fidis juxta Wynton per mortem I. Bellegambe vacantem et ad suam collacionem spectantem Johanni filio domini Philippi Panon Burgensis Parisius clerico filiolo domini, qui super hoc literam habuit patentem et Magistro P. Archidiacono Wynton. custodiam dicte ecclesie et persone commisit. Data ut supra.

[*August 28. The Bishop entrusts the custody of the Rectory of Easton to his beloved clerk Master William of Wenling, then steward of his house.*]

Custodia ecclesie de Eston tradita magistro Willelmo de Wenlinge clerico.—Memorandum quod apud Marinak v° Kalendas Septembris anno domini m°. cc°. octogesimo septimo commisit dominus episcopus custodiam ecclesie de Eston per mortem magistri Radulfi de Freningham vacantis et ad suam collacionem spectantis dilecto clerico suo Magistro Willelmo de Wenling tunc seneschallo domus sue et eodem die fecit sibi collacionem et super ea exivit littera patens.

[*Sept. 15. The Bishop collates for the second time J. de Sancto Austolo to the Rectory of Eastmeon.*]

Iterata collacio ecclesie de Estmenes J. de Sancto Austolo clerico.—Item xvii. Kalendas Octobris. Anno domini supradicto contulit dominus Episcopus iterato ecclesiam de Estmenes J. de Sancto Austolo clerico nepoti domini Archidiaconi supradicti et super hoc habuit litteram patentem.

[*Nov. 15. The Bishop instructs his Official to admit to the Rectory of Bradley the son of dn. Hugh de Rupibus, presented thereto, the Bishop reserving to himself the appointment of a custodian. Provision for study to be made from the revenues of the Church.*]

Bradelee et cetera.—Johannes [etc.] dilecto filio . . . Officiali

nostro salutem [etc.]. Quia propter presentium temporum pericula precibus amicorum adquiescere nos oportet, nos pro filio domini Hugonis de Rupibus ad ecclesiam de Bradele nostre diocesis ut dicitur presentati amicorum nostrorum de Curia precibus excitati, vobis mandamus quatinus eundem ad dictam ecclesiam admittatis, custodiam ejusdem persone idonee nobis, prout ordinare duxerimus, reservantes. Volumus eundem filium de proventibus ejusdem ecclesie cum eos receperitis in studio per vos interim exhiberi. Data Burdagale xvij. Kalendas Decembris. Anno Consecracionis nostre sexto.

Septimus.

[Fo. 6b.]

[*1288, July 2. At Vitry near Paris the Bishop collated Mag. Henry de Symplingham his Official to the Rectory of Compton.*]

Cometon.—Memorandum quod dominus Episcopus Vitriaci prope Parisius sexto Nonas Julii. Anno domini m°. cc°. octogesimo octavo. Consecracionis sue septimo. contulit ecclesiam de Cometon per mortem domini Hugonis de Lavington vacantem, magistro Henrico de Symplingham tunc Officiali suo et eundem Rectorem instituit in eadem, et exivit litera patens.

[*Same date. Collation to the Vicarage of Fareham of dn. Laurence de Welleton.*]

Item collacio Vicarie de Farham domino Laurencio de Welleton presbitero vj°. Nonas Julii, etc.—Item quod die et anno supradictis contulit dominus episcopus vicariam de Farham vacantem et ad suam collacionem spectantem domino Laurencio de Welleton presbitero et super collacione exivit littera patens.

[*Oct. 17. The Bishop at Gentilly collates John de Berewyk, Treasurer to the Queen of England, to the Rectory of Crondall.*]

Collacio ecclesie de Crondale vacantis domino Johanni de Berewyk tunc domine Regine Anglie Thesaurario.—Item memorandum quod dominus . . . Episcopus apud Gentiliacum xvj. Kalendas Novembris. anno domini m°. cc°. octogesimo octavo contulit ecclesiam de Crondale vacantem et ad suam collacionem spectantem domino Johanni de Berewyk tunc domine . . . Regine Anglie Thesaurario et Rectorem instituit in eadem et inde exivit littera institucionis patens sub data prenotata.

[*Oct. 16. A copy of the letter of collation.*]

Littera collacionis episcopi concessa domino Johanni de Berewyk super ecclesia predicta.—Johannes [etc.] dilecto sibi in Christo Johanni de Berewyk clerico salutem etc. Honestas

morum ac tue probitatis merita nos inducunt ut tecum nostre sollicitudinis onera partiamur. Ecclesiam igitur de Crondale nostre Diocesis vacantem, et ad nostram collacionem spectantem tibi conferimus intuitu caritatis teque Rectorem preficimus in eadem. In cujus rei testimonium has litteras nostras tibi fieri fecimus sigilli nostri impressione patenter munitas. Data apud (*sic*) prope Parisius. xvij. Kalendas Novembris. Anno domini m°.cc°.Octogesimo octavo. Consecracionis nostre Septimo.

[*1289, Thursday, March 10. Collation at Agen of Edmund de Maydenestane the Bishop's Chaplain to the Rectory of* [*Bishop's*] *Waltham, he having first resigned the Churches of North Waltham and Lasham.*]

COLLACIO ECCLESIE DE WAUTHAM DOMINO EDMUNDO DE MAYDENESTANE PRESBITERO.—Item memorandum quod sexto Idus Martii videlicet die Jovis proximo ante festum Sancti Gregorii pape anno domini m°. cc°. octogesimo octavo contulit dominus ecclesiam de Wautham vacantem per mortem domini Petri de Wynton ultimo Rectoris ejusdem Edmundo de Maydenestane capellano suo et super hoc emanavit littera executoria officiali Wyntoniensi de inducendo ipsum E. vel suum procuratorem in corporalem possessionem ejusdem ecclesie sub data Ageni anno et die supradictis. Et sciendum quod nichilominus facta fuit sibi littera institucionis cum omnibus jurisdictionibus libertatibus redditibus etc. Facta prius renunciacione per dominum Edmundum in manus dicti domini episcopi ecclesiarum de Nortwaultham et ecclesie de Lasham dicte diocesis sub sigillo suo et sigillo . . . Archidiaconi Norwycensis quas prius optinuit.

[*Same date. Geoffrey de Hotham's collation to the Rectory of South Waltham.*]

ITEM COLLACIO ECCLESIE DE SUTH WALTHAM GALFRIDO DE HOTHOM CLERICO SEXTO IDUS MARCII. N.—Item die et anno supradictis contulit dominus episcopus ecclesiam de SuthWaltham Galfrido de Hothom nepoti fratris Willelmi de Hothom mandans ipsum induci, ut supra.

[*1289, April 25. Collation of Mag. William de Essex to the Church of Compton. The Bishop's Official ordered to induct him.*]

COLLACIO ECCLESIE DE COMETON MAGISTRO W. DE ESSEXIA. —Memorandum quod die Sancti Marci Evangeliste contulit dominus . . . episcopus magistro Willelmo de Essex ecclesiam de Compton sue diocesis vacantem, et ad suam collacionem pleno jure spectantem, unde emanavit litera inductionis in corporalem possessionem in communi forma, anno domini m°. cc°. Octogesimo nono, directa magistro Henrico de Simplingham tunc Officiali Wyntonie.

[*May 29. The Bishop by letter from St. Supplice near Milhau* (?) *in Gascony collates Mag. Nicholas de Audeby to the Rectory of Droxford. Investiture by the Bishop's ring.*]

COLLACIO ECCLESIE DE DROKENESFORD MAGISTRO NICHOLAO DE AUDEBY CLERICO.—Johannes [etc.] dilecto in Christo filio magistro Nicholao de Audeby clerico salutem etc. Morum honestas, et tue merita probitatis que non ex brevi conversacione didicimus nos excitant et inducunt ut tecum nostre sollicitudinis onera partiamur. Ecclesiam igitur de Drokenesford nostre diocesis vacantem, et ad nostram collacionem pleno jure spectantem tibi tenore presentium conferimus intuitu caritatis, et te per anulum investimus et Rectorem instituimus in eadem. In cujus rei testimonium presentes literas tibi fieri fecimus patentes sigilli nostri munimine Roboratas. Actum et datum apud Sanctum Supplicium prope Sanctum Milionem in Vasconia iiij. Kalendas Junii. Anno domini m°. cc°. octogesimo nono. Consecracionis nostre septimo.

[Fo. 7a. First five lines left blank.]

OCTAVUS.

[*Sept. 20. Custody of the Rectory of Martyr-Worthy, vacant by the resignation of Henry de Mortimer who styled himself Rector, granted to Mag. Michael de Heston.*]

CUSTODIA ECCLESIE DE WORDI MORTIMER TRADITA MAGISTRO MICHAELI DE HESTON. ANNO CONSECRACIONIS EPISCOPI OCTAVO. —Johannes [etc.] dilecto in Christo filio . . . Archidiacono Wynton vel ejus Officiali salutem [etc.]. Quia custodiam ecclesie de Wordi Mortimer nostre diocesis vacantis per resignacionem Henrici de Mortuo Mari nuper Rectorem se dicentis ejusdem dilecto filio Magistro Michaeli de Heston clerico per nobilem virum dominum E. de Mortuo Mari militem ejusdem ecclesie verum patronum presentato commisimus; graciose vobis mandamus quatinus dictum magistrum Michaelem vel procuratorem suum in dicte ecclesie corporalem possessionem per vos vel per alium inducatis ac defendatis inductum. Data apud Byterne xij°. Kalendas Octobris. Anno domino m°. cc°. Octogesimo nono. Consecracionis nostre Octavo.

[*Aug. 28. The Bishop orders the induction of Henry de Dunelmo to the Rectory of Letherhead.*]

MANDAT EPISCOPUS ARCHIDIACONO SURRYE VEL EJUS OFFICIALI UT INDUCAT HENRICUM DE DUNELMO IN ECCLESIAM DE LEDREDE.—Johannes [etc.] dilecto filio . . . Archidiacono Surreye vel ejus Officiali salutem [etc.]. Cum nos Henricum de Dunelmo subdiaconum ad ecclesiam de Ledrede vacantem, a vero ejusdem ecclesie patrono legitime presentatum admiserimus et Rectorem

anulo nostro investiverimus in eadem, vobis mandamus quatinus eundem Henricum vel procuratorem suum in corporalem possessionem per vos vel per alium inducatis et defendatis inductum. Data apud Wautham v°. Kalendas Septembris. Anno domini ut proximo supra.

[*1289, Oct. 14. Institution of Thomas de Sancto Johanne to the Rectory of Chawton.*]

INSTITUCIO THOME DE SANCTO JOHANNE IN POSSESSIONEM ECCLESIE DE CHAUTON.—Memorandum quod ij Idus Octobris apud Suwerk anno domini m°. cc°. Octogesimo nono. Consecracionis domini Octavo institutus fuit Thomas de Sancto Johanne Subdiaconus in ecclesiam de Chauton vacantem per resignacionem Willelmi de Wanbrige nuper Rectoris ejusdem ad presentacionem nobilis viri domini Johannis de Sancto Johanne.

[*Oct. 20. The Bishop bestows the* commendam *of the Rectory of Farlington on Mag. Eudo de Sterton.*]

COMMENDAT DOMINUS ECCLESIAM DE FARLINGTON MAGISTRO EUDONI DE SERTON (*sic*).—Johannes Dei gracia etc. magistro Eudoni de Sterton etc. Ecclesiam de Farlington nostre diocesis vacantem tibi secundum formam Concilii Lugdunensis utilitate ipsius Ecclesie suadente tenore presentium commendamus. In cujus rei testimonium etc. Data Wyntonie, xiii°. Kalendas Novembris. Anno Consecracionis nostre Octavo.

[*Oct. 20. The Bishop commissions the Archdeacon of Norwich and others in respect of the presentation made to him by the Convent of Hyde of Gilbert de Popham as Rector of Alton.*]

COMMISSIO FACTA ARCHIDIACONIS NORWYCENSI ET WYNTONIENSI ET ALIIS SUPER PRESENTACIONE ECCLESIE DE AUTON VACANTIS.—Johannes [etc.] dilectis filiis magistris Thome Norwycensi Philippo Wyntoniensi Archidiaconis et H. de Symplingham Officiali nostro salutem etc. In negocio presentacionis nobis facte per . . . Abbatem et Conventum de Hyda de magistro Gilberto de Poppam capellano ad ecclesiam de Auton nostre diocesis vacantem, ut dicitur, et in omnibus et singulis presentacionem hujusmodi contingentibus vobis vices nostras committimus in solidum per presentes. Data Wyntonie xiij. Kalendas Novembris. Anno Consecracionis nostre Octavo.

[*Same date. The Bishop's commissaries deliver the custody of the Rectory of Alton to G. de Popham during pleasure.*]

EXECUTIO CUSTODIE TRADITE MAGISTRO GILBERTO DE POPHAM.—Thomas Norwycensis, P. Wyntoniensis Archidiaconi

ac H. de Simplingham Officialis venerabilis patris domini J. dei gracia Wynton episcopi ipsius patris speciales commissarii discreto viro . . . Officiali domini archidiaconi Wyntonie salutem in domino. Auctoritate qua fungimur in hac parte quam vobis mittimus inspiciendam nobisque per latorem presentium fideliter remittendam vobis mandamus quatinus magistrum Gilbertum de Poppam presbiterum ad ecclesiam de Auton Wynton diocesis vacantem per Religiosos viros . . . abbatem et Conventum de Hyda dicto domino presentatum, cui ipsius ecclesie custodiam prefati patris auctoritate commisimus, quousque eam duxerimus revocandam in corporalem dicte ecclesie possessionem inducatis et defendatis iuductum. Data Wyntonie xiij. Kalendas Novembris. Anno domini M°. cc°. Octogesimo nono.

[*Nov. 29. Admission of Jordan de Pontesbourn to Linkenholt Rectory.*]

ADMISSIO AD ECCLESIAM DE LYNKEWOLDE VACANTEM ETC.—Johannes [etc.] dilecto filio . . . Archidiacono nostro Wynton
[Fo. 7b.] vel ejus Officiali salutem etc. Cum nos Jordanum de Pontesbourn clericum ad ecclesiam de Lynkenold nostre Diocesis vacantem ad presentacionem Religiosorum virorum Abbatis et Conventus Gloucestrie admiserimus et Rectorem instituerimus in eadem: vobis mandamus quatinus dictum J. in corporalem possessionem dicte ecclesie inducatis et defendatis inductum. Contradictores et rebelles per censuram ecclesiasticam compescentes. Data apud Stockwell in vigilia sancti Andree. Anno Domini m°. cc°. Octogesimo nono. Consecracionis nostre Octavo.

[*Dec. 3. The Bishop directs the Institution of dn. John de Drokeneford to the Rectory of South Tidworth.*]

INSTITUCIO DOMINI JOHANNIS DE DROKENESFORD IN POSSESSIONEM ECCLESIE DE TODEWORTH.—Johannes Dei gracia etc. Archidiacono nostro Wynton vel ejus Officiali salutem etc. Cum nos Johannem de Drokeneford clericum ad ecclesiam de Thodeworth nostre diocesis vacantem, ad presentacionem Johannis le Doun admiserimus et Rectorem instituerimus in eadem; vobis mandamus quatenus dictum J. vel procuratorem suum in dicte ecclesie corporalem possessionem inducatis et defendatis inductum. Data apud Stokwell iij°. Nonas Decembris. Anno domini ut supra.

[*Dec. 3. Mandate for the induction of Solomon de Roffa to a prebend in the Church of Romsey with a portion of the said Church.*]

LITTERA DOMINI EPISCOPI ARCHIDIACONO WYNTON VEL EJUS OFFICIALI UT INDUCAT DOMINUM SALOMONEM DE ROFFA IN

POSSESSIONEM PREBENDE IN ECCLESIA DE ROMESEYE VACANTIS.—Johannes dei gracia etc. Archidiacono Wynton vel ejus Officiali salutem etc. Cum nos dominum Salomonem de Roffa clericum ad prebendam cum porcione ecclesie Sancti Laurencii et aliis suis pertinenciis in ecclesia de Romeseye ad presentacionem Religiosarum monialium . . . Abbatisse et Conventus de Romeseye admiserimus; vobis mandamus quatinus dictum S. vel procuratorem suum ejus nomine in corporalem possessionem dicte prebende et porcionis predicte necnon jurium ad eandem porcionem spectantium inducatis et defendatis inductum. Data apud Stokwell iij. Nonas Decembris· Anno Consecracionis nostre Octavo.

[*Dec. 25. Giles the Englishman collated to the Rectory of Bramdean to be inducted into the same.*]

COLLACIO ECCLESIE DE BROMDENE EGIDIO ANGLICO.—Johannes dei gracia etc. Officiali nostro Wynton salutem [etc.]. Quia ecclesiam de Bromdene nostre diocesis vacantem et ad nostram collacionem pleno jure spectantem, Egidio dicto Anglico contulimus intuitu caritatis, vobis mandamus quatinus ipsum in corporalem possessionem dicte ecclesie inducatis et defendatis inductum. Data apud Suwerk viij°. Kalendas Januarii. Anno ut supra.

[*Jan. 1. The Bishop's letters patent announcing his Ordination to the Subdiaconate and admission to the Rectory of Farnborough of Stephen de Certeseye.*]

ADMISSIO AD ECCLESIAM DE FARNBERGH.—Universis etc. J. permissione divina Wynton episcopus salutem etc. Universitati vestre notum facimus per presentes nos Stephanum de Certeseye clericum ad ecclesiam de Farnbergh nostre diocesis vacantem nobis presentatum quem ad titulum ipsius ecclesie die sabbati quatuor temporum mensis Decembris anno domini infrascripto in ecclesia de Lameheth in subdiaconum ordinavimus ad predictam ecclesiam de Farenbergh ad presentacionem Johannis de Farenbergh admisimus et Rectorem anulo nostro investivimus in eadem. Has literas nostras patentes sibi concedentes in testimonium premissorum. Data apud Suwerk. Kalendis Januarii. m°. cc°. Octogesimo nono. Consecracionis nostre Octavo.

[*Jan. 19. Admission of Jordan de Crondal to the Vicarage of Send, Patrons the Convent of Newark, Ripley, Surrey.*]

ADMISSIO AD VICARIAM DE SENDE AD PRESENTACIONEM PRIORIS ET CONVENTUS NOVI LOCI.—Memorandum quod xiiij. Kalendas Februarii. anno domini supradicto Jordanus de Crondal capellanus admissus fuit ad Vicariam de Sende ad presentacionem

Religiosorum virorum . . . Prioris et Conventus de Novo loco, et habuit litteras admissionis et institucionis apud Suwerk.

[*Jan. 21. Collation of John Golding to the Rectory of Nursling.*]

COLLACIO ECCLESIE DE NOTESILLING JOHANNI GOLDING SUBDIACONO.—Item memorandum quod xij. Kalendas Februarii. anno domini supradicto collata fuit ecclesia de Notesilling Johanni Golding subdiacono per dominum . . . episcopum, et super hoc habuit idem unam litteram collacionis et inductionis . . . Archidiacono Wynton. vel ejus Officiali apud Suwerk.

[*Jan. 25. Admission of John de Leycester as Vicar of Crondall. Patron, John de Berewyk, Rector.*]

ADMISSIO AD VICARIAM DE CRONDALE AD PRESENTACIONEM DOMINI JOHANNIS DE BEREWYK.—Item memorandum quod apud Suwerk viij. Kalendas Februarii. anno domini ut supra ad presentacionem domini Johannis de Berewyk Rectoris ecclesie de Crondale Johannes de Leycestre admissus fuit ad Vicariam ecclesie predicte et litteram Archidiacono Wynton. vel illius Officiali super ipsius inductione in corporalem possessionem optinuit.

[*March 24. Custody of the Vicarage of Nether Wallop entrusted to Richard de Wenlop.*]

CUSTODIA ECCLESIE DE WENLOP INFERIORI.—Item apud Kympton ix. Kalendas Aprilis commissa fuit custodia vicarie
[Fo. 8a.] de Wenlop inferiori | Ricardo de Wenlop Capellano presentato per Rectorem ejusdem ecclesie.

[*1290, April 2. The Bishop directs the admission of Mag. William de Wenling to the custody of Burghclere Rectory.*]

CUSTODIA ECCLESIE DE BURCLERE.—Johannes dei gracia etc. . . . Officiali nostro Wynton. vel Magistro ·ly· Rectori ecclesie de Baghurst salutem etc. Cum nos ecclesie custodiam de Burclere nostre diocesis nostrique patronatus magistro Willelmo de Wenling clerico nostro duximus (*sic*) committendam, vobis mandamus quatinus dictum magistrum W. vel ejus procuratorem in corporalem possessionem inducatis vel induci faciatis, et defendatis inductum. Contradictores et rebelles si quos inveneritis per censuram ecclesiasticam compescentes. Data apud Dounton iiij. Nonas Aprilis. Anno domini m°. cc°. Nonagesimo.

[*Same date. The Bishop directs the Induction of Mag. Henry de Rowadon whom he has collated to the Rectory of Easton-juxta-Wynton.*]

COLLACIO ECCLESIE DE ESTONE.—Johannes [etc.] . . . Officiali suo vel . . . Decano Wyntonie salutem etc. Quia ecclesiam

de Eston juxta-Wynton nostre diocesis nostrique patronatus magistro Henrico de Rowadon presbitero et clerico nostro contulerimus intuitu caritatis ipsumque Rectorem instituerimus in eadem, vobis mandamus quatinus vos vel alter vestrum dictum magistrum H. vel procuratorem suum in corporalem possessionem dicte ecclesie cum omnibus suis juribus et pertinenciis inducatis et defendatis inductum. Contradictores et rebelles si quos inveneritis per censuram ecclesiasticam compescendo . . . Data ut supra. Consecracionis nostre anno Octavo.

[*Same date. Similar direction on the Collation of Mag. Wm. de Essex to the Rectory of Chilcomb.*]

COLLACIO ECCLESIE DE CHILTECOMBE MAGISTRO WILLELMO DE ESSEXIA.—Johannes dei gracia etc. Officiali suo vel . . . Decano Wyntonie salutem etc. Cum nos ecclesiam de Cheltecomb (*sic*) nostre diocesis nostrique patronatus magistro Willelmo de Essexia clerico nostro contulerimus intuitu caritatis, vobis vel alteri vestrum mandamus quatinus dictum magistrum W. vel ejus procuratorem in corporalem possessionem ejusdem ecclesie cum omnibus suis juribus et pertinenciis inducatis et defendatis inductum. Contradicentes [etc. *as last*]. Data ut proximo supra.

[*Easter Day (April 2). Mandate for the Collation of William de Welewyk to Brightstone Rectory, I.W.*]

COLLACIO ECCLESIE DE BRISTESTON DOMINO WILLELMO DE WELEWYK.—Johannes [etc.] . . . Officiali nostro vel Decano de Insula salutem etc. Cum ecclesiam de Bristeston nostre diocesis nostrique patronatus Willelmo de Welewyk subdiacono contulerimus intuitu caritatis, vobis vel alteri vestrum mandamus quatinus dictum W. vel ejus procuratorem in corporalem possessionem ejusdem ecclesie inducatis et inductum per censuram ecclesiasticam si necesse fuerit defendatis. Data apud Donton die Pasche Anno ut supra.

[*April 4. Admission of Walter de Langeton, King's clerk, to the Rectory of Nether Wallop.*]

ADMISSIO AD ECCLESIAM DE WALLOP.—Johannes dei gracia etc. . . . Archidiacono suo Wynton. salutem etc. Cum ad presentacionem domini Bugonis de Clare Thesaurarii ecclesie Eboracensis patronum (*sic*) ecclesie de Wallop inferiori Walterum de Langeton domini . . . Regis Anglie illustris clericum ad dictam ecclesiam de Wallop admiserimus intuitu caritatis et ipsum Rectorem instituerimus in eadem: vobis mandamus quatinus dictum Walterum vel ejus procuratorem in corporalem possessionem ejusdem ecclesie

inducatis vel induci faciatis, et inductum defendatis. Contradicentes [etc.] compescendo. Data apud [*sic*] ij. Nonas Aprilis. Anno domini m°. cc°. Nonagesimo. Consecracionis vero nostre Octavo.

[*April 3. Mandate for the Induction of Robert (or William) de Wynefred collated as Rector of Ovington.*]

COLLACIO ECCLESIE DE OVINGTON MAGISTRO WILLELMO DE WYNIFRED.—Johannes dei gracia etc. Officiali nostro salutem etc. Quia ecclesiam de Ovington nostre Diocesis vacantem et ad nostram collacionem pleno jure spectantem dilecto filio magistro Roberto de Wynefred clerico contulimus intuitu caritatis ipsumque Rectorem investivimus de eadem, vobis mandamus quatinus dictum R. vel ejus procuratorem in corporalem possessionem dicte ecclesie inducatis et defendatis inductum. Data apud Bromore iij. Nonas Aprilis. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Octavo.

[*Thursday in Easter Week, April 6. On the resignation of Walter de Cumba, Rector of Alverstoke, the Bishop immediately conferred the Rectory on John de Welewyk then present and caused him to be inducted.*]

INDUCTIO JOHANNIS DE WELEWYK IN POSSESSIONEM ECCLESIE DE ALWARESTOK.—Memorandum quod die Jovis in septimana Pasche videlicet Octavo Idus Aprilis. Anno domini m°. cc°. Nonagesimo. Consecracionis episcopi Octavo apud Alwarestoke dominus Walterus de Cumba Rector ecclesie de Alwarestok ipsam ecclesiam in manus Domini J. Wyntoniensis episcopi predicti loci diocesani sponte et pure resignavit: quam quidem ecclesiam idem dominus episcopus in continenti contulit Johanni de Welewyk tunc presenti et ipsum J. statim in corporalem possessionem dicte ecclesie induci fecit per suos clericos ibi presentes.

[*No date. Apparently a specimen letter of Institution.*]

INSTITUTIO AD VICARIAM.—Johannes [etc.] dilecto filio . . . Archidiacono Wintonie vel ejus Officiali salutem [etc.].
[Fo. 8b.] Quia R. de . . . Capellanum ad Vicariam de . . . Monachorum vacantem ad presentacionem Religiosorum virorum . . . Prioris et Conventus de . . . admisimus et Vicarium anulo nostro investivimus de eadem: vobis mandamus quatinus eundem R. in corporalem possessionem dicte vicarie inducatis et defendatis inductum. Data apud Suwerk etc.

[*May 8. Admission of Alexander Rayner to the Rectory of Ewell.*]

ADMISSIO AD ECCLESIAM DE EWELLE.—Memorandum quod viij°. Idus Maii. Anno domini m°. cc°. Nonagesimo admissus fuit

magister Alexander dictus Rayner ad ecclesiam de Ewell ad presentacionem Abbatis et Conventus de Certeseye et super inductione corporali habuit litteram . . . Archidiacono Surreye directam. Data apud Suwerk.

[*May 14. The Bishop, in compassion of the poverty of the Priory of St. Swithun, Winchester, bestows upon them the patronage of the Churches of Enford and of Overton with the Chapel of Alton Priors.*]

CONCESSIO. JUS PATRONATUS ECCLESIARUM DE ENEFFORD ET DE OVERTON CUM CAPELLA DE AULTON PRIORI ET CONVENTUI WYNTONIE.—Universis presentes literas inspecturis Johannes permissione divina episcopus Wyntoniensis salutem etc. Licet de paterna sollicitudine omnibus ecclesiis nobis subjectis teneamur astricti: ecclesie tamen seu Capitulo nostro Wyntonie qui sicut membra nobis ut capiti uniuntur ut unum corpus in Domino faciamus specialis dilectionis prerogativa in caritatis viceribus copulamur. Compatientes igitur dilectorum filiorum . . . Prioris et Conventus ecclesie nostre Wyntoniensis laboribus et angustiis que hactenus sunt perpessi, eosdem de paterna pietate in quibus possumus relevare volentes jus patronatus quod in ecclesiis de Enesford et de Overton cum capella de Aulton eidem ecclesie de Overton annexa Sarum diocesis in eorum maneriis existentibus optinemus eisdem et successoribus suis pro nobis et successoribus nostris caritative donamus et concedimus per presentes. In cujus rei testimonium presentes litteras sigilli nostri impressione fecimus communiri. Data apud Suwerk ij. Idus Maii. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Octavo.

[*June 3. The Bishop, having collated John de Magnach, King's clerk, to the Rectory of Cheriton St. Michael, directs his Official to induct him into the same.*]

COLLACIO ECCLESIE DE CHIRITONE.—Johannes Dei gracia etc. Officiali suo salutem etc. Quia ecclesiam de Chiriton nostre diocesis vacantem per resignacionem magistri Willelmi de Monte Gangerii nuper Rectoris ejusdem et ad nostram collacionem pleno jure spectantem dilecto in Christo filio Johanni de Magnacho clerico domini Regis contulimus intuitu caritatis, vobis mandamus quatinus eundem J. vel ejus procuratorem in corporalem possessionem dicte ecclesie inducatis [etc.]. Data apud Suwerk iij. Nonas Junii. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Octavo.

[*Same date. The Bishop's letter of Collation to the Rector of Cheriton.*]

LITERA COLLACIONIS ECCLESIE DE CHIRITON FACTA MAGISTRO JOHANNI DE MAGNACHO CLERICO.—Johannes [etc.] dilecto filio ma-

gistro Johanni de Magnacho clerico salutem etc. Ecclesiam de Chiriton nostre diocesis vacantem [*as above . . .* spectantem] tibi tenore presentium conferimus intuitu caritatis, teque Rectorem anulo nostro investimus de eadem. In cujus rei etc. Data ut proximo supra.

[*July 13. Admission of John de Marleberg to the Chantry of the Chapel of Oakwood.*]

ADMISIT DOMINUS EPISCOPUS JOHANNEM DE MARLEBERG CAPELLANUM AD CANTARIAM CAPELLE DE ECWODE VACANTEM.—Memorandum quod iij. Idus Julii. anno domini supradicto Johannes de Marleberg capellanus admissus fuit ad Cantariam Capelle de Ecwode ad presentacionem domini Walteri de Fancourt Militis, et super hoc litteram habuit inductionis in consueta forma . . . Archidiacono Surreye vel ejus Officiali sub data apud apud (*sic*) Suwerk die et anno supradictis.

[*Undated. Mandate to the Treasurer of Wolvesey to induct as Chaplain to the Bishop's Chantry at Merewell William le Noreys.*]

DOMINO PAGANO THESAURARIO DE WOLVESEY QUOD INDUCAT W. DICTUM NOREIS IN POSSESSIONEM CANTARIE DE MEREWELLE.—Johannes [etc.] dilecto filio domino Pagano Thesaurario nostro Wolvesey salutem etc. Quia Cantariam sive Capellaniam Capelle nostre de Merewell nostre Diocesis vacantem et ad nostram collacionem pleno jure spectantem dilecto filio Willelmo dicto le Noreys capellano contulimus intuitu caritatis; vobis mandamus quatinus eundem Willelmum in corporalem possessionem dicte Cantarie et jurium et pertinencium ad eandem per vos vel per alium inducatis et defendatis inductum. Facientes sibi sicut ceteris
[Fo. 9a.] Capellanis ibidem commorantibus necessaria in omnibus ministrari. Data | apud Wolvesey Anno Consecracionis nostre Octavo.

[Two lines left blank.]

[*June 17. Collation of John de Welewyk to the Rectory of Brightstone.*] (Rubricated heading omitted.)

Johannes [etc.] dilecto in Christo filio domino Johanni de Welewyk presbitero salutem etc. Ecclesiam de Britcheston nostre Diocesis vacantem et ad nostram collacionem pleno jure spectantem cum omnibus suis juribus pertinenciis et commoditatibus quibuscunque ad eandem quoquo modo spectantibus tibi conferimus intuitu caritatis et te Rectorem instituimus in eadem. In cujus rei etc. Data apud Waltham xv. Kalendas Julii. Anno Consecracionis nostre ix°.

NONUS.

[*Nov. 9. The Bishop instructs his Official to admit William de Humfrayvile, presented to the Rectory of Werewell, if he find it to be actually vacant.*]

EPISCOPUS OFFICIALI SUO QUOD SI CONSTITERIT EI DE VACACIONE ECCLESIE DE WEREWELL ADMITTAT DOMINUM W. DE HUMFRAYVIL AD EANDEM.—Johannes [etc.] . . . Officiali nostro salutem [etc.]. Presentarunt nobis Religiose domine . . . Abbatissa et Conventus de Werewell dominum Willelmum de Humfrayvile ad ecclesiam de Werewell cum suis pertinenciis in earum Conventuali ecclesia porcionariam seu prebendalem vacantem, et ad earum presentacionem spectantem ut dicunt. Quocirca vobis mandamus quatinus si vobis de vacacione dicte ecclesie constiterit dictum dominum W. ad eandem vice et auctoritate nostra admittatis etc. Data apud Suwerk v°. Idus Novembris. Anno domini M°. cc°. Nonagesimo. Consecracionis vero nostre Nono.

[*Same date. Mandate for the Induction of Richard de Boclinton to the Rectory of Clendon Regis.*]

INDUCTIO ECCLESIE DE CLENDON.—Johannes dei gracia etc. Archidiacono Surreye vel ejus Officiali salutem etc. Quia Ricardum de Boclinton clericum ad ecclesiam de Clendon Regis admisimus etc., vobis mandamus quatinus ipsum R. in corporalem possessionem [etc.]. Data ut proximo supra.

[*Nov. 10. Mandate for the Induction of John de Ropeley to the Rectory of Kingsworthy.*]

ADMISSIO AD ECCLESIAM DE WORDIA REGIS.—Johannes dei gracia etc. Archidiacono Wynton. vel ejus Officiali salutem etc. Quia Johannem de Ropeley clericum ad ecclesiam de Wordia Regis vacantem per resignacionem Johannis de Leke nuper Rectoris ejusdem ad presentacionem Religiosorum virorum . . . abbatis et Conventus de Hyda admisimus etc., vobis mandamus quatinus ipsum vel procuratorem suum in corporalem possessionem [etc.]. Data apud Suwerk iiij°. Idus Novembris. Anno domini M°. cc°. Nonagesimo. Consecracionis nostre Nono.

[*July 15. Mandate for the Induction of Bogo de Cnovile, Junior, on the King's presentation to the Rectory of Grateley in the person of his Custodian.*]

ADMISSIO AD ECCLESIAM DE GRATELE. ADMISSUS BOGO DE CNOVIL AD PRESENTACIONEM DOMINI REGIS ANGLIE.—Johannes [etc.] dilecto filio . . . Archidiacono Wynton vel ejus officiali salutem [etc.]. Quia dilectum filium Bogonem filium Bogonis de Cnovile militis juniorem ad presentacionem domini E. dei gracia illustris

Regis Anglie ad ecclesiam de Gratele vacantem admisimus graciose; ipsiusque ecclesie et persone predicte presentate custodiam dilecto in Christo filio magistro Thome de Brideport Juris canonici professori commisimus de nostra gracia speciali; vobis mandamus quatinus eundem magistrum Thomam custodem nomine prefati B. presentati vel ipsius custodis procuratorem legitimum in corporalem possessionem [etc.]. Data apud Suwerk Idus Julii. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Nono.

[*Same date. Custody of the Rectory and Rector of Grateley committed to Mag. Thomas de Brideport.*]

CUSTODIA ECCLESIE DE GRATELE TRADITA MAGISTRO THOME DE BRIDEPORT.—Johannes dei gracia etc. Magistro Thome de Brideport Juris Canonici professori salutem etc. Acceptantes grata servicia que nobis et ecclesie nostre tam utiliter quam frequenter hactenus impendistis et impendetis Deo propicio in futurum, vobiscum nostre sollicitudinis onera duximus impertiri. Vestre itaque industrie et discretionis merita ac condicionem et statum dilecti filii Bogonis Junioris domini Bogonis de Cnovile Militis ad ecclesiam de Gratele nostre diocesis vacantem per dominum E. dei gracia Regem Anglie illustrem nobis presentati et per nos admissi graciose attendentes ipsius ecclesie et etiam persone presentate custodiam usque ad ipsius etatem legitimam vestre industrie committimus per presentes. Intima affectione intendentes amicicie vestre cum ad hoc facultas se optulerit concedente domino uberius providere. In cujus rei testimonium etc. Data apud Westmonastr. Idus Julii. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Nono.

[Fo. 9b.]

[*Same day. Mandate for the Induction of Bogo de Cnovile, Senior, to the Rectory of Dean Maudut on the King's presentation, custody being committed to Mag. A. de Lyntford, Clerk.*]

ADMISIT DOMINUS . . . EPISCOPUS BOGONEM DE CNOVILE AD ECCLESIAM DE DENE MAUDUT AD PRESENTACIONEM DOMINI . . . REGIS.—Johannes [etc.] . . . Archidiacono vel ejus Officiali salutem [etc.]. Quia dilectum filium Bogonem [filium Bogonis][1] de Cnovile Militis seniorem ad presentacionem domini E. dei gracia illustris Regis Anglie ad ecclesiam de Dene Maudut nostre diocesis vacantem admisimus graciose; ipsiusque ecclesie et persone presentate predicte custodiam dilecto filio magistro A. de Lyntford clerico commisimus de nostra gracia speciali; vobis mandamus quatinus

[1] These words omitted in MS.

eundem custodem nomine prefati B. presentati in corporalem possessionem dicte ecclesie [etc.]. Data apud Suwerk Idus Julii. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Nono.

[*July 14. Custody of the Rectory and Rector of Dean Maudut (prob. East Dean) entrusted to Mag. A. de Lyntford. Provision to be made from the fruits of this benefice for the education and maintenance of both brothers.*]

CUSTODIA ECCLESIE DE DEAN MAUDUT ET PERSONE AD EANDEM PRESENTATE TRADITA MAGISTRO A. DE LIMFORD (*sic*).—Johannes dei gracia etc. Magistro A. de Lyntford salutem etc. Prudencie tue et circumspectionis merita ac condicionem seu statum dilecti filii Bogonis filii domini Bogonis de Cnovile militis ad ecclesiam de Dene Maudut nostre diocesis vacantem per dominum E. dei gracia Regem Anglie illustrem presentati propensius attendentes custodiam dicte ecclesie et persone presentate ad eandem usque ad ipsius etatem legitimam tue sollicitudini committimus per presentes. Proviso quod prefatum Bogonem presentatum et Bogonem fratrem suum juniorem de fructibus prefate ecclesie in scolis honorifice exhibeas et eisdem durante dicta Custodia necessaria administres. In cujus rei testimonium etc. Actum et datum apud Westmonastr. ij. Idus Julii. Anno domini supradicto.

[*Feb. 15. Mandate for the induction of Laurence de Sancto Michaele to the Rectory of Dogmersfield on the presentation of the Bishop of Bath and Wells.*]

ADMISIT DOMINUS EPISCOPUS LAURENTIUM DE SANCTO MICHAELE AD ECCLESIAM DE GODMEREFELD AD PRESENTACIONEM BATHONENSIS EPISCOPI.—Johannes [etc.] . . . officiali . . . Archidiaconi Wynton vel . . . Decano de Basingstok salutem etc. Quia Laurentium de Sancto Michaele presbiterum ad ecclesiam de Godmerefeld nostre diocesis vacantem ad presentacionem venerabilis fratris nostri domini R. Bathonensis et Wellensis episcopi admisimus, ipsumque Rectorem anulo nostro investivimus de eadem, vobis mandamus quatinus eundem L. vel suum procuratorem in corporalem possessionem [etc.]. Data apud Suwerk xv. Kalendas Marcii. Anno Consecracionis nostre Nono.

[*1291, April 10. Simon le Doun, admitted to the Rectory of Thruxton more than three years before, not having taken Priest's Orders within the Statutory time, the Bishop admits Mag. H. de S. to the same as vacant, and directs his Induction.*]

ADMISIT DOMINUS EPISCOPUS MAGISTRUM H. DE S. AD ECCLESIAM DE TURCLESTON AD PRESENTACIONEM J. DE C.—Johannes dei gracia etc. dilecto filio . . . Archidiacono nostro Wynton vel ejus Officiali seu . . . Decano de Andevere salutem etc. Quia

pupplicum est et notorium quod Simon le Doun triennio jam elapso et amplius ad ecclesiam de Thorkylston nostre diocesis per J. de C. verum ejusdem ecclesie patronum presentatus, et ad eandem auctoritate nostra admissus infra annum a tempore sibi commissi regiminis non fecit se in presbiterum ordinari nec etiam adhuc sit in presbiterum ordinatus, pro ut per inquisicionem apparet super hiis factam legitime evidenter propter quod ab eadem ecclesia ipso jure est privatus secundum canonicas sanctiones, vobis mandamus quatinus Magistrum H. de S. clericum ad prefatam ecclesiam ut premittitur vacantem per prefatum J. nobis legitime presentatum quem ad eandem ecclesiam admisimus et Rectorem anulo investivimus de eadem vel ejus procuratorem in prefate ecclesie possessionem corporalem inducatis et auctoritate nostra per censuram ecclesiasticam defendatis inductum. Contradictores et rebelles si qui fuerint in hac parte censura simili compescentes. Premissum mandatum nostrum per eum cui illud prius contigerit presentare volumus et precipimus in virtute sancte obediencie cum celeritate omnimoda executioni debite demandare. Jure Archidiaconi ejusdem loci in omnibus semper salvo. Data apud Merewell iiij°. Idus Aprilis. Anno domini m°. cc°. Nonagesimo primo. Consecracionis nostre Nono.

[*May 9. Admission of Hugh de Ryston to the Vicarage of Boldre.*]

ADMISSIO AD VICARIAM DE BOLRE VACANTEM.—Memorandum quod vij. Idus Maii. anno domini supradicto Hugo de Ryston presentatus per . . . Priorem et Conventum Christi Ecclesie de Twynham ad vicariam ecclesie de Bolre vacantem admissus fuerat apud Abboteregg et super inductione sua litteras in consueta forma ad Archidiaconum Wynton vel ejus Officialem optinuit.

[Fo. 10a.]

[*April 24. Admission of Henry Urri to the Rectory of Mottiston, I. of Wight.*]

MOTERESTONE.—Item memorandum quod viij°. Kalendas Maii. anno domini supradicto Henricus Urri presentatus ad ecclesiam de Motereston in Insula Vecta admissus fuerat apud Werewell et super inductione sua litteras in consueta forma ad . . . Archidiaconum Wynton vel ejus Officialem optinuit.

[*May 1. Admission of Thomas de Arundel to the Vicarage of St. Helen's, Isle of Wight.*]

ADMISSIO THOME DE ARUNDEL CAPELLANI AD VICARIAM SANCTE ELENE IN INSULA.—Item memorandum quod Kalendis Maii anno dómini supradicto Thomas de Arundel capellanus presentatus ad vicariam Sancte Elene in Insula Vecta vacantem ad-

missus fuerat apud Borommore et super inductione sua litteras in consueta forma ad . . . Archidiaconum Wynton optinuit.

[*April 5. Dissensions having arisen between Paganus, Rector of Hursley, and John de Sancta Fide, who without canonical authority was acting as Vicar of the same Parish, the parties submitted themselves absolutely to the Bishop, and this public instrument contains his decision. Hursley was properly subject to a single rule, not to that of a Rector and perpetual Vicar. The Council of Tours had prohibited the division of such Parishes. The alleged institution of John by the Official of the late Aymer, Elect of Winchester, would accordingly be invalid. The Bishop therefore collates John to the Church of St. Faith juxta-Wynton, in his own patronage, reserving 40 shillings of the revenue of the Church of Hursley for him as Rector, the house which he occupied as pretended Vicar of Hursley to be transferred to the Manse of the Rectory of St. Faith, at the expense of Paganus, who is also to pay John an annual pension of 40 shillings, to cease should the Bishop confer on John a richer benefice. Moreover, since the Church of Hursley is not attached to any Prebend, nor is there any other reason why it should be served by a perpetual Vicar, the Bishop decrees that for the future it should not be so served, but by the Rector only or temporarily by a fit Chaplain. Official confirmation and publication of this decree, with the names of witnesses attached.*]

ORDINACIO DOMINI EPISCOPI FACTA INTER DOMINUM PAGANUM[1] RECTOREM ECCLESIE DE HURSELE ET VICARIUM EJUSDEM ECCLESIE.—In nomine domini Amen. Universis per presens instrumentum publicum appareat evidenter quod orta questionis et discencionis materia inter discretum virum dominum Paganum Rectorem ecclesie de Hursele Wyntoniensis diocesis ex parte una et Johannem de Sancta Fide qui se pro vicario ejusdem ecclesie gerebat ex altera super eo videlicet quod dicta ecclesia unius debebat regimini deputari, et maxime super eo quod idem Johannes canonicum ingressum in ipsa vicaria non habebat, ut sibi imponebatur, eedem partes litium amfractus in hac parte in omnibus evitare cupientes, gracie ordinacioni et diffinicioni venerabilis patris domini J. dei gracia Wynton episcopi se pure sponte de alto et basso in omnibus et per omnia juramento corporali ad hoc prestito submiserunt. Unde idem dominus episcopus submissionem hujusmodi admittens inter eas partes ordinavit sub forma inferius annotata. Universis sancte matris ecclesie filiis ad quos presentes litere pervenerint Johannes permissione divina Wyntoniensis episcopus salutem in Domino. Officii nostri debitum remediis invigilat subditorum. Dum enim eorum scandala excutimus et materiam litium amputamus in eorum quiete quiescimus et fovemus in pace. Suborta igitur inter dilectos filios Paganum Rectorem ecclesie de Hursele nostre diocesis et Johannem de Sancta Fide, qui se gerebat pro vicario in eadem, materia questionis, super eo videlicet quod dicta ecclesia unius

[1] Paganus de Lyskeret had been collated to Hursley by Pontissara, Dec. 1284, see p. 16.

debeat regimini deputari cum Concilium Turonense[1] hujusmodi beneficiorum sectiones prohibeat ne casus ibidem emineat in quo debeat de jure eidem ecclesie per vicarium perpetuum deserviri, et maxime super eo quod idem Vicarius de Institucione sua canonica nisi de quadam institucione sibi facta per magistrum Robertum de Caremle Thesaurarium Sarum quondam Officialem ut pretenditur bone memorie Aldamari Wyntoniensis electi tunc agentis in remotis docere non potuit: quoquo modo dicti Paganus et Johannes super hiis anfractus litium evitantes gracie nostre ordinacioni et diffinicioni se pure sponte de alto et basso in omnibus et per omnia corporali juramento prestito submiserunt.

Nos itaque Dei nomine invocato submissionem hujusmodi admittentes tam prefate ecclesie de Hursele quam Rectori ejusdem tam etiam Johanni vicario antedicto paterna sollicitudine providere et cum eisdem graciose agere volentes; ipsi Johanni ecclesiam Sancte Fidis juxta Wynton que nostre advocacionis existit, et ad nos ejusdem collacio pertinet jure nostro ad presens vacantem conferimus et Rectorem ipsum instituimus in eadem, ipsum ab onere vicarie prefate totaliter absolventes. Ita tamen quod pro bono pacis de proventibus ipsius ecclesie sepedicto Johanni xl. solidi quo ad vixerit singulis annis in festo Nativitatis Sancti Johannis Baptiste quos eidem per presentem nostram ordinacionem solvi precipimus per Rectorem ejusdem qui nunc est et per Rectores qui pro tempore fuerint persolvantur. Et domos in quibus ipse inhabitavit, dum pro vicario in ecclesia de Hursele se gerebat ad mansum ecclesie Sancte Fidis totaliter transferre valeat sumptibus Pagani Rectoris ecclesie de Hursele antedicti, ad quarum translacionem ipsum in xl. solidorum in continenti prefato Johanni solvendorum pretium pensionem annuam superius annotatam etiam nomine condempnamus, ab cujus utique pensionis annulo solutione cessare volumus omnino si eidem Johanni in beneficio ecclesiastico uberiori per nos contigerit provideri, ac eidem Johanni super omnibus aliis sepedictam ecclesiam de Hursele vel vicariam contingentibus perpetuum silentium imponimus per presentes.

Et insuper cum prefata ecclesia de Hursele prebende cuiquam annexe (*sic*, *lege* annexa) non fuerit nec alias sit | casus in quo
[Fo. 10b.] eidem debeat per perpetuum vicarium [deserviri][2], eandem vicariam ex causis superius annotatis eidem Rectori ecclesie et Rectoribus qui pro tempore fuerint consolidamus perpetuo per presentes. Statuentes ut eidem ecclesie amodo non per vicarium per-

[1] The eleventh 'General' Council held at Tours under Alexander III in 1163 endeavoured to reform ecclesiastical abuses.

[2] Needed to complete the sense.

petuum set per Rectorem ejusdem vel Capellanum ydoneum pro tempore serviatur. In cujus rei testimonium presentem paginam ad perpetuam rei memoriam sigilli nostri munimine fecimus roborari. Et nos sepedicti Paganus et Johannes ordinacioni et diffinicioni prefate consentimus et ipsas in omni sui parte quantum in nobis est recipimus et etiam approbamus et presenti pagine in testimonium consensus et approbacionis prefate sigilla nostra duximus apponenda. Actum et datum Wyntonie. Nonas Aprilis. Anno Domini m°. cc°. Nonagesimo primo. Consecracionis nostre Nono. Acta fuerunt hec in presencia mei notarii pupplici infrascripti in Abbatia de Hyda juxta Wynton anno supradicto die Jovis Nonas Aprilis. Presentibus domino . . . Archidiacono Suffolc. Magistris Johanne de Barton, Johanne le Flemyng, Willelmo de Wenlyng, Nicholao Romein, Willelmo de Combe, Edwardo de Maydenestane, Roberto de Maydenestane et aliis testibus ad hec specialiter et rogatis. Et ego Nicholaus de Wymbisse etc.

[*April 16. Permission to Walter de Langeton to let his Rectory of Wallop to farm for five years, safeguarding the due care of souls, &c.*]

CONCEDIT DOMINUS W. DE LANGETON UT POSSIT DIMITTERE ECCLESIAM SUAM AD FIRMAM.—Johannes [etc.] dilecto in Christo filio domino Waltero de Langeton salutem etc. Tuis precibus inclinati ut ecclesiam tuam de Wallop nostre diocesis alicui ecclesiastice persone per quinquennium ad firmam dimittere valeas tenore presentium, liberam tibi concedimus facultatem. Proviso tamen quod cura animarum in illa minime necligatur nec debitis obsequiis aliquatenus defraudetur. Data apud Clere in crastino Palmarum. Anno domini supradicto.

[*No date. Admission of Hamo de Gatele to the Rectory of Nutfield.*]

ADMISSIO AD ECCLESIAM DE GATELE [1].—Memorandum quod anno domini supradicto magister Hamo de Gatele clericus presentatus fuit ad ecclesiam de Notfeud vacantem et admissus fuerat apud Suwerk et super hoc litteras in consueta forma ad Archidiaconum Surreye optinuit.

[*July 20. Admission of Hugh de Gudeford to the Vicarage of Mitcham.*]

MICHAM.—Item memorandum quod anno domini supradicto dominus Hugo de Gudeford capellanus presentatus fuit ad vicariam de Micham vacantem et admissus fuerat apud Sutton xiiij°. Kalendas Augusti et super hoc litteras in consueta forma optinuit Archidiacono Surreye.

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[1] In error for Notfeud.

[*July 20. Admission of Richard de Insula to the Rectory of Lingfield.*]

ADMISSIO AD ECCLESIAM DE LYNGEFEUD VACANTEM.—Item memorandum [etc.] Ricardus de Insula clericus presentatus fuit ad ecclesiam de Lyngefeud vacantem et admissus fuerat apud Sutton xiiij°. Kalendas Augusti, et super hoc [etc.] optinuit ad . . . Archidiaconum Surreye vel ejus Officialem.

[*Sept. 18. Admission of Ralph de Staunford, King's Chaplain, to the Rectory of Alton.*]

ADMISSIO AD ECCLESIAM DE AULTON AD PRESENTACIONEM ABBATIS ET CONVENTUS DE HYDA.—Item memorandum [etc.] xiiij°. Kalendas Octobris dominus Radulfus de Staunford Regis Anglie Capellanus ad ecclesiam de Aulton presentatus per Religiosos viros . . . Abbatem et Conventum de Hyda fuit apud Waltham admissus et litteras inductionis optinuit ad Archidiaconum Wynton et . . . Decano (*sic*) de Aulton in consueta forma et litteras patentes similiter universis directas in forma consueta.

[*Sept. 29. Admission of Robert de Chervile to the Rectory of St. John de Montibus (in the Soke) near Winchester.*]

ADMISSIO AD ECCLESIAM SANCTI JOHANNIS DE MONTE PROPE WYNTON.—Item memorandum [etc.] iij°. Kalendas Octobris Robertus de Chervile presbiter ad ecclesiam Sancti Johannis de Montibus presentatus per Priorem et Conventum Sancti Dionisii juxta Suthampton fuit apud Merewell admissus et litteras inductionis optinuit ad Archidiaconum Wynton vel ejus Officialem in forma consueta.

[*Nov. 20. Admission of Walter de Wycombe to the Vicarage of Egham.*]

INSTITUTIO, EGEHAM.—Item memorandum [etc.] xij. Kalendas Decembris Walterus de Wycombe presbiter ad Vicariam de Egeham presentatus per Religiosos viros . . . Abbatem et Conventum de Certesie fuit apud Suwerk admissus et litteras inductionis optinuit ad . . . Archidiaconum Surreye vel ad suum Officialem sub forma consueta.

[*Nov. 17. Admission of Peter de Callandi to a Church unnamed.*]

ADMISSIO AD ECCLESIAM DE . . .—Item memorandum [etc.] in crastino Sancti Edmundi Archiepiscopi dominus Petrus de Callandi presentatus fuit admissus apud Suwerk et litteras inductionis ad . . . Archidiaconum Surreye optinuit vel suo Officiali (*sic*) sub forma consueta.

[*Nov. 1. Admission of Richard de Trente to the Vicarage of Woking.*]

ADMISSIO AD VICARIAM DE WOKYNGE.—Item memorandum [etc.] in festo omnium sanctorum apud Essere dominus [Fo. 11a.] Ricardus de Trente admissus fuit ad Vicariam de Wokynge et habuit [etc.] ad Archidiaconum Surreye vel ejus Officialem [etc.].

[*Nov. 30. Custody of the Rectory of St. Mary Magdalen, Bermondsey, entrusted to John de Ecclesia pending his immediate Ordination.*]

CUSTODIA ECCLESIE BEATE MARIE MAGDALENE IN BERMONDESEYE TRADITA JOHANNI DE ECCLESIA CLERICO PRESENTATO AD EAMDEM.—Item memorandum quod secundo Kalendas Decembris. Anno domini supradicto commissa fuit custodia ecclesie beate Marie Magdalene in Bermondeseye vacantis Johanni de Ecclesia clerico ad eandem per Religiosos viros . . . Priorem et Conventum de Bermondeseye presentato, ita quod idem Johannes in proximis ordinibus se faceret ad sacros ordines promoveri super quo habuit litteram directam Archidiacono Surreye vel ejus Officiali.

[*Dec. 5. Custody of the Rectory of All Saints, Clatford, on the presentation of the Convent of Lyra, entrusted to John de Schepey on condition of his immediate Ordination.*]

CUSTODIA ECCLESIE OMNIUM SANCTORUM DE CLATFORD COMMISSA JOHANNI DE SPINETO (*sic*) AD EANDEM PRESENTATO.—Item memorandum quod Nonas Decembris. Anno domini supradicto commissa fuit custodia ecclesie omnium sanctorum de Clatford juxta Andevere vacantis Johanni de Schepey clerico ad eandem per fratrem Johannem de Apres procuratorem Religiosorum virorum . . . abbatis et Conventus de Lyra Ebroicensis diocesis presentato. Ita quod idem Johannes se faciat in proximis ordinibus ad sacros ordines promoveri, et habuit litteram super hoc directam . . . Archidiacono Wynton. vel ejus Officiali.

[*Oct. 23. Admission of Nicholas de Heddeshore to the Rectory of Sutton.*]

INSTITUCIO NICHOLAI DE EDDESHORE AD ECCLESIAM DE SUTTON.—Item memorandum quod x. Kalendas Novembris. Anno domini supradicto loco proxime supradicto admissus fuit Nicholaus de Heddeshore ad ecclesiam de Sutton, et Rector institutus ad presentacionem Abbatis et Conventus de Certeseya et habuit literam . . . Archidiacono Surreye directam in communi forma ad inducendum eum etc. Johannes dei gracia etc. Suppriori ecclesie beate Marie de Suwyk et ejusdem [1]

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[1] Interrupted at this point. The process is given complete just below.

[*1290, Aug. 15. The Bishop collates Mag. Adam de Lecford to the Vicarage of Andover.*]

COLLATIO VICARIE DE ANDEVERE MAGISTRO ADE DE LECFORD CAPELLANO.—Johannes dei gracia etc. dilecto in Christo filio Ade de Lecford capellano salutem etc. Vicariam ecclesiae de Andevere nostre diocesis vacantem et ad nostram collacionem hac vice spectantem, tibi conferimus intuitu caritatis teque vicarium perpetuum instituimus in eadem. In cujus rei testimonium etc. Data Wyntonie xviij. Kalendas Septembris. Anno domini m°. cc°. Nonagesimo. Consecracionis nostre Nono.

[Two lines left blank.]

[*1291, Jan. 17. The Bishop, having placed brother Robert de Henton, elected as their Prior by his fellow monks, in charge of the Priory of Southwich, enjoins on the monks due obedience to his authority.*]

LITTERA EPISCOPI SUPPRIORI ET CONVENTUI DE SUWYK DIRECTA UT OBEDIANT TALI TANQUAM PRIORI SUO. N.—Johannes [etc.] dilectis in Christo filiis Suppriori ecclesie beate Marie de Suwyk et ejusdem loci Conventui salutem [etc.]. Quia fratrem Robertum de Henton concanonicum vestrum per vos Priorem electum vobis auctoritate pontificali et ecclesie vestre prefecimus in priorem ac etiam instituimus in priorem perpetuum Ecclesie vestre memorate, vobis mandamus quatinus devocionis et obediencie filii existentes eidem tanquam priori vestro pro ut sancte conversacionis vestre requirit religio obedienciam reverenciam et honorem exhibeatis humiliter et devote ipsi pro ut priori vestro in omnibus sitis canonice intendentes. Sentencias autem quas rite tulerit in rebelles faciemus auctore Domino usque ad satisfactionem condignam inviolabiliter observari. Data apud Suwerk xvj°. Kalendas Februarii. Anno domini m°. cc°. Nonagesimo primo. Consecracionis nostre Decimo.

[*Jan. 2. Episcopal grant to a monastery unnamed of the Rectorial rights of a Church unnamed, the Vicarage of the same already appointed remaining.*]

CONCESSIT EPISCOPUS ECCLESIAM DE . . . IN PROPRIOS USUS.—Johannes dei gracia etc. dilectis in Christo filiis etc. Religionis in qua in qua (*sic*) relictis mundi vanitatibus domino deservitis favor exposcit et grata devocionis vestre merita nos inducunt ut vobis et monasterio vestro quatinus in Deo possumus graciam specialem faciamus. Hinc est quod nos pie considerantes quod ad monasterium vestrum predictum hospitum pauperum debilium et infirmorum confluit frequenter non modica multitudo quibus ministrare vite necessaria et alia caritatis et humanitatis opera et subsidia vos oportet; quod vobis grave est non modicum et quam plurimum

onerosum. Ecclesiam de nostra diocesi vobis alias ut asseritur concessam, cujus jus patronatus ad vos spectare dinoscitur ad usus predictorum hospitum pauperum debilium et infirmorum et ad uberiorem vestram sustentacionem vobis et monasterio vestro predicto divine caritatis intuitu deputamus, vobis concedendo per presentes ut ipsam ecclesiam cedente vel decedente Rectore ejusdem possitis auctoritate propria ingredi et eam in vestros pro-
[Fo. 11b.] prios [?usus] libere retinere | vicaria jam in eadem ecclesia ordinata remanente, vel alia per nos vel successores nostros ordinanda pro ut nobis aut successoribus nostris magis videbitur expedire. Jure et dignitate cathedralis ecclesie nostre Wynton semper salvis. In cujus rei testimonium etc. Data apud Fernham iiij. Nonas Januarii. Anno domini m°. cc°. Nonagesimo primo. Consecracionis nostre Decimo.

[*Jan. 22. Admission of Gilbert de Chalfhunte as Rector of Sanderstead.*]

ADMISSIO DOMINI GILBERTI DE CHALEFHUNTE AD ECCLESIAM DE SANDERSTED AD PRESENTACIONEM ABBATIS DE HYDA.—Memorandum quod xi°. Kalendas Februarii. Anno domini supradicto apud Suwerk dominus Gilbertus de Chalfhunte subdiaconus ad presentacionem Religiosorum virorum . . Abbatis et Conventus de Hyda admissus fuit ad ecclesiam de Sandersted vacantem per Reginaldum de Sancto Austolo nuper Rectorem ejusdem, et Rector investitus de eadem, et litteram habuit in communi forma . . . Archidiacono Surreye de inducendo ipsum in possessionem etc.

[*Same date. Admission of Reginald de Sancto Austolo to Abbots-Ann Rectory.*]

ADMISSIO AD ECCLESIAM DE ANNE VACANTEM.—Item dictis die et loco Reginaldus de Sancto Austolo ad presentacionem dictorum . . . abbatis et Conventus de Hyda admissus fuit ad ecclesiam de Anne vacantem et litteram sub simili forma optinuit.

[*1292, April 21. The Bishop addresses the Prioress and Convent of Nuneaton of the Order of Fontevrault*[1] *in the Diocese of Coventry, and compassionating their extreme poverty grants to their proper uses the Rectorial revenues of the Church of Catherington already under their patronage, on the death or cession of the then Rector.*]

CONCESSIT DOMINUS EPISCOPUS ECCLESIAM DE KATERINGTON IN PROPRIOS USUS MONIALIUM DE ETON CONVENTRIENSIS DIOCESIS.—Johannes [etc.] Religiosis dominabus . . . Priorisse et Conventui de Eton ordinis Fontis Ebrardi Conventriensis et Lychfeldensis Diocesis salutem etc. Regularis ordinis professoribus que relictis mundi vanitatibus domino deservire noscuntur, non nunquam aliqua

[1] A celebrated French Benedictine abbey, founded about 1100 by Robert d'Arbrisset.

religionis favore specialiter conceduntur, que solent interdum aliis interdici. Sane peticio vestra coram nobis lacrimabiliter exposita continebat quod licet facultates domus vestre predicte primo sue fundacionis tempore ad sustentacionem monialium aliqualiter sufficissent (*sic*) tunc in ipsa domo domino famulancium, in tantum tamen postea numerus monalium et sororum vestrarum temporibus successivis excrevit domusque ipsius facultates redditus et proventus in spiritualibus et temporalibus tantam a multis retroactis temporibus passi sunt diminucionem, pro ut fide dignorum testimonia protestantur, quod ex eis non poteritis commode sustentari nec onera incumbentia supportare. Immo quod magis dolendum est singulis Ebdomadis bis vel ter absque companagio[1] vescimini pro ut certius intelleximus durissimo pane biscocto.[2] Vestre igitur indigencie et notorio defectui visceribus intimis compatientes, considerantesque quod ad domum vestram predictam hospitum pauperumet infirmorum confluit frequenter non modica multitudo quibus vite necessaria et alia caritatis subsidia ministrare vos oportet, quod vobis grave est et quam plurimum onerosum: Ecclesiam de Katerington nostre diocesis in qua jus patronatus habetis, alias vobis et domui vestre per predecessores nostros in proprios usus concessam et per Romanorum Pontifices et Anglie Reges confirmatam, ad uberiorem sustentacionem vestram et ad usus predictorum hospitum pauperum et infirmorum vobis et domui vestre deputamus, vobis concedendo per presentes ut eandem ecclesiam ipsius cedente vel decedente Rectore auctoritate vestra propria libere ingredi valeatis et tenere propriis eam vestris usibus applicando, Reservata nobis et nostris successoribus potestate ordinandi et taxandi vicariam in eadem que vicario futuro sufficere valeat ad onera incumbencia tam episcopalia quam archidiaconalia congrue supportanda. Jure et dignitate Wyntoniensis ecclesie nostre semper salvis. In cujus rei testimonium etc. Data Londini xj°. Kalendas Maii. Anno domini m°. cc°. Nonagesimo secundo. Consecracionis nostre decimo.

[*July 13. The Bishop's mandate for the Institution of Thomas le Petit as Prior of Ellingham.*]

INSTITUCIO PRIORIS DE ELYNGHAM.—Johannes dei gracia etc. . . . Archidiacono Wynton vel ejus Officiali salutem etc. Quia fratrem Thomam dictum le Petit Monachum ad Prioratum de Elyngham nostre diocesis vacantem per mortem fratris Michaelis ejusdem loci quondam Prioris ad presentacionem Religiosorum virorum . . .

[1] *companagium*—companage, anything eaten with bread.

[2] *biscoctum*, biscuit, and so any kind of food besides bread and water.

Abbatis et Conventus Sancti Salvatoris admisimus et Priorem instituimus in prioratu memorato, vobis mandamus quatinus eundem fratrem Thomam in corporalem possessionem dicti prioratus inducatis et defendatis inductum. Data apud Sutton iij°. Idus Julii. Anno domini ut proximo supra.

[*July 11. Collation of P. de Barton to the Rectory of Meonstoke.*]

COLLACIO ECCLESIE DE MENESTOKE MAGISTRO P. DE BARTON. —Memorandum quod quinto Idus Julii. Anno domini ut supra, contulit dominus episcopus ecclesiam de Menestoke magistro P. de Barton Officiali suo.[1]

INSTITUCIO DE BERTON. [See next folio. Below, with a marginal mark indicating that it should have been inserted between the two entries relating to Catherington and Ellingham, is the following unrubricated entry.]

[*June 16. Admission of John de Sancto Austolo to the Vicarage of Fordingbridge.*]

Memorandum quod xvj. Kalendas Julii. Anno domini m°. cc°. Nonagesimo secundo. et Consecracionis domini x°. admissus fuit Johannes de Sancto Austolo apud Fontele ad Vicariam de Forde ad presentacionem domini Bogonis de Clara ejusdem ecclesie Rectoris et habuit litteras institucionis et inductionis sub communi forma.

[Fo. 12a.]

[*July 18. Admission of William le Paumer to the Rectory of Barton Stacey on the presentation of Llantony Abbey near Gloucester.*]

[INSTITUTIO DE BERTON].—Universis etc. Johannes [etc.] salutem etc. Noverit universitas vestra quod nos Willelmum dictum le Paumer Capellanum ad ecclesiam de Berton nostre diocesis vacantem ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Lantony juxta Gloucestriam verorum ejusdem ecclesie patronorum admisimus et Rectorem canonice instituimus in eadem. In cujus rei testimonium etc. Data apud Wolveseye XV. Kalendas Augusti. Anno domini M°. CC°. Nonagesimo secundo.

[*Same date. Mandate to the Archdeacon of Wynton on the above.*]

ARCHIDIACONO WYNTON. VEL EJUS OFFICIALI UT INSTITUAT WILLELMUM LE PAUMER IN POSSESSIONEM ECCLESIE DE BERTON. —Johannes [etc.] Archidiacono [etc.] salutem etc. Quia W. dictum

[1] The concluding portion of this entry, consisting of one line, has been erased with a penknife.

(*sic*) le Paumer Capellanum ad ecclesiam de Berton nostre diocesis vacantem ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Lantony juxta Gloucestriam spectantem admisimus et Rectorem anulo nostro investivimus de eadem, vobis mandamus quatinus eundem W. vel ejus procuratorem in dicte ecclesie possessionem inducatis [etc.]. Data ut proximo supra.

[*Undated. Admission of Thomas son of Sir Walter de Fanecourt, Knt., a minor, to the Rectory of Wootton, Surrey.*]

WODINGTON.—Memorandum quod ad ecclesiam de Wodyngton in decanatu de Guldeford admissus fuit Thomas filius domini Walteri de Fanecurt militis minor annis graciose cujus custodia commissa fuit magistro P. de Barton.

[*1298,*[1] *Mar. 10. The Bishop presents to Simon, Bp. of Sarum, James Senebaud of Florence, subdeacon, his clerk, for the Rectory of Brightwell of which he is Patron.*]

PRESENTACIO ECCLESIE DE BRIGHTEWELL MAGISTRO JACOBO SENEBAUD DE FLORENTIA.—Reverendo in Christo patri domino S. dei gracia Sarum episcopo J. eadem permissione Wyntoniensis ecclesie minister humilis salutem et sinceram in domino caritatem. Ad ecclesiam de Brightewell vestre diocesis vacantem et ad nostram presentacionem spectantem dilectum nobis in Christo magistrum Jacobum Senebaud de Florentia subdiaconum clericum nostrum vestre reverende paternitati presentamus. Attente rogantes quatinus dictum magistrum Jacobum ad eandem ecclesiam admittere et Rectorem instituere in eadem velitis intuitu caritatis. In cujus rei testimonium etc. Data apud Suthework vj°. Idus Martii. Anno domini m°. cc°. Nonagesimo octavo. Consecracionis nostre xvij^mo^.

UNDECIMO.

[*Jul. 22. Admission of Gilbert de Chalfhunte to the Prebend of Itchen.*]

ANNO CONSECRACIONIS DOMINI EPISCOPI XJ°. ADMISSUS FUIT GILBERTUS DE CHALHUNTE AD PREBENDAM DE YCHENE.—Memorandum quod die sancte Marie Magdalene videlicet xi°. Kalendas Augusti. Anno domini m°. cc°. Nonagesimo secundo Consecracionis domini undecimo admissus fuerat Gilbertus de Chalfhunte ad prebendam de Ichene, et mandata fuit littera sub communi forma . . . Archidiacono Wynton vel ejus Officiali ad ipsum inducendum.

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[1] Inserted out of its right order in a space left blank. It is not rubricated, the heading being a marginal note in a later hand.

[*Jul. 27. Collation of William de Welewyk to Cheriton.*]

COLLACIO ECCLESIE DE CHIRITON DOMINO WILLELMO DE WELEWYK CAPELLANO.—Johannes [etc.] dilecto filio Willelmo de Welewyk capellano nostro salutem etc. Ecclesiam de Chiriton nostre diocesis per mortem magistri Johannis de Magnaco vacantem et ad nostram collacionem spectantem tibi conferimus intuitu caritatis et te Rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Wautham vj°. Kalendas Augusti. anno domini m°. cc°. Nonagesimo secundo. Consecracionis nostre undecimo.

[*June 28. Admission of Nicholas de Loveton to the Rectory of Nether Wallop on the presentation of the Bp. of Durham as commissary of the Archbishop of York, the patron.*]

ECCLESIA DE WELLOP INFERIORI.—Memorandum quod in Vigilia Apostolorum Petri et Pauli anno domini supradicto admissus fuit magister Nicholaus de Loveton ad ecclesiam de Wellop inferiori et Rector institutus in eadem ad presentationem domini Dunelmensis episcopi Commissarii domini Thome Eboracensis ipsius ecclesie patroni et habuit litteram sub sigillo Domini etc.

[*June 29. Leave of study for five years at home or abroad, and of letting his Rectory for the same term granted to the above.*]

LICENCIA STUDENDI.—Item die sequenti concessit idem dominus episcopus licenciam predicto magistro Nicholao studendi in cismarinis vel transmarinis partibus per quinquennium et ecclesiam suam ad firmam dimittendi per tempus antedictum, et habuit super hoc litteram sub sigillo domini.

[*May 11. Admission of Philip le Brun to the Rectory of Rowner.*]

ADMISSIO PHILIPPI DICTI LE BRUN AD ECCLESIAM DE RUGENORE AD PRESENTACIONEM WILLELMI LE BRUN.—Item memorandum quod v. Idus Maii. Anno Consecracionis domini xi°. admissus fuit Philippus dictus le Brun ad ecclesiam de Rugenore spectantem ad presentacionem Willelmi le Brun et in eadem institutus, et super hoc habuit litteram directam Archidiacono Wynton vel ejus Officiali sub communi forma.

[*June 4. Admission of Richard de Wynton to the Rectory of Penton-Mewsey.*]

ADMISSIO RICARDI DE WYNTON AD ECCLESIAM DE PENITON MEISI.—Johannes dei gracia etc. Archidiacono Wynton vel ejus Officiali salutem etc. Quia Ricardum de Wyntonia clericum ad ecclesiam de Penyton Meysi nostre diocesis vacantem ad presentacionem Thome dicti le Rych admisimus et Rectorem instituimus in

eadem, vobis mandamus quatinus eundem Ricardum vel ejus procuratorem in corporalem possessionem inducatis etc. Data apud Suthwerk ij°. Nonas Junii. Anno ut supra.

[Fo. 12b.]

[*March 21. Admission of William son of the noble John de Sancto Johanne to the Rectory of Warnford whose custody and that of the Church is entrusted during pleasure to John de Cotes.*]

WARNEFORD.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono Wynton vel ejus Officiali salutem etc. Quia Willelmum de Sancto Johanne filium nobilis viri domini Johannis de Sancto Johanne ad ecclesiam de Warneford nostre diocesis vacantem ad presentacionem dicti nobilis admisimus graciose ipsiusque ecclesie et dicte persone admisse custodiam dilecto filio magistro Johanni de Cotes clerico commisimus quousque eam duxerimus revocandam: vobis mandamus quatinus eundem W. vel magistrum J. custodem suum predictum in corporalem possessionem dicte ecclesie inducatis. Data apud Suwerk xij°. Kalendas Aprilis. Anno Domini m°. cc°. Nonagesimo secundo. Consecracionis nostre undecimo.

[*March 21. The Bishop appoints John de Cotes custodian as above.*]

CUSTODIA ECCLESIE DE WARNEFORD TRADITA JOHANNI DE COTES CLERICO.—Johannes permissione divina etc. dilecto filio magistro Johanni de Cotes clerico salutem etc. De tua circumspectione et industria confidentes custodiam ecclesie de Warneford nostre diocesis et Willelmi filii nobilis viri Johannis de Sancto Johanne ad eandem ecclesiam per nos graciose admissi tibi committimus de nostra gracia speciali quousque eandem duxerimus revocandam. In cujus rei testimonium etc. Data apud Suwerk xij°. Kalendas Aprilis. Anno domini m°. cc°. Nonagesimo secundo. Consecracionis nostre xj°.

[*Dec. 16. Collation of Thomas de Maydenestane the Bishop's clerk to the Rectory of Esher, with a dispensation for his being in Minor Orders, provided he be ordained Priest within the year, which is lawfully possible.*]

[No rubricated heading.]—Johannes dei gracia etc. dilecto in Christo clerico nostro Thome de Maydenestan salutem etc. Ecclesiam de Essere nostre diocesis sicut nobis constat vacantem et ad nostram collacionem pleno jure spectantem tibi conferimus intuitu caritatis teque Rectorem per anulum nostrum instituimus in eadem dispensantes tecum qui es tantum in minoribus ordinibus constitutus ad eandem ecclesiam de Essere curam animarum habentem, dum tamen promovearis ad sacerdotii ordinem infra annum cum sis talis

qui infra tempus predictum possis legitime promoveri. In cujus rei testimonium etc. Data apud Weregrave xvij°. Kalendas Januarii. Anno domini m°. cc°. Nonagesimo [secundo]. Consecracionis nostre undecimo.

DUODECIMO.

[*1293, Oct. 30. Letters patent on the admission of Stephen de Certeseye to the Rectory of Farnborough.*]

ANNO CONSECRACIONIS DOMINI DUODECIMO ADMISSUS FUIT STEPHANUS DE CERTESEYE AD ECCLESIAM DE FARNEBERGH.—Universis presentes literas inspecturis Johannes [etc.] salutem in domino sempiternam. Universitati vestre notum facimus per presentes quod nos Stephanum de Certeseye diaconum ad ecclesiam de Farnebergh nostre diocesis vacantem ad presentacionem Willelmi de Frolleburi admisimus et rectorem anulo nostro investivimus in eadem. In cujus rei testimonium etc. Actum et datum apud Suwerk iij°. Kalendas Novembris. anno domini m°. cc°. Nonagesimo tertio. Consecracionis nostre Duodecimo.

[*Oct. 2. The Bishop provides for the Priory of Shirbourne by appointing as Prior brother Reginald de Cadamo, monk of St. Vigor de Ceresy in the Diocese of Bayeux.*[1]]

PROVISIO PRIORATUS DE SCHIREBURNE.—Universis presentes literas visuris vel audituris Johannes [etc.] salutem etc. Noverit universitas vestra nos prioratui de Schireburne pastoris solacio destituto de fratre Reginaldo de Cadamo monacho Sancti Vigoris Cereyseyensis Boiacensis (*lege* Baiocensis) diocesis ex officii nostri debito canonice providisse, ipsumque Priorem prefecisse domui antedicte. In cujus rei testimonium etc. Data apud Sutton ij. die mensis Octobris. anno domini m°. cc°. Nonagesimo tertio. Consecracionis nostre Duodecimo.

[*Oct. 27. Custody of the Vicarage of Whitchurch entrusted to Walter de Wyvelingham to be ordained at the next Ordination and afterwards instituted.*]

CUSTODIA VICARIE DE WATECHIRCH (*sic*) TRADITA MAGISTRO W. DE WYVELINGHAM.—Johannes permissione divina etc. dilecto filio Waltero de Wyvelingham clerico salutem etc. Custodiam vicarie de Wytechirch nostre diocesis vacantis et ad nostram collacionem mero jure spectantis tibi in proximis ordinibus ordinando et postea in eadem instituendo caritatis intuitu committimus per presentes. Data apud Suwerk vj°. Kalendas Novembris. Anno ut supra.

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[1] A Benedictine abbey, founded in the sixth century by St. Vigor, Bp. of Bayeux.

[*Nov. 7. The Bishop gives a letter testimonial to William de Umfreyvile, on his admission to a Prebend of Werewell on the presentation of the Abbess and Convent.*]

LITERA TESTIMONIALIS EPISCOPI QUOD IPSUM ADMISIT ET PER ARCHIDIACONUM WYNTON. IPSUM INSTITUI FECIT. ETC.—Noverint universi quod nos J. [etc.] discretum virum dominum Willelmum de Umfreyvile nobis ad prebendam de Werewell per Religiosas dominas . . . Abbatissam et Conventum de Werewell ejusdem prebende patronas presentatum vij°. Idus Novembris. anno domini m°. cc°. Nonagesimo [tertio] admisimus et Canonicum instituimus in eadem, ipsumque per Archidiaconum nostrum Wynton in possessionem ejusdem prebende induci fecimus corporalem. In cujus rei testimonium etc. Data Londini vij. Idus Novembris. Anno domini m°. cc°. etc. ut supra.

[*Nov. 11. Mandate for the induction of Adam de Blechingelegh to the Rectory of Blechingley.*]

ADMISSIO AD ECCLESIAM DE BLECHINGELEGH.—Archidiacono Surreye vel ejus Officiali salutem etc. Quia dominum Adam de Blechingelegh ad ecclesiam de Blechingelegh nostre diocesis vacantem et ad presentacionem nobilis viri domini Gilberti de Clare Comitis Glovernie [spectantem] admisimus, vobis mandamus quatinus eundem Adam vel ejus procuratorem in corporalem possessionem [etc.] et defendatis inductum. Data apud Suwerk iij°. Idus Novembris. Anno Consecracionis nostre duodecimo.

[Fo. 13a.]

[*Nov. 28. Admission of Thomas de Suwerk to the Rectory of West Tytherley on the King's presentation.*]

[No rubricated heading.]—Memorandum quod iiij. Kalendas Decembris. Anno Domini supradicto magister Thomas de Suwerk ad presentacionem domini E. dei gracia Regis Anglie illustris admissus fuit ad ecclesiam de Westyderli et habuit litteram inductionis . . . Archidiacono loci directam ad inducendum eum in corporalem possessionem sub communi forma.

[*Dec. 3. Custody of the Church of Laverstoke entrusted to Gilbert de Roffa, till William de Croy lately presented thereto come of age.*]

CUSTODIA ECCLESIE DE LAVERKESTOKE TRADITA DOMINO G. DE ROFFA.—Johannes dei gracia etc. dilecto filio domino Gilberto de Roffa salutem [etc.]. Volentes tibi graciam facere specialem custodiam ecclesie de Laverkestoke nostre diocesis ad quam Willelmus de Croy nuper nobis exstitit presentatus et ipsius persone usque ad ipsius presentati etatem legitimam committimus per presentes. In cujus rei testimonium etc. Data Londini iij. Nonas Decembris. Anno Domini ut supra.

[*Saturday, Jan. 9. The Bishop's quit-claim to his Treasurer of Wolvesey, including 20 marks of annual allowance for household expenses at Wolveseye.*]

QUIETA CLAMANCIA DOMINI EPISCOPI FACTA THESAURARIO WOLVESEYE.—Nos Johannes dei gracia Wyntoniensis episcopus dilectum nobis in Christo dominum Galfridum de Wolveseye Thesaurarium nostrum de Wolveseye de omnibus receptis misis expensis liberacionibus et allocacionibus per ipsum factis a tempore quo primo venit in obsequium nostrum usque ad diem confectionis presentium quietum clamamus et absolvimus per presentes. Et raciocinia sua bona et fidelia de omnibus supradictis ab eodem audisse et recepisse fatemur que approbamus et acceptamus. Quietamus etiam eundem tenore presentium de tota pecunia quam hactenus de Thesauraria nostra de Wolveseye recepit, videlicet de xx^ti^ marcis sterlingorum annuis quas ei concessisse fatemur annuatim pro custodia et expensis familie castri nostri de Wolveseye, et concedimus quod de illis xx^ti^ marcis annuis quas hactenus annuatim recepit nichil ab eodem vel executoribus suis seu successoribus suis per nos vel executores seu successores nostros in posterum exigatur. In quorum omnium testimonium sigillum nostrum presentibus apposuimus. Data apud Wolveseye die sabbati proximo post festum Epiphanie domini. Anno regni regis Eadwardi xxij^o^. Consecracionis nostre xij^o^.

[*Jan. 22. The custody of the Church of Wootton, Surrey, and of Thomas de Fanecourt admitted thereto as Rector entrusted to Richard de Barton, Rector of Warnborough, during pleasure, ten marks from the fruits of the benefice being paid in half-yearly portions for Fanecourt's support.*]

CUSTODIA ECCLESIE DE WODINTON TRADITA MAGISTRO R. DE BARTON.—Johannes permissione divina etc. dilecto in Christo filio magistro Ricardo de Barton Rectori ecclesie de Warneburu salutem etc. Custodiam ecclesie de Wodington nostre diocesis et Thome de Fanecourt clerici quem graciose nuper admisimus ad eandem tibi usque ad etatem predicti Thome legitimam vel saltem donec eam duxerimus revocandam damus et committimus per presentes. Ita tamen quod singulis annis de fructibus et proventibus predicte ecclesie solvas predicto Thome pro sustentacione sua x marcas sterlingorum apud Wodington terminis infrascriptis, videlicet in Octavis Purificacionis beate Marie Virginis v marcas et in Octavis Sancte Trinitatis proximo sequente v marcas sine ulteriori dilatione. In cujus rei testimonium etc. Data Londini x. Kalendas Februarii. Anno Domini ut supra. Consecracionis nostre Duodecimo.

[*Feb. 21. The custody of the Rectory of Nutley, Surrey, and of Thomas de Foleham presented to the same, entrusted to Geoffrey de la Wad.*]

CUSTODIA ECCLESIE DE NOTTELE ET THOME DE FOLEHAM AD EANDEM PRESENTATI TRADITA MAGISTRO GALFRIDO DE LA WAD.—Memorandum quod anno domini m°. cc°. Nonagesimo tertio. Consecracionis domini xij°. commissa fuit custodia ecclesie de Nottelee et Thome de Foleham presentati ad eandem magistro Galfrido de la Wad Rectori ecclesie Sancti Magni juxta pontem London. Sub data apud Essere ix° Kalendas Martii ad instanciam domini Bathonensis et Wellensis episcopi. Et habuit litteram sub communi forma . . . Archidiacono Surreye ad instituendum eundem nomine custodie etc.

[*Date not specified. The Bishop sanctions the Election of Thomas de Berton as Prior of Mottesfont and enjoins obedience to him on the Convent.*]

PROVISIO PRIORATUS DE MOTESFUNT.—Johannes dei gracia etc. dilectis filiis . . . Suppriori de Montesfonte et ejusdem loci conventui salutem etc. Electionem in ecclesia vestra de Motesfonde nuper vacante de fratre Thoma de Berton canonico vestro cum favore et gracia prosequentes, eundem vobis prefecimus in priorem. Quocirca vobis firmiter injungimus et mandamus quatinus eidem exhibeatis obedienciam reverenciam et honorem, ipsi ut priori in omnibus intendentes. Data etc.

[*Date not specified. The Bishop's mandate for the Institution of the above.*]

ARCHIDIACONO WYNTON UT INSTITUAT FRATREM THOMAM DE BARTON (*sic*) IN POSSESSIONEM PRIORATUS DE MOTESFONTE. —Johannes [etc.] dilecto in Christo filio . . . Archidiacono nostro Wynton salutem [etc.]. Quia Religiosum virum fratrem Thomam de Berton ecclesie de Motesfonte nuper vacanti electum canonice prefecimus in priorem, vobis mandamus quatinus ipsum in corporalem possessionem dicti prioratus sicut moris est et ad vos pertinet inducatis. Data etc.

[*1294, April 3. The Bishop grants to the Prior and Convent of St. Denys, Southampton, that the Rectory of Shirley appropriated to them may be served by a secular Chaplain.*]

LITTERA DOMINI EPISCOPI PER QUAM CONCEDIT PRIORI ET CONVENTUI SANCTI DIONISII JUXTA SUTHAMTON UT ECCLESIA (*sic*) DE SCHIRLE EIS APPROPRIATE PER CAPELLANUM
[Fo. 13b.] SECULAREM VALEAT DESERVIRI.—Johannes [etc.] dilectis in Christo filiis . . . Priori et Conventui Sancti Dionisii juxta Suthamton salutem [etc.]. Favor Religioni vestre debitus, et

indigencia Prioratus vestri notoria nos inducunt ut vos et domum vestram prosequamur gracia speciali. Affectantes igitur quantum cum Deo possumus vestri prioratus incrementa, ut ecclesie vestre de Schirle vobis appropriate per Capellanum secularem ydoneum deservire valeatis, vobis liberam in Domino concedimus facultatem. Proviso tamen quod eadem ecclesia debitis non defraudetur obsequiis et animarum cura in eadem nullatenus necligatur. In cujus rei testimonium etc. Data apud Farnham iij°. Nonas Aprilis. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Duodecimo.

[*Same date. The Bishop grants the* commendam *of the Rectory of Dunsfold according to the form of the Council of Lyons to a Chaplain (unnamed) on the presentation of Mag. John de Wyngeham, Rector of Shalford.*]

COMMENDAT EPISCOPUS ECCLESIAM DE DUNTESFAUD TALI SECUNDUM CONSILIUM LUGDUNENSE.—Johannes permissione divina etc. dilecto in Christo filio Capellano salutem, etc. Probitatis tue merita nos inducunt ut personam tuam quantum cum Deo possumus speciali gracia consequamur. Hinc est quod ecclesiam de Duntesfaud nostre diocesis vacantem ad quam per discretum virum magistrum Johannem de Wyngeham rectorem ecclesie de Scaldeford dicte ecclesie de Duntesfaud verum patronum presentatus existis tibi secundum formam concilii Lugdunensis tenore presentium commendamus. In cujus rei testimonium etc. Data ut proximo supra.

[*April 12. Admission of Alexander de Burton to the Rectory of Tunworth.*]

ADMISSIO AD ECCLESIAM DE TONEWORTH.—Memorandum quod anno domini m°. cc°. Nonagesimo quarto apud Suwerk, ij°. Idus Aprilis admissus fuit dominus Alexander de Burton presbiter ad ecclesiam de Tuneworth vacantem et ad presentacionem domine Johanne de Bosco, uxoris quondam domini Johannis de Bosco militis defuncti spectantem et habuit litteram Archidiacono Wynton vel ejus Officiali ad inducendum eum et litteram patentem universis.

[*April 21. Collation of Philip de Sancto Austolo, Archdeacon of Wynton, to the Rectory of Westmeon.*]

COLLACIO ECCLESIE DE WESTMENES ARCHIDIACONO WYNTONIENSI.—Memorandum quod xj. Kalendas Maii. anno domini m°. cc°. Nonagesimo quarto contulit dominus episcopus . . . magistro Philippo de Sancto Austolo . . . Archidiacono Wynton ecclesiam de Westmenes vacantem et ad suam collacionem spectantem et habuit litteram . . . Officiali Wynton vel ejus Commissario directam ad inducendum eum in possessionem dicte ecclesie corporalem.

[*May 21. The Bishop presents Ralph de Boclaund to the Bishop of Sarum for Ordination and subsequent Institution to the Rectory of Ebbesbourne Wake.*]

PRESENTACIO AD ECCLESIAM DE EBLESBURNE VACANTEM DOMINO SARUM EPISCOPO.—Venerabili in Christo patri domino . . . Dei gracia Sarum episcopo Johannes ejusdem permissione etc. salutem etc. Ad titulum ecclesie de Eblesborne vestre diocesis vacantis et ad nostram presentacionem spectantis dilectum nobis in Christo Radulfum de Boclaund clericum vestre paternitati Reverende presentamus ordinandum et ordinatum per vos instituendum Rectorem, rogantes quatinus eundem Radulfum ad predictam ecclesiam admittere et Rectorem ut premittitur instituere velitis intuitu caritatis. Valeat paternitas vestra reverenda per tempora prospera et longeva. Data apud Suwerk xij°. Kalendas Junii. Anno Domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Duodecimo.

[*June 8. Admission of Stephen de Stratton to the Rectory of Abbots Worthy.*]

ADMISSIO AD ECCLESIAM DE WORDI ABBATIS.—Memorandum quod vj°. Idus Junii. Anno domini supradicto. Consecracionis domini episcopi xij°. admisit dominus episcopus Stephanum de Stratton clericum ad ecclesiam de Wordi Abbatis ad presentacionem Religiosorum virorum . . . Abbatis et Conventus de Hyda, et super hoc habuit litteram inductionis sub communi forma domino . . . Archidiacono Wynton directam et institutionis similiter.[1]

[*1299, April 26 and May 4. The Bishop grants the Custody (and afterwards the Collation) of the Rectory of Brightstone to J. de Kirkebi, King's clerk.*]

J. permissione divina etc. dilecto filio domino J. de Kirkebi clerico salutem etc. Custodiam ecclesie de Brighteston vacantem et ad nostram collacionem pleno jure spectantem tibi damus et concedimus per presentes. In cujus rei etc. Data Wyntonie in crastino Sancti Marci Evangeliste. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre xvij°.

J. permissione etc. dilecto filio [*as above*]. Ecclesiam de Brighteston nostre diocesis vacantem et ad nostram collacionem mero jure spectantem tibi caritatis intuitu conferimus et Rectorem instituimus in eadem. In cujus rei testimonium etc. Data London. in crastino Invencionis Sancte Crucis. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre xvij°.[2]

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[1] The words 'et . . . similiter' are a later addition. Following this, half a line has been erased, probably the rubricated heading to the next entry which is inserted here out of chronological order, and may have been wrongly rubricated as a 'Custodia'. See next foot-note.

[2] Contemporary marginal note: 'Collacio. Anno xvij°.—Custodia ecclesie de

[Fo. 14a.]

[*xiij° Anno, 1294, July 31. Custody and sequestration of the Rectory of Colmer granted to John de Eston.*]

COMMISSIO ECCLESIE DE COLEMORE JOHANNI DE ESTONE CLERICO.—Memorandum quod anno domini m°. cc°. Nonagesimo quarto ij. Kalendas Augusti commisit dominus episcopus custodiam et sequestrum ecclesie de Colemere Johanni de Eston clerico et habuit literam sub communi forma Archidiacono Wynton vel ejus Officiali directam ad eum inducendum. Et similiter mandabatur Decano de Aulton quod fructus illius anni colligeret et sub sequestro custodiret donec aliud etc.

[*Aug. 3. Custody of the Rectory of Little Bookham and of William de Brewes, a minor, entrusted to Robert de Herrierd.*]

COMMISSIO CUSTODIE ECCLESIE DE PARVA BOCKHAM ROBERTO DE HERIERD CLERICO.—Item memorandum quod iij. Nonas Augusti. Anno domini supradicto commisit dominus episcopus custodiam ecclesie de parva Bokham et Willelmi de Brewes clerici filii domini Willelmi de Brewes quondam militis defuncti infra minorem etatem existentis Roberto de Herierd clerico et habuit literam sub communi forma Archidiacono Surreye directam ad inducendum eundem Robertum nomine custodie.

[*Aug. 3. The terms of commission of the above Custody.*]

LITTERA COMMISSIONIS CUSTODIE ECCLESIE DE PARVA BOCHAM.—Johannes [etc.] dilecto in Christo filio Roberto de Herierd clerico salutem [etc.]. Acceptantes grata servicia que nobis et ecclesie nostre Wyntoniensi frequenter impendis tecum nostre sollicitudinis onera duximus impertiri . . . Custodiam igitur Willelmi de Brewes filii domini Willelmi de Brewes quondam militis defuncti ad ecclesiam de parva Bokham nostre diocesis presentati et per nos admissi usque ad ipsius Willelmi etatem legitimam tibi committimus per presentes, proviso tamen quod dicta ecclesia debitis non defraudetur obsequiis nec cura animarum que eidem incumbit interim necligatur. In cujus rei testimonium etc. Data apud Suwerk iij. Nonas Augusti. Anno domini ut supra. Consecracionis nostre Tertio decimo.

[*July 21. The Archdeacon of Winchester is instructed to admit Gilbert de Drokenesford to the Custody of the sequestrated Rectory of Crux Easton at pleasure, and till it is clear to whom the patronage of this benefice belongs.*]

CUSTODIA SEQUESTRI ECCLESIE DE ESTON CROKE COMMISSA GILBERTO DE DROKENESFORD CLERICO.—Johannes [etc.] dilecto

Brighteston commissa domino J. de Kirkeby. Et Institucio ejusdem ecclesie facta eidem domino J. de Kirkeby clerico domini Regis.'

in Christo filio . . . Archidiacono Wynton salutem etc. Quia custodiam sequestri ecclesie de Eston Croke nostre diocesis vacantis Gilberto de Drokenesford clerico commisimus donec eam duxerimus revocandam, et donec etiam nobis constiterit ad quem jus patronatus pertinet ecclesie memorate super quo in inquisicione facta de dicta ecclesia sub sigillo Officii vestri nobis transmissa nos non redditis certiores: vobis mandamus quatinus eundem G. nomine custodie in possessionem sequestri dicte ecclesie inducatis et defendatis inductum. Data apud Suwerk xij. Kalendas Augusti. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Tertio decimo.

[*Aug. 17. Admission of William de Schireburne to the Rectory of Swarraton.*]

ADMISSIO AD ECCLESIAM DE SAREWETON VACANTEM.—Memorandum quod xvij. Kalendas Septembris. Anno domini m°.cc°. Nonagesimo quarto Consecracionis domini episcopi xiij°. admissus fuit Willelmus de Schireburne capellanus ad ecclesiam de Sareweton et institutus in eadem per Archidiaconum Wynton. Data apud Farham.

[*Aug. 18. The Bishop accepts the resignation of Bro. Henry, Prior of St. Denys, Southampton.*]

LITTERA DOMINI EPISCOPI, UT PRIOR SANCTI DIONISII JUXTA SUTHAMTON LICITE CEDERE VALEAT A PRIORATU SUO.—Universis etc. Cum frater Henricus Prior ecclesie Conventualis sancti Dionisii juxta Suthamton status sui imbecillitatem ex senio provenientem et corporis sui invalitudinem intuens nobis humiliter supplicavit ut cessionem suam nobis factam prioratus prefati quam per literas suas in manibus nostris fecit admittere dignaremur, nos statum suum et domus prefate diligenter attendentes cessionem suam ex causis prefatis duximus admittendam. In cujus rei testimonium etc. Data apud Farham xv. Kalendas Septembris. Anno domini etc. ut supra.

[*Aug. 18. Custody of the Rectory of Beddington given to William de Karleton till Michaelmas.*]

COMMISSIO CUSTODIE ECCLESIE DE BEDINGTON DOMINO W. DE KARLETON.—Item memorandum quod die Mercurii scilicet xv. Kalendas Septembris. Anno domini ut supra commissa fuit custodia ecclesie de Bedington domino Willelmo de Karleton usque ad festum sancti Michaelis. Data apud Farham etc.

[*Aug. 22. The Bishop announces to the King, who has already given consent, his Confirmation of the Election of Bro. Richard de Chaucombe as Prior of St. Denys, Southampton.*]

DOMINO REGI PRO ELECTO SANCTI DIONISII JUXTA SUTHAM-

TON.—Excellentissimo principi etc. Johannes ejusdem permissione Wynton. episcopus salutem etc. Quia electionem nuper factam in ecclesia Conventuali Sancti Dionisii juxta Suthampton de fratre Ricardo de Chaucombe canonico ejusdem domus in priorem loci illius cui regium adhibuistis assensum et favorem duximus confirmandam quod suum est in hac parte ulterius ex|equatur vestra [Fo. 14b.] regia celsitudo. Valeat dominacio vestra per tempora prospera et longeva. Data apud Wolveseye. xxij°. die mensis Augusti. Anno domini m°. cc°. Nonagesimo quarto.

[*Aug. 21. Royal writ of assent to the above Election.*]

BREVE REGIS WYNTON EPISCOPO QUOD ELECTIONI SANCTI DIONISII ADHIBUIT ASSENSUM.—Edwardus etc. Sciatis quod electioni nuper facte in ecclesia Conventuali Sancti Dionisii juxta Suthampton de fratre Ricardo de Chacombe canonico ejusdem domus in priorem loci illius regium assensum adhibuimus et favorem. Et hoc vobis tenore presentium significamus ut quod vestrum est in hac parte exequamini. In cujus rei testimonium etc. Teste meipso apud Suwyk. xxi°. die Augusti. Anno regni nostri xxij°.

[*Aug. 22. The Bishop's mandate to the Archdeacon of Winchester for the Prior's Induction.*]

ARCHIDIACONO WYNTON QUOD INDUCAT TALEM IN POSSESSIONEM PRIORATUS SANCTI DIONISII.—Johannes dei gracia etc. Archidiacono Wynton salutem etc. Quia electionem nuper factam in ecclesia Conventuali Sancti Dionisii juxta Suthampton de fratre Ricardo de Chaucumbe Canonico ejusdem domus in priorem loci illius duximus confirmandam, vobis mandamus quatinus eundem Ricardum in corporalem possessionem dicti prioratus vice et auctoritate nostra inducatis et defendatis inductum. Data apud Wolveseye. xj. Kalendas Septembris. Anno domini ut supra.

[*Same date. The Bishop enjoins obedience to their Prior on the Subprior and Convent.*]

LITTERA EPISCOPI SUPPRIORI ET CONVENTUI SANCTI DIONISII QUOD OBEDIANT TALI SICUT PRIORI.—Johannes dei gracia etc. Suppriori et Conventui [etc.] salutem etc. Quia electionem nuper factam de fratre Ricardo de Chaucumbe concanonico vestro in priorem vestrum nobis per vos presentatum duximus confirmandam, vobis mandamus quatinus eidem Ricardo tanquam priori vestro sitis intendentes pariter et obedientes in omnibus pro ut vestre religionis regula exigit et requirit. Data ut proximo supra.

[*Sept. 10. Custody of the Rectory of Yateley entrusted to John de Newent until he has received Holy Orders.*]

CUSTODIA ECCLESIE DE GATELE COMMISSA JOHANNI DE NEWENT CLERICO DONEC SACROS [ORDINES] SUSCEPERIT.—Item memorandum quod iiij°. Idus Septembris. Anno domini m°. cc°. Nonagesimo quarto apud Wolveseye commissa fuit custodia ecclesie de Gatele Johanni de Newent clerico donec sacros ordines susceperit. Et habuit litteram Archidiacono Wynton. ad inducendum eum nomine custodie.

[*Aug. 24. The Bishop requires the Rector of Kingsworth (? Kingswood, Alton) to provide a fit Chaplain for the services of his Church, and cites him in any case to appear before him personally on September 9th to answer to this and other charges and to receive what is due.*]

LITTERA DOMINI EPISCOPI RECTORI ECCLESIE DE KYNGESWORTH QUOD FACIAT DESERVIRE ECCLESIE SUE PER IDONEUM CAPELLANUM.—Johannes [etc.] dilecto in Christo filio Rectori ecclesie de Kyngesworth nostre Diocesis salutem [etc.]. Cum ecclesie vestre antedicte cura animarum sit annexa et ideo deserviri oportet singulis diebus per vos vel per alium providum et ydoneum sacerdotem, ac vix ut intelleximus hoc factum fuerit temporibus retroactis, vobis mandamus in virtute obediencie et sub pena canonice districtionis quatinus sine more dispendio illi ecclesie continue et non interpollate pro ut decet et expedit animarum saluti deserviri faciatis prout canonicam ultionem volueritis evitare. Alioquin contra vos graviter procedemus prout de jure fuerit procedendum. Citantes vos nichilominus quod personaliter compareatis coram nobis in crastino Nativitatis beate Virginis proxime futuro, ubicunque tunc fuerimus in diocesi nostra, super hiis et aliis vobis obiciendis nobis responsurus et ulterius recepturus quod consonum fuerit equitati. Data apud Wolvesey die Sancti Bartholomei Apostoli [*erasure*] Nonagesimo quarto.

[*Sept. 22. Admission of Andrew de Staunford to the Rectory of Bighton.*]

ADMISSIO AD ECCLESIAM DE BYKETON VACANTEM.—Memorandum quod x°. Kalendas Octobris. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Tertiodecimo admisit dominus episcopus Andream de Staunford subdiaconum ad ecclesiam de Byketon et habuit litteram collacionis sub sigillo episcopi etc.

[*Oct. 25. Admission of Ralph Sauvage to the Rectory of Oxted, with direction to the Archdeacon to induct his proctor in his name.*]

OKSTED.—Memorandum quod viij. Kalendas Novembris. anno domini m°. cc°. Nonagesimo quarto. Admisit dominus episcopus

Radulfum Sauvage clericum ad ecclesiam de Ocsted vacantem et habuit litteram . . . Archidiacono loci quod induceret Johannem de Hertlepe procuratorem dicti Radulfi in presentia domini episcopi predicti constitutum in corporalem possessionem dicte ecclesie donec de custodia tam dicte ecclesie quam persone ad eandem presentate aliud duxerit ordinandum.

[*Oct. 28. The Bishop accepts the cession of Cecilia, Prioress of Wintney, and informs the nuns officially of the vacancy.*]

ADMISSIO CESSIONIS PRIORISSE DE WYNTENEY.—J. permissione etc. Suppriorisse et Conventui de Wynteney salutem etc. Noveritis nos admisisse et acceptasse die Apostolorum Simonis et Jude apud Wolveseye in capella nostra cessionem Cecilie nuper Priorisse vestre nobis ex parte sua per Officialem nostrum porrectam, propter quod vobis nunciamus domum vestram de cetero vacare per presentes. In cujus rei etc. Data apud Wolveseye. Anno domini ut supra.

[Fo. 15a.]

[*March 19. The Bishop discharges his Treasurer of Wolvesey from all past liabilities.*]

QUIETA CLAMANCIA THESAURARII DE WOLVESEYE FACTA PER EPISCOPUM WYNTON.—Nos Johannes [etc.] dilectum nobis dominum Galfridum de Wolveseye Thesaurarium nostrum de Wolveseye de omnibus [*verbatim, as on p.* 59 *to* de Wolveseye recepit *here miswritten* recipiat] videlicet de xxvj li. xiij s. et iiij d. sterlingorum annuis quas ei concessisse fatemur annuatim, pro custodia et expensis familie Castri nostri de Wolveseye, et concedimus quod de illis xxvj li. xiij s. iiij d. quas hactenus annuatim recepit nichil ab eodem [etc.] exigatur. In quorum omnium testimonium etc. Data apud Wolveseye die Dominica in crastino Sancti Edwardi Regis et Martiris. Anno Consecracionis nostre xiij°.

[*Nov. 25. Custody of the Rectory of Hambledon and of Henry Averay presented thereto given to John perpetual Chaplain of Oakwood.*]

CUSTODIA ECCLESIE DE HAMELDON.—Johannes [etc.] dilecto in Christo filio Archidiacono Surreye vel ejus Officiali salutem [etc.]. Quia custodia ecclesie de Hameledon et Henrici dicti Averay clerici ad eandem ecclesiam presentati domino Johanni perpetuo capellano capelle de Ocwod nostre diocesis commisimus donec eam duxerimus revocandam, vobis mandamus quatinus eundem dominum Johannem in corporalem possessionem dicte ecclesie nomine custodie inducatis et defendatis inductum. Data apud Wolveseye vij°. Kalendas Decembris.

[*Undated. Licence to Sir John Randolf, Knt., for the Celebration of Divine offices by a fit Priest in his Manor of Akleye (? Oakley, Mottisfont) till Michaelmas next, so that the Mother Church does not suffer and the Rector and Patrons assent.*]

LICENCIA CONSTRUENDI ORATORIUM ET IN EO DIVINA CELEBRARE.—Johannes Dei gracia etc. prudenti viro domino Johanni Randolf militi salutem etc. Tue devocionis precibus inclinati ut in oratorio in manerio tuo de Akleye nostre diocesis constructo, usque ad festum Sancti Michaelis proxime venturum divina liceat officia celebrare per ydoneum sacerdotem dummodo matris ecclesie in oblacionibus et aliis juribus conservetur indempnitas et ejusdem ecclesie Rectoris ac etiam Patronorum concurrat assensus, tibi tenore presentium liberam concedimus facultatem. In cujus rei testimonium. Data apud Wolveseye.

[*Dec. 18. Institution of Gilbert De Drokeneford to the Rectory of Crux Easton.*]

ESTON CROKE.—Johannes Dei gracia etc. dilecto in Christo Gilberto de Drokeneford subdiacono salutem [etc.]. Ecclesiam de Eston Croke nostre diocesis vacantem et ad presentacionem domini Johannis de Drokeneford clerici spectantem cum omnibus suis juribus et pertinenciis tibi conferimus intuitu caritatis. Et te Rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Farham. xv. Kalendas Januarii. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Tertiodecimo.

[*Dec. 25. Collation of the Vicarage of Hambledon on Laurence de Welleton.*]

COLLACIO VICARIE DE HAMELEDON DOMINO LAURENCIO DE WELLETON PRESBITERO.—Johannes dei gracia etc. dilecto in Christo filio, domino Laurencio de Welleton presbitero salutem. Tue merita probitatis ac etiam honestas morum quam in te vigere cognoscimus nos multipliciter excitant et inducunt ut tecum nostre sollicitudinis onera impertimur (*sic*). Vicariam igitur de Hameledon nostre diocesis vacantem et ad nostram collacionem spectantem cum omnibus suis juribus et pertinenciis tibi conferimus intuitu caritatis, et te Rectorem tenore presentium instituimus in eadem. In cujus rei testimonium etc. Data apud Farham. viij°. Kalendas Januarii. Anno Domini m°. cc°. Nonagesimo quarto. Consecracionis nostre xiij°.

[*Same date. Collation of Nicholas de Hatfeld to the Rectory of Chilcomb.*]

CHILTECOMBE.—Item eodem die et eodem loco contulit dominus episcopus ecclesiam de Chiltecombe vacantem per resignacionem domini Laurencii de Welleton Nicholao de Hatfeld clerico. Et habuit litteram sub eadem forma de verbo ad verbum ut proximo supra scripta est.

[*1295, Jan. 3. Collation of John de Burton to the Vicarage of Fareham.*]

COLLACIO VICARIE DE FARHAM.—Johannes [etc.] dilecto in Christo filio domino Johanni de Burton capellano salutem [Fo. 15b.] etc. Vicariam ecclesie de Farham nostre diocesis vacantem et ad nostram collacionem pleno jure spectantem cum omnibus suis juribus libertatibus commoditatibus et aliis pertinenciis quibuscunque ad eandem quoquo modo spectantibus tibi conferimus intuitu caritatis, teque perpetuum Vicarium anulo nostro investimus de eadem. In cujus rei testimonium etc. Data apud Farham. iij°. Nonas Januarii. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre xiij°.

[*Feb. 24. Custody of the Rectory of East Tisted entrusted to Peter de Leycestre at pleasure.*]

CUSTODIA ECCLESIE DE ESTUDE.—Johannes [etc.] discreto viro domino Petro de Leycestre salutem etc. Custodiam ecclesie de Estude ex quibusdam certis decausis vobis committimus vice nostra tenendam quousque de dicta ecclesia aliud duxerimus ordinandum. In cujus rei etc. Data apud Suwerk die Sancti Mathie Apostoli. Anno domini m°. cc°. Nonagesimo quarto. Consecracionis nostre Tertiodecimo.

[*Feb. 27. Institution of Alan de Dolling to the Rectory of Dunsfold.*]

DUNTESFAUD.—Johannes dei gracia etc. dilecto filio Alano de Dollyng subdiacono salutem etc. Ad ecclesiam de Duntesfaud nostre diocesis vacantem et ad presentacionem . . . Rectoris ecclesie de Schaldeford pleno jure spectantem te admittimus intuitu caritatis et te rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Kyngeston. iiij° Kalendas Martii. Anno domini proximo supradicto.

[*Feb. 27. Institution of William de Weterhile to the Rectory of Fordingbridge.*]

FORDINGBRIGG.—Johannes dei gracia etc. dilecto filio magistro Willelmo de Weterhile salutem etc. Ad ecclesiam de Fordingbregg nostre diocesis vacantem et ad presentacionem Nobilis viri domini Gilberti Comitis Glovernie spectantem te admittimus intuitu caritatis, et te rectorem instituimus in eadem. In cujus rei testimonium etc. Data apud Essere iij. Kalendas Martii. Anno domini et Consecracionis episcopi ut supra.

[*March 10. Institution of William Lude to the Vicarage of East Worldham.*]

ADMISSIO AD VICARIAM DE EST WORLDHAM.—Johannes [etc.] dilecto in Christo filio Willelmo dicto Lude subdiacono salutem etc. Ad vicariam de Est Worldham nostre diocesis vacantem et ad

presentacionem Religiosorum virorum . . . Prioris et Conventus de Seleburn spectantem te admittimus intuitu caritatis et te Vicarium instituimus in eadem. In cujus rei etc. Data apud Farnham vj. Idus Martii. Anno domini ut supra.

[*1295, Easter Eve. The Bishop at Fareham ordains to the Subdiaconate his clerk Gerald de Sancto Cirico and then admits him to the Vicarage of Farnham.*]

ADMISSIO AD VICARIAM DE FARNHAM.—Universis pateat per presentes quod nos Johannes [etc.] ordines nostros in ecclesia parochiali de Farham nostre diocesis die Sabbati in vigilia Pasche Anno domini m°. cc°. Nonagesimo quinto celebrantes, dilectum clericum nostrum Geraldum de Sancto Cirico ad vicariam ecclesie de Farnham nostre diocesis vacantem per discretum virum magistrum Petrum de Sancto Mario Archidiaconum nostrum Surreye ejusdem vicarie verum patronum nobis presentatum ad titulum ejusdem vicarie in subdiaconum ordinavimus, et sic ordinatum ad eandem vicariam admisimus. In cujus rei testimonium sigillum nostrum presentibus est appensum. Data die loco et anno supradictis.

[*Apr. 4. Induction of the Vicar of Farnham.*]

INDUCTIO EIDEM VICARIE.—Et memorandum quod idem Geraldus ij. Nonas Aprilis. Anno domini supradicto quinto. Consecracionis domini Episcopi xiij°. habuit litteram directam Archidiacono Surreye vel ejus . . . Officiali ad inducendum eum in corporalem possessionem sub communi forma.

[*Apr. 12. Admission of Richard de Watton to the Vicarage of St. Thomas the Martyr, Portsmouth.*]

VICARIA DE PORTESMUTH.—Item memorandum quod secundo Idus Aprilis. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis domini . . . Episcopi xiij°. admissus fuit Ricardus de Watton Capellanus ad vicariam ecclesie beati Thome martiris de
[Fo. 16a.] Portesmuth ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Suwyk, et habuit litteram Archidiacono Wynton. vel ejus Officiali sub communi forma ad inducendum eum.

[*March 28. Custody of the Rectory of Oxted and of Ralph Sauvage presented thereto entrusted to Robert de Maydenestane. The Bishop cancels the appointment of John de Hertlepe, Ralph's proctor.*[1]]

CUSTODIA ECCLESIE DE OKSTED COMMISSA DOMINO ROBERTO DE MAYDENESTANE.—Johannes [etc.] . . . Archidiacono nostro

[1] See p. 66 above.

Surreye [etc.]. Quia custodiam ecclesie de Ocsted et Radulfi Sauvage clerici ad eandem presentati usque ad legitimam etatem predicti Radulfi domino Roberto de Maydenestane capellano nostro commisimus de nostra gracia speciali, vobis mandamus quatinus eundem Robertum vel ejus procuratorem in corporalem possessionem dicte ecclesie nomine custodie inducatis et defendatis inductum. Custodiam dicte ecclesie quam Johanni de Hertlepe procuratori dicti Radulfi donec eam duxeremus (*sic*) revocandam graciose concessimus totaliter revocantes. Contradictores et rebelles si quos contra concessionem nostram eidem Roberto factam inveneritis per censuram ecclesiasticam compescentes. Data apud Farham juxta Portesmuth. v. Kalendas Aprilis. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre xiij°.

[*June 6. Admission of Roger le Rous to the Rectory of St. Laurence, Southampton.*]

Sancti Laurentii Suthampton.—Memorandum quod viij. Idus Junii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis domini episcopi xiij°. admisit dominus episcopus apud Bitterne dominum Rogerum le Rous presbiterum ad ecclesiam Sancti Laurencii Suthampton ad presentacionem . . . Prioris et Conventus Sancti Dionisii juxta Suthampton, et habuit litteram Archidiacono Winton. vel ejus . . . Officiali sub communi forma ad inducendum eum.

[*Same date. Custody of the Rectory of Clapham conferred on Robert de Brok till August 1st.*]

Custodia ecclesie de Clopham tradita Roberto de Brok Acolito.—Memorandum quod eodem die contulit dominus episcopus custodiam ecclesie de Clopham Roberto de Brok Acolito per Priorem et Conventum de Merton ad eandem presentato usque ad festum Sancti Petri ad Vincula proximum venturum et habuit litteram . . . Archidiacono Surreye directam ad ipsum inducendum in corporalem possessionem dicte ecclesie nomine custodie.

[*May 30. Supplication to the Bishop from the Subprior and Convent of St. Swithun, Wynton, lately deprived by death of their Prior William de Basing, for his licence to elect another.*]

Littera Supprioris et Conventus Wyntoniensis pro licencia eligendi sibi Priorem.—Reverendo in Christo patri domino J. dei gracia Wynton. episcopo sui humiles filii frater Nicholaus supprior et Conventus Cathedralis ecclesie Wynton. devote reverencie famulatum et obediencie debite promptitudinem cum salute. Paternitati vestre reverende presentibus litteris inti-

mamus quod pie memorie frater Willelmus de Basinges quondam Prior noster viam universe carnis est ingressus. Ne autem ecclesia nostra diucius remaneat prioris solacio destituta ad vos tanquam ad patronum nostrum confugimus specialem supplicantes attentius per dilectos commonachos nostros fratres Adam de Hyda, Henricum de Merewelle et Nicholaum de Tarente presencium portitores quatinus instanti desolationi nostre pie si placeat compacientes optatam licenciam nobis eligendi priorem tam libere quam canonice favorabiliter et graciose concedere dignemini. Sanum et incolumem conservet vos Deus etc. Data in Capitulo nostro iij. Kalendas Junii. Anno Domini m°. cc°. Nonagesimo quinto.

[*Undated. The Bishop grants his licence for the election and exhorts the brethren to make a wise choice.*]

LITTERA EPISCOPI PREDICTIS MONACHIS AD ELIGENDUM SIBI PRIOREM.—Johannes [etc.] dilectis in Christo filiis suppriori et Conventui ecclesie Sancti Swithuni Wynton. salutem [etc.]. Ecclesia nostra Sancti Swithuni Wynton. per mortem fratris W. de Basinges nuper prioris ejusdem prioris solacio destituta prout ad nos pertinet tanquam ad verum ejusdem ecclesie patronum, ipsius vacacionis tempore per nos ibidem custodia deputata, per litteras vestras ac fratres Adam de Hyda Henricum de Merewelle et Nicholaum de Tarente commonachos vestros a nobis patrono vestro ut premittitur eligendi vobis priorem licenciam humiliter petiistis. Nos itaque hujusmodi pie petitioni vestre favorabiliter annuentes | eandem vobis tenore presencium duximus concedendam, hortantes vos et obsecrantes in Domino quatinus virum affabilem pacificum humilem prudentem in regularibus disciplinis probatum et in spiritualibus et temporalibus circumspectum ac talem qui digne preesse possit pariter et prodesse vobis in Priorem eligere studeatis, quem quasi in fecunditate Lye et Rachaelis specie commendandum, exigente justicia nedum compellamur merito confirmare, sed etiam ulteriore gracia prosequi et favore. Data apud Mapelderham.

[Fo. 16b.]

[*June 7. The Bishop assents and consents to the election of brother Henry de Merewelle.*]

ASSENSUS DOMINI EPISCOPI DE ELECTIONE FACTA DE FRATRE HENRICO DE MEREWELLE.—Universis pateat per presentes quod vacante nuper prioratu ecclesie Sancti Swithuni Wynton. per mortem fratris Willelmi de Basinges nuper prioris ejusdem Supprior et ejusdem ecclesie Conventus, petita prius a nobis Johanne permissione divina episcopo Wynton. ejusdem ecclesie vero patrono eligendi

priorem licencia et optenta, fratrem Henricum de Merewelle eorum commonachum in ipsorum ecclesie predicte priorem canonice et concorditer elegerunt. Cui quidem electioni nobis tanquam eorundem supprioris et Conventus et ecclesie predicte patrono per dictos Suppriorem et Conventum prout decuit presentate personalem assensum prebuimus pariter et consensum. In cujus rei testimonium etc. Data apud Biterne vij. Idus Junii. Anno Domini m°. cc°. Nonagesimo quinto.

[*June 6. In prosecution of the Election of Henry de Merewelle as their Prior the Subprior and Convent send to the Bishop as their proctor Brother Ralph de Canne with full powers.*]

PROCURATORIUM PRIORIS ET CONVENTUS WYNTON DE ELECTIONE PROSEQUENDA.—Venerabili in Christo patri domino J. dei gracia Wynton. episcopo sui devoti et humiles filii frater N. supprior et Conventus Cathedralis ecclesie Wynton. salutem etc. Ad prosequendum coram reverenda paternitate vestra negocium electionis nostre per nos facte in ecclesia nostra Wynton. de viro provido et honesto fratre Henrico de Merewelle commonacho nostro quem nobis et ecclesie nostre concorditer elegimus in Priorem et ad petendam ipsius electionis nostre et persone electe confirmacionem dilectum fratrem et commonachum nostrum Radulfum de Canne procuratorem nostrum facimus et ordinamus, dantes eidem potestatem et mandatum speciale nomine nostro agendi defendendi quodlibet genus Juramenti in animas nostras prestandi et omnia alia faciendi que in dicto negocio generale mandatum requirunt vel speciale. Ratum habituri et firmum quicquid procurator noster predictus in dicto electionis negocio coram vestra paternitate reverenda nostro nomine duxerit faciendum. In cujus rei testimonium sigillum capituli nostri presentibus est appensum. Data in capitulo nostro die Lune proximo ante diem Sancti Barnabe Apostoli. Anno domini m°. cc°. Nonagesimo quinto.

[*June 6. The process of Election by way of 'compromise'* [1], *the Subprior requiring seven of his fellow-monks to elect unanimously a brother of the Monastery as Prior.*]

COMPROMISSIO FACTA INFRASCRIPTIS MONACHIS AD PROVIDENDUM PREDICTE ECCLESIE DE PRIORE.—Frater Nicholaus de Merewelle supprior Cathedralis ecclesie Sancti Swithuni Wynton et ejusdem loci Conventus dilectis fratribus suis Willelmo de Hoo, Ade de Hyda, Rogero de Entingham, Henrico Bacun, Henrico de Merwelle, Nicholao de Tarente et Willelmo Wallop commona-

[1] An election might be conducted in three ways, by scrutiny, compromise, or inspiration.

chis nostris salutem in domino Jesu Christo. Ad providendum nobis et ecclesie nostre Prioris solatio per mortem fratris Willelmi de Basinges dudum Prioris ejusdem destitute idoneo de Priore per electionem canonicam et concordem de vobiscum ipsis aut aliis monachis de Conventu nostro prout secundum Deum nobis et ecclesie nostre Wynton supradicte videritis expedire usque ad horam nonam diei presentis vobis committimus vices nostras. Promittentes nos illum recipere in Priorem quem vos omnes unanimiter et concorditer hac die presenti usque ad horam nonam duxeritis eligendum. Et nisi infra predictam horam in certam personam de vobismet ipsis vel aliis monachis de conventu nostro vos omnes unanimiter concordaveritis, volumus extunc hujus compromissum evanescere et evacuari. Ita quod ex tunc libere ad nos Suppriorem et Conventum potestas eligendi revertatur. Et libere possimus ecclesie nostre sepedicte [et] nobis de Priore providere prout nobis et ecclesie nostre viderimus expedire. In cujus rei testimonium etc. Data in Capitulo nostro viij°. Idus Junii. Anno domini m°. cc°. Nonagesimo quinto.

[*Same day. The compromissories report that they have elected Henry de Merewelle Prior.*]

Electio Conpromissariorum.—In nomine Dei amen. Ego frater Rogerus de Entingham monachus ecclesie Wynton vice mea et vice et nomine fratrum Willelmi de Ho, Ade de Hyda, Henrici Bacun, Nicholai de Tarente et Willelmi de Wallop Concompromissariorum meorum in quos compromissum est a fratre Nicholao de Merewelle Suppriore et Conventu ecclesie nostre Wynton una cum fratre Henrico de Merewelle septimo | compromissario
[Fo. 17a.] nostro secundum formam compromissi nostri providendi ecclesie nostre Wynton prioris solacio destitute per electionem canonicam de priore ac vice et nomine omnium et singulorum de Conventu ad quos presens spectat electio, predictum fratrem Henricum de Merewelle commonachum nostrum presenti ecclesie nostre eligo in priorem. Facta est autem hec electio die Lune proximo ante diem Sancti Barnabe Apostoli. Data in Capitulo nostro die Lune predicta. Anno domini m°. cc°. Nonagesimo quinto.

[*Same day. Bro. Henry de Merewelle assents to his Election, and in testimony of his assent the common seal is attached to the Memorandum.*]

Assensus fratris Henrici de . . . de electione facta de eo.—Memorandum quod cum frater Nicholaus de Merwelle supprior et Conventus ecclesie Sancti Swithuni Wynton nobis fratribus W. de Ho, Ade de Hyda, Rogero de Entingham, Henrico Bacun,

Nicholao de Tarente, Henrico de Merewelle et Willelmo de Wallop commonachis ecclesie predicte providendi ecclesie nostre pastoris solatio destitute per electionem canonicam et concordem de priore potestatem unanimiter contulissent, nos sex ex compromissariis predictis videlicet W. de Ho et alii ut supra fratrem Henricum de Merewelle concompromissarium nostrum ecclesie nostre Wynton concorditer consensimus eligendum. Quo consensu sic habito frater Rogerus de Entingham predictus vice sua et nomine suo et etiam vice et nomine quinque compromissariorum suorum predictorum fratrem Henricum de Merewelle predictum in Priorem elegit in hunc modum. In nomine Domini Amen. Ego frater Rogerus de Entingham monachus ecclesie Wynton. etc. ut supra in proxima littera. Huic autem electioni de se facte predictus frater Henricus assensum prebuit humiliter requisitus. In quorum omnium testimonium quia dicti compromissarii sigilla propria non habuerunt sigillum commune capituli nostri presenti memorando procurarunt apponi. Data ut proximo supra.

[*Same day. The Subprior publishes a formal decree of the Election.*]

DECRETUM.—In nomine Domini Amen. Universis Christi fidelibus presentes literas inspecturis Frater Nicholaus de Merewelle supprior et Conventus ecclesie Cathedralis Wynton salutem in Domino sempiternam. Ecclesia nostra Wynton nuper vacante priore per mortem Religiosi viri fratris Willelmi de Basinges dudum prioris ejusdem nos convenientes in capitulo nostro de electione futuri Prioris tractare cepimus, a venerabili patre domino nostro J. Dei gracia Wynton episcopo petita prius et optenta licencia eligendi. Diemque certum ad eligendum videlicet diem Lune proximum ante diem Sancti Barnabe Apostoli de consensu monachorum nostrorum tunc presentium statuentes commonachosque nostros tunc absentes ad eundem diem prout canonicum fuerat interdiu fecimus evocari. Quo die adveniente presentibus omnibus in Capitulo nostro qui debuerunt voluerunt et potuerunt commode interesse invocata Spiritus sancti gracia ac lecta Constitutione Concilii generalis Quia propter[1] communi assensu et unanimi voluntate in septem commonachos nostros videlicet fratres Willelmum de Ho et alios ut supra concorditer compromisimus dantes eisdem potestatem specialem providendi ecclesie nostre prioris solacio destitute per electionem canonicam de Priore ex seipsis vel aliis monachis

[1] The first words of a chapter in Pope Gregory IX, *Decretals*, Lib. i, Tit. vi, 'De electione et electi potestate,' cap. xiii. *Codex Iuris Canonici* (1687), ii. 25.

de Conventu ecclesie nostre predicte, prout in suo compromisso plenius continetur. Qui quidem compromissarii in partem secedentes ac super premissis diligentem tractatum et Deum habentes pre oculis, in virum providum et honestum in spiritualibus et temporalibus circumspectum fratrem Henricum de Merewelle commonachum in priorem ecclesie nostre eligendum unanimiter consenserunt. Quo consensu sic habito frater Rogerus de Entingham supradictus vice sua et nomine suo ac etiam vice et nomine fratrum W. de Ho, Ade de la Hyde, Henrici Bacon, N. de Tarente, et W. de Wallop concompromissariorum suorum fratrem Henricum de Merewelle supradictum in priorem nostrum elegit in hunc modum. In nomine Domini Amen. Ego frater Rogerus de Entingham etc. ut supra in tertia littera. Qua electione sic facta et coram nobis in capitulo nostro per predictum fratrem Rogerum in communi pupplicata ac dicti electi consensu post varias requisiciones subsecuto, eidem electioni consensum prebuimus unanimiter et assensum. Decantatoque ympno Te Deum laudamus dictaque oracione prout est in talibus consuetum eandemque (*sic*) electionem tam clero quam populo fecimus solempniter pupplicari. Et ut huic decreto fides plenior adhibeatur sigillum commune capituli nostri de unanimi voluntate pariter et assensu nostro presenti decreto fecimus apponi. Data ut supra.

[Fo. 17b.]

[*June 6. The Subprior and Convent supplicate the Bishop as their patron to confirm this election.*]

[No rubricated heading].[1]—Venerabili in Christo patri domino Johanni providencia divina presuli ecclesie Wynton patrono suo sui filii humiles et devoti frater Nicholaus Supprior ecclesie Sancti Swithuni Wynton et ejusdem loci Conventus obedienciam [et] reverenciam tanto patri genuflexam. Paternitati vestre intimamus per presentes quod bone memorie fratre Willelmo nuper priore nostro viam universe carnis ingresso ac petita a vestra sancta paternitate licencia eligendi priorem et liberaliter concessa nos voluntate unanimi et consensu virum providum et discretum in temporalibus et spiritualibus fratrem Henricum de Merewelle commonachum nostrum latorem presentium nobis elegimus in Priorem. Hinc est quod eundem vestre presentamus paternitati, supplicantes attentius et devote quatinus predicte electioni patronalem assensum prebentes munus confirmacionis impendere dignemini eidem. Valeat vestra

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[1] In a later hand in the margin 'Supplicacio Prioris et Conventus facta episcopo ut munus Confirmacionis electo dignetur impendere.'

paternitas reverenda per tempora diuturna. Data in Capitulo nostro viij. Idus Junii. Anno domini ut supra.

[*June 7. The Bishop's letters patent in confirmation of the Election.*]

LITTERA CONFIRMACIONIS PREDICTI ELECTI.—Universis presentes literas inspecturis Johannes [etc.] salutem etc. Noverit universitas vestra quod prioratu Cathedralis ecclesie Sancti Swithuni Wynton nuper vacante per mortem fratris Willelmi de Basinges quondam Prioris ejusdem, Supprior et Conventus ejusdem ecclesie, petita prius a nobis tanquam a patrono ejusdem ecclesie eligendi priorem licencia et optenta, fratrem Henricum de Merewelle eorum commonachum, virum providum et honestum in spiritualibus et temporalibus circumspectum sibi et ecclesie sue predicte elegerunt canonice in Priorem. Cui quidem electioni nobis tanquam tam ipsius ecclesie vero patrono quam loci diocesano per dictos suppriorem et Conventum presentate patronalem prebentes assensum electionem ipsam auctoritate pontificali duximus confirmandam, eidem Priori omnium bonorum tam spiritualium quam temporalium ad eundem prioratum qualitercunque spectantium administracionem liberam concedentes. Quocirca universitatem vestram attente rogamus quatinus eundem fratrem H. priorem per se et suos ministros de bonis hujusmodi pro voluntate sua administrare libere permittatis, nullam eidem vel suis in administracione hujusmodi inferentes molestiam vel gravamen. Data apud Byterne. vij. Idus Junii. Anno Domini m°. cc°. Nonagesimo quinto. Consecracionis nostre Tertiodecimo.

[*June 7. The Bishop reports to the Subprior and Convent his acceptance of their election and his admission of H. de Merewelle as Prior. He exhorts them to obedience to the Prior's authority which he undertakes to support by his own.*]

LITTERA EPISCOPI SUPPRIORI ET CONVENTUI UT OBEDIANT TALI TANQUAM PRIORI SUO.—Johannes [etc.] dilectis filiis Suppriori Sancti Swithuni Wynton et ejusdem loci Conventui salutem [etc.]. Cum electionem nuper de fratre Henrico de Merewelle commonacho vestro in vestrum et ecclesie vestre Wyntoniensis priorem per vos canonice factam et nobis presentatam, ipsius electionis ac persone electe meritis primitus examinatis sollicitudine debita et plenius intellectis, auctoritate pontificali duxerimus confirmandam et confirmaverimus secundum canonicas sanctiones ipsumque administrimus et in priorem ecclesie vestre predicte perpetuum instituerimus justicia exigente, vobis injungimus in virtute obediencie et mandamus quatinus devocionis et obediencie filii existentes eidem fratri H. tanquam vestro Priori, prout sancte Conversacionis vestre

requirit religio, obedienciam reverenciam exhibeatis pariterque honorem. Ipsi ut vestro Priori tam in spiritualibus quam in temporalibus per omnia intendentes humiliter et devote. Sententias autem quascunque suspensionis excommunicationis interdicti tulerit in rebelles faciemus auctore domino inviolabiliter observari. Data apud Byterne vij°. Idus Junii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre Tertiodecimo.

[An entry out of proper order. No rubricated heading.]

[*1299, May 15. Admission of Richard, son of Roger de Hameleton, to the Rectory of Chale.*]

J. permissione divina etc. Ricardo filio Rogeri de Hameleton subdiacono salutem [etc.]. Ad ecclesiam de Chale nostre diocesis vacantem, ad quam per dominum Rogerum de Langeford militem verum ejusdem ecclesie patronum nobis nuper presentatus exstitisti, te admittimus et Rectorem instituimus in eadem. In cujus rei etc. Data apud Suwerk. Idus Maii. Anno domini m°. cc°. Nonagesimo Nono et Consecracionis nostre xvij°.

[*1295.*]

INDUCTIO ECCLESIE DE CRANLE JACOBO DE DALILEYE SUBDIACONO PER ARCHIDIACONUM SURREYE FACTA.[1]

[Fo. 18a.]

[*October 15. Collation of Richard de Overton to the Rectory of Overton.*]

COLLACIO ECCLESIE DE OVERTON.—Memorandum quod Idus Octobris. Anno domini m°. cc°. Nonagesimo quinto apud Farham contulit dominus episcopus ecclesiam de Overton domino Ricardo de Overton vacantem et ad suam collacionem spectantem et habuit litteram collacionis patentem et litteram Inductionis Officiali Wynton ad inducendum eum in possessionem dicte ecclesie sub communi forma.

Oct. 26. Custody of the sequestrated Rectory of Ellisfield St. Martin then vacant bestowed on Henry Trocard.]

CUSTODIA SEQUESTRI ECCLESIE DE ULSEFELD TRADITA MAGISTRO H. TROCARD.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono Wynton. vel ejus Officiali salutem [etc.]. Quia custodiam sequestri in fructibus ecclesie de Ulsefeld Sancti Martini nostre diocesis vacantis dilecto nobis in Christo Henrico Trocard clerico donec eam duxerimus revocandam commisimus graciose,

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[1] This rubric stands alone with no process attached to it.

vobis mandamus quatinus eundem H. ipsius sequestri custodiam habere liberam permittatis quousque aliud super hoc a nobis habueritis in mandatis. Data apud Wolveseye. vij°. Kalendas Novembris. Anno domini ut supra. Consecracionis nostre xiiij°.

[*Sept. 27. Resignation of the above Rectory by Henry de Symplingham.*]

RESIGNACIO ECCLESIE DE ULSEFELD SANCTI MARTINI PREDICTE.—Reverendo in Christo patri ad [*lege* et] domino, suo si placet, domino J. dei gracia Wynton episcopo, suus devotus clericus Henricus de Symplingham Rector seu commendatarius ecclesie Sancti Martini de Ulsefeld salutem cum omni obediencia reverencia et honore. Ecclesiam de Ulsefeld predictam cum omnibus juribus suis et pertinenciis in vestras sacras manus pure sponte simpliciter et absolute resigno per presentes. In cujus rei testimonium sigillum meum presentibus apposui. Data v. Kalendas Octobris. Anno Domini m°. cc°. Nonagesimo quinto.

[*Nov. 1. Collation of John de Burton to the Vicarage of Hambledon.*]

COLLACIO VICARIE DE HAMELDON.—Memorandum quod Kalendis Novembris apud Farham anno domini m°. cc°. Nonagesimo quinto. Consecracionis domini J. Wynton episcopi xiiij°. Collata fuit vicaria de Hameledon domino Johanni de Burton presbitero et habuit litteras collacionis et institucionis sub communi forma.

[*Same date. Collation of Master Henry de Bagethorp to the Vicarage of Fareham.*]

COLLACIO VICARIE FARHAM MAGISTRO HENRICO DE BAGETHORP CLERICO.—Item dictis die et loco collata fuit vicaria de Farham magistro Henrico de Bagethorp clerico et habuit litteras collacionis et Institucionis sub communi forma. Anno Consecracionis domini Johannis episcopi Wynton. xiiij°.

[*Dec. 27. Admission of Henry Trocard not yet in Holy Orders to the Rectory of Ellisfield St. Martin, on the understanding that he shall apply for the Orders which the cure of the Church requires in due course.*]

COLLACIO.—Johannes [etc.] dilecto in Christo filio magistro Henrico dicto Trocard salutem [etc.]. De vestre probitatis meritis confidentes ad ecclesiam de Ulsefeud Sancti Martini nostre diocesis vacantem et ad presentacionem Religiosorum virorum Prioris et Conventus de Suwyk spectantem tecum super quod nondum es in sacris ordinibus constitutus misericorditer dispensantes, te admittimus intuitu caritatis et rectorem cum omnibus juribus et pertinenciis quibuscunque ad eandem quoquo modo spectantibus instituimus in

eadem. Observato quod te ad ordines quos ipsius ecclesie cura requirit procures statùtis temporibus promoveri. In cujus rei testimonium etc. Data apud Suwerk prope London. vj°. Kalendas Januarii. Anno domini supradicto.

[*xv° Anno, 1296, Nov. 11. The Bishop dating from Rome entrusts to certain officials the collation of Master Thomas de Skerning to the Archdeaconry of Surrey.*]

Collacio Archidiaconatus Surreye.—Johannes [etc.] domino Priori Wynton necnon etiam Officiali nostro Wynton seu eorum vicem gerentibus ac ceteris quibus in absencia vices nostras sub certa forma commisimus et eorum cuilibet superstiti ita quod unus non expectata alterius absencia mandatum nostrum infrascriptum plenarie exequatur salutem [etc.]. Quia Archidiaconatum Surreye nostre diocesis per mortem magistri Petri de Sancto Mario vacantem et ad nostram collacionem spectantem magistro Thome de Skerning clerico et commessali nostro cum omnibus [juribus] et pertinenciis suis contulimus intuitu caritatis, vobis mandamus quatinus eundem magistrum Thomam seu procuratorem ipsius in possessionem ejusdem Archidiaconatus Surreye ac jurium ejusdem corporaliter inducatis et defendatis inductum, donec ipsius Archidiaconatus et jurium ejusdem possessionem habuerit pacificam et quietam. In quorum omnium testimonium sigillum nostrum etc. Data Rome iij°. Idus Novembris. Anno domini m°. cc°. Nonagesimo Sexto. Consecracionis nostre Quinto decimo.

[Fo. 18b.]

[*The rubricating is not carried on through this and the twelve following pages, but later hands have generally noted the subject matter of the several entries in the margin.*]

[*Same date. The Bishop collates Mag. William de Wenling his Steward to the Mastership of the Hospital of St. Cross.*]

Collacio domus sancte Crucis.—Johannes [etc.] domino . . . Priori Wynton necnon etiam Officiali nostro Wynton seu eorum vicem gerentibus etc. ut supra proximo. Quia magisterium Domuum sive custodiam domus seu custodiam hospitalis Sancte Crucis prope Wynton per mortem magistri Petri de Sancto Mario vacantem et ad nostram collacionem spectantem magistro Willelmo de Wenling clerico nostro et Seneschallo domus nostre cum omnibus juribus et pertinenciis suis contulimus intuitu caritatis, vobis mandamus quatinus eundem magistrum Willelmum seu procuratorem ipsius in possessionem ejusdem magisterii domus seu custodie hospitalis predicti ac jurium ejusdem corporaliter inducatis et defendatis inductum, donec eorundem magisterii domus et custodie hospitalis predicti et

jurium ejusdem possessionem habuerit pacificam et quietam. Contradicentes et rebelles per censuram ecclesiasticam compescentes. In cujus rei etc. Data ut proximo supra.

[*1297, May 12. Acquittance from Orvieto to John de Schelton, controller of the Bishop's wardrobe.*]

ACQUIETANCIA.—Universis presentes literas inspecturis Johannes [etc.] salutem etc. Noveritis quod nos dilectum nobis in Christo Johannem de Schelton receptorem et expenditorem denariorum garderobe nostre, de omnibus receptis misis liberatis et expensis per manus ejusdem Johannis factis a tempore quo primo venit in obsequium nostrum usque ad diem confectionis presentium de quibus nobis et clericis nostris pro nobis bonum et legalem compotum reddidit quod bonum et fidelem approbamus, quietum clamamus et absolvimus per presentes. In cujus rei testimonium etc. Datum apud Sanctum Severum juxta urbem veterem. iiij. Idus Maii. Anno domini m°. cc°. Nonagesimo septimo. Consecracionis nostre xv°.

[*1299, March 16. In compassion for his weakness and at the instance of friends the Bishop allows Roger Gervays, Rector of Wickham, a coadjutor.*]

Johannes [etc.] domino Rogero Gervays Rectori ecclesie de Wicham nostre diocesis salutem [etc.]. Inbecillitati status tui compacientes ad instanciam et rogatum amicorum tuorum qui in hoc tibi proficere et complacere firmiter asserebant, magistrum Robertum Gervays de Candevere coadjutorem dummodo tibi placeat assignamus. Data apud Suwerk. xvij. Kalendas Aprilis. Anno domini m°. cc°. Nonagesimo viij°. Consecracionis nostre septimo decimo.

[*1299, April 26. The Bishop addressing the Prior and Convent of St. Swithun, Winchester, refers to considerable Rectorial rights granted to their Monastery by his predecessor Bp. Henry of Blois, the value of which however had been so seriously diminished that they could not properly support the charges for lighting their Church or for the free exercise of hospitality. He therefore assigns to them the Rectory of Wotton of which they were already patrons on the cession or decease of the then Rector, reserving a sufficient sum for the institution of a perpetual Vicarage.*]

LITTERA APPROPRIACIONIS ECCLESIE DE WOTTON PRIORI ET CONVENTUI SANCTI SWITHUNI CONCESSE.—Johannes [etc.] dilectis in Christo filiis fratri Henrico Priori Sancti Swithuni Wynton et ejusdem loci Conventui salutem [etc.]. Sacre Religionis professoribus qui spretis mundi fluctibus et ejus vanitatibus omnino relictis omnipotenti Deo elegerent (*sic*) famulari nonnunquam aliqua Religionis favore liberaliter conceduntur que solent aliis aliquociens interdici.

Sane ex parte vestra nobis extitit intimatum quod licet dudum bone memorie Henricus[1] episcopus Wyntoniensis predecessor noster aliquas ecclesias vobis concesserit in proprios usus, et assignaverit optinendas ad certa ministeria in ecclesia nostra Sancti Swithuni temporibus pro futuris ad honorem Dei imperpetuum reparanda, prout in literis propriis domini H. episcopi sigillo ipsius signatis ac lecturis apostolicis super hiis ex certa sciencia domini . . . pape confirmatoriis plenius cum examinacione diligenti vidimus contineri. Attendentes tamen quod vos et domus vestra per varios litium amfractus et priorum vestrorum incongruas sepius iteratas mutaciones qui pro voluntate episcoporum Wyntoniensium per aliqua tempora preficiebantur; redditus unde ecclesiastici et possessiones usque ad magnam partem vestre sustentacionis per oppressiones varias minorati sunt non mediocriter et subtracti prout a fidedignis et fide didiscimus (*sic*) oculata Fabrica ecclesiastica in ecclesia nostra predicta per prefatum dominum H. episcopum dudum incepta hactenus per vos nec adhuc sine maximo adjutorio valeat consummari. Luminaria insuper coram magno altari vestro, ad que alique ecclesiarum [quas] aliquando in proprios usus tenuistis fuerant assignate, pretextu hujusmodi subtractionis non sustentantur; pauperes etiam et hospites prout convenit propter lapsum facultatum vestrarum | non recipiuntur vobis et domui vestre eo favora-
[Fo. 19a.] bilius quod de patronatu nostro existitis, consciencia etiam nostra nos impellente affectione paterna compatientes et diligenter advertentes quod ad premissa facienda et sustinenda vestre non suppetunt facultates; Ecclesiam de Wotton nostre diocesis cujus patronatus [jus] habetis in presenti cum omnibus juribus et pertinenciis suis ac liberis consuetudinibus ejusdem cedente vel decedente Rectore ipsius ecclesie in premissorum reparacionis et sustentacionis subsidium in usus proprios libere imperpetuum convertendam deputamus, assignamus vobis et concedimus per presentes. Reservata nobis et successoribus nostris potestate ordinandi et taxandi vicariam perpetuam in ecclesia de Wotton antedicta de proventibus ejusdem ecclesie ad valorem xij marcarum sterlingorum pro sustentacione vicarii qui pro tempore fuerit in eadem ad presentacionem vestram per nos et successores nostros canonice admittendi et instituendi. Qui quidem vicarius cum institutus fuerit omnia temporalia et Archidiaconalia onera omnesque defectus ipsius ecclesie Rectori seu Vicario incumbentes totaliter sustinebit. Volumus insuper et de gracia speciali vobis tenore presentium concedimus, ut cedente

[1] Henry of Blois, Bishop, 1129-1171.

vel decedente nunc Rectore ipsius ecclesie possessionem corporalem ipsius per vos vel procuratores vestros, nobis vel Officialibus nostris seu quibuscunque aliis inferioribus ministris nostris irrequisitis auctoritate propria immo verius nostra libere ingredi et possidere pacifice valeatis. In cujus rei testimonium etc. Data apud Merewelle. vj. Kalendas Maii. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre xvij^mo.

[*Same date. The Bishop's letters patent giving effect to the above concession.*]

Concessio Juris patronatus Ecclesie de Wotton per episcopum Winton.—Universis presentes literas visuris vel audituris J. [etc.] salutem in Domino sempiternam. Licet de paterna sollicitudine omnibus ecclesiis nobis subjectis teneamur astricti, Ecclesie tamen seu capitulo nostro Wynton que sicut membra nobis ut capiti uniuntur ut unum corpus in Domino faciamus specialis dilectionis prerogativa in caritatis visceribus copulamur. Compatientes igitur dilectorum filiorum . . . Prioris et Conventus ecclesie nostre Wynton laboribus et angustiis que hactenus sunt perpessi eosdem de paterna pietate in quibus possumus relevare volentes, jus patronatus quod in ecclesia de Wotton et aliis juribus ad eandem ecclesiam pertinentibus nostre diocesis in eorum manerio existentibus optinemus eisdem et eorum successoribus pro nobis et successoribus nostris caritative donamus et concedimus per presentes. In cujus rei etc. Data ut supra proximo.

[*April 27. Letters patent from the Prior and Convent of St. Swithun binding themselves and their successors to the celebration of two masses daily, one for the soul of their benefactor the late Bishop Nicholas of Ely, the other with special reference to the donation of Wotton for the present Bishop during his life, for his soul after decease. They also undertake to contribute certain fixed sums in alms and otherwise, submitting in case of failure to carry out these obligations to the coercion of the Bishop of Winchester for the time being, or, if necessary, to the Archbishop of Canterbury.*]

Littere obligatorie Prioris et Conventus sancti Swithini Winton per quas se astringunt duas missas imperpetuum celebrare ac alia caritatis opera et Anniversaria exhibere pro animabus Nicholai et Johannis Winton episcoporum.—Universis sancte matris ecclesie filiis presentes literas visuris vel audituris Frater Henricus permissione divina Prior Sancti Swithuni Wynton et ejusdem loci Conventus salutem in Domino sempiternam. Noverit universitas vestra quod nos unanimiter pro nobis et successoribus nostris concedimus quod singulis diebus in monasterio nostro due misse per duos commonachos nostros qui secundum ordinem singulis diebus ad hoc in tabula ponantur ad

medium altare Sancti Johannis Evangeliste in loco qui dicitur Ad Apostolos imperpetuum celebrentur, quarum una specialiter pro anima bone memorie domini Nicholai de Ely nuper episcopi nostri cujus cor in dicto monasterio est humatum et alia specialiter pro domino Johanne nunc episcopo Wyntoniensi de Sancto Spiritu quamdiu vixerit, et pro ipsius anima cum de ipso humaniter contigerit, singulis diebus imperpetuum missa de mortuis celebretur, et quolibet anno die obitus ejusdem Johannis ipsius anniversarium solempniter cum classico celebrabimus in recommemoracionem beneficiorum nobis ab eodem collatorum et specialiter pro appropriacione ecclesie de Wotton nobis caritatis intuitu facte per eundem. Concedimus etiam quod xij°. die Februarii annis singulis imperpetuum exhibebimus Conventui nostro per manus Sacriste et elemosinarii nostri qui pro tempore fuerit quinque marcatas
[Fo. 19b.] epulorum | singulis monachis pro equalibus porcionibus dividendas et distribuendas in recompensacionem communis laboris quem sustinebunt monachi pro anima dicti Nicholai episcopi singulis diebus celebrantes et eisdem ministrantes. Exhibebimus etiam Conventui nostro dicto die per predictorum manus ad pitanciam viginti solidos et pauperibus ad portam Prioratus nostri pro anima ejusdem Nicholai panem ad estimacionem viginti solidorum quas quidem quinque marcas ad species emendas et viginti solidos ad pitantiam et alios viginti solidos ad elemosinas dictis sacriste et elemosinario singulis annis imperpetuum de bonis nostris communibus, et specialiter de redditibus et exeuntibus manerii nostri de Wotton, necnon et de fructibus ipsius ecclesie nobis appropriate in cujuscunque manu extiterit in festo Nativitatis Sancti Johannis Baptiste unanimiter solvi concedimus. Et ad hec facienda dictum manerium et ecclesiam assignamus pro beneficiis nobis in vita sua collatis, et pro centum marcis nobis per dictum dominum N. specialiter legatis, quas executores ejusdem nobis solverunt. Et pro bona biblia dicti episcopi in duobus voluminibus bene glosata quam nobis ipsius executores contulerunt. Et ad premissa singula secundum quod premittitur fideliter imperpetuum facienda obligamus nos et successores nostros per presentes subicientes nos et successores nostros in premissis cohercioni domini Episcopi Wyntoniensis vel ipsius Officialis qui pro tempore fuerit quod possint majores ecclesie nostre et omnes ministraciones in temporalibus habentes per omnem censuram ecclesiasticam cohercere. Et si contingat, quod absit, quod dictus dominus episcopus vel ejus Officialis remissi vel negligentes fuerint in hac parte, subicimus nos et successores nostros in forma qua premittitur jurisdictioni domini

. . . Officialis Curie Cantuariensis qui pro tempore fuerit, quod possit nos per similem censuram si necesse fuerit compellere ad premissorum omnium observationem et subtractorum seu etiam omissorum si que fuerint, quod absit, satisfactionem. In cujus rei testimonium sigillum Capituli nostri presentibus literis apponi fecimus. Data in capitulo nostro quinto Kalendas Maii. Anno domini m°. cc°. Nonagesimo Nono.

[*May 16. The Rectory of Wotton being vacated by the resignation of Dn. Ralph de Stanforde, the Bishop admits the Prior and Convent of St. Swithun as Rectors, subject to the appointment of a Vicarage in the same.*]

INSTITUCIO ET ADMISSIO PRIORIS ET CONVENTUS AD RECTORIAM DE WOTTON.—Johannes [etc.] dilectis in Christo filiis Priori et Conventui Sancti Swithuni Wynton. salutem [etc.]. Ad ecclesiam de Wotton nostre diocesis vacantem per resignacionem domini Radulfi de Stanforde nuper Rectoris ejusdem quam vobis prius appropriavimus vos admittimus et Rectores instituimus de eadem salva nobis potestate vicariam ordinandi et taxandi in eadem. In cujus rei testimonium sigillum nostrum presentibus fecimus apponi. Data apud Suwerk. xvij. Kalendas Junii. Anno domini m°. cc°. Nonagesimo Nono. Consecracionis nostre xvij^mo^.

[*Same date. The Bishop's mandate to Mag. Henry de Symplingham, Canon of Wherwell, to induct to the Rectory of Wotton Roger de Entingham as proctor for the Prior and Monks of St. Swithun whom he has already invested with the* pilleus.]

J. [etc.] dilecto in Christo filio magistro Henrico de Simplingeham Canonico de Werewelle salutem [etc.]. Quia ecclesiam de Wotton nostre Diocesis Religiosis viris Priori et Conventui Sancti Swithuni Wynton appropriavimus et in proprios usus concessimus optinendam ac fratrem Rogerum de Entingham monachum dicte ecclesie ac procuratorem ipsorum nomine eorundem, facta nobis prius spontanea resignacione de eadem per dominum Radulfum de Staneford nuper Rectorem ejusdem, pilleo nostro investivimus de eadem, tibi mandamus quatinus ipsos vel procuratorem ipsorum in corporalem ejusdem ecclesie possessionem vice nostra inducas et inductos seu inductum defendas. Contradictores et rebelles per censuram ecclesiasticam compescendo. Data ut supra proximo.

[*May 24. The Bishop gives full acquittance to Thomas de Pores, controller of his wardrobe.*]

ACQUIETANCIA.—Universis pateat per presentes quod nos J. [etc.] dilectum nobis in Christo Thomam de Pores de Maidestane Clericum nostrum expenditorem denariorum Garderobe nostre de omnibus receptis misis, expensis, liberacionibus et allocationibus per

ipsum a tempore quo primo venit in obsequium nostrum usque ad diem confectionis presentium, de quibus omnibus et singulis supradictis bona et fidelia ratiocinia nobis reddidit liberanda, quietum clamamus et absolvimus per presentes. Data apud Bekesburne prope Cantuariam die dominica proxima post festum Sancti Dunstani. Anno domini. m°. cc°. Nonagesimo Nono.

[Fo. 20a.]

[*May 2. William Segyn who claims that he is Rector of Wonston, having been frequently cited to produce a Papal dispensation whereby he is enabled to hold this benefice with that of Mancetter in the Diocese of Coventry and Lichfield and the Subdeanery of* (?) *Chartres, which summons he has hitherto evaded, the Archdeacon of Winchester is now directed by peremptory citation to require his appearance at Winchester to show cause why the Rectory of Wonston, in the Bishop's patronage, should not be conferred upon his clerk. The result of this citation to be formally reported to the Bishop.*]

LITTERA DOMINI CITATORIA DIRECTA . . . ARCHIDIACONO WINTON VEL EJUS . . . OFFICIALI PRO ECCLESIA DE WONSINGETON, UT INCUMBENS EXHIBEAT SUFFICIENTEM DISPENSATIONEM QUALITER POTEST RETINERE TRIA BENEFICIA INCOMPATIBILIA.—J. [etc.] dilecto filio . . . Archidiacono Wynton. vel ejus Officiali salutem [etc.]. Cum nos pluries dominum Willelmum Segyn qui se gerit pro Rectore ecclesie de Wonsington nostre diocesis nostrique patronatus tam per nos quam per Officiales nostros citaverimus seu citari fecerimus ut coram nobis aut commissariis nostris certis diebus et locis sibi assignatis per se aut per Responsalem ydoneum compareret sedis Apostolice dispensacionem auctoritate cujus dictam ecclesiam de Wonsington una cum ecclesia de Mamcestre Conventrensis et Lechfeldensis Diocesis et Subdecanatu Karnotensi quibus cura consimilis minime dinoscitur simul tenere se asserit secundum formam constitucionis felicis recordacionis Gregorii pape decimi super hoc edite[1] precise et peremptorie exhibiturus, prout in processibus super hiis habitis plenius continetur; nos ipsam ecclesiam de Wonsington eo ipso illicite retentam et vacantem esse reputantes quod idem Willelmus sufficienter expectatus nullam dispensacionem per se vel per alium coram nobis vel commissariis nostris terminis ad hoc sibi specialiter assignatis exhibuit aut exhiberi curavit, nos tamen alias cum instancia rogavit ut ipsam ecclesiam super cujus retentionem se nullam dispensacionem habere coram nobis asseruit exprese, cuidam nepoti suo in minori etate constituto conferreremus (*sic*), cui intendimus infra breve tempus cum se facultas optulerit in nostra diocesi de competenti beneficio providere. Ipsam quidem ecclesiam cuidam clerico nostro ydoneo et bene merito contulimus in forma constitu-

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[1] At the Council of Lyons.

cionis prelibate. Quare vobis mandamus quatinus peremptorie citetis eundem Willelmum vel ejus procuratorem apud Wonsington si ibi inveniantur, alioquin citacionis edictum in domibus ecclesie et in ipsa ecclesia coram clero et populo pupplice proponatis quod compareat coram nobis vel commissario nostro in majori ecclesia Wynton proximo die juridico post octavas Apostolorum Petri et Pauli, quare dictus clericus noster in corporalem dicte ecclesie possessionem induci et inductus defendi non debeat precise et peremptorie propositurus probaturus et ulterius facturus quod justicia suadebit. Denunciantes eidem quod sive venerit sive non faciemus in dicto negocio quod incumbit. Et quid super premissis feceritis nos vel commissarium nostrum dictis die et loco distincte et aperte certificetis per litteras vestras patentes harum seriem continentes. Data apud Farnham in crastino Apostolorum Philippi et Jacobi. Anno domini. m°. cc°. Nonagesimo nono. Consecracionis nostre xvij^mo.

[*June 2. The Bishop being about to set out for the Continent for matters concerning the kingdom at the command of the king, appoints G. de Farham his Treasurer at Wolvesey and Michael de Hellestone as his representatives for the conferring of benefices and the performance of other spiritual offices in his place.*]

COMMISSIO FACTA DOMINO G. DE FARHAM ET MAGISTRO MICHAELI DE HELLESTONE CUM POTESTATE ADMITTENDI ET INSTITUENDI PRESENTATOS AD BENEFICIA.—J. [etc.] dilectis in Christo filiis G. de Farham clerico nostro de Wolvesey et magistro Michaeli de Hellestone commissario nostro generali in officialis absentia salutem [etc.]. Ad partes transmarinas pro gravibus regni Anglie negociis annuente domino feliciter expediendis de mandato domini regis et regni procerum proficientes [1] vobis conjunctim et divisim committimus et mandamus quatinus presentatis ad ecclesiastica beneficia in diocesi nostra litteras inquisicionis in forma debita concedentes ipsos quos habiles et ydoneos inveneritis ad beneficia ad que presentati fuerint vice nostra admittatis et canonice instituatis in eisdem, facientes eos in corporalem possessionem ipsorum beneficiorum prout moris est induci et inductos censura ecclesiastica defendi. Beneficiis civitatis Wynton vacantibus et vacaturis et ad officialis nostri collacionem ratione officii sui spectantibus sibi specialiter reservatis. In quorum omnium testimonium etc. Data Doveris iiij. Nonas Junii. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre xvij^mo.

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[1] See 'Procuratorium generale pro *Nunciis*', Rymer, *Foedera*, ii. 837, dated May 12, 1299.

[*Same date. A commission to Michael de Hellestone to act as the Bishop's Official in all cases and suits in his Consistory-Court at Winchester until this commission be revoked.*]

ITEM ALIA COMMISSIO FACTA MAGISTRO MICHAELI DE HELLESTONE COMMISSARIO GENERALI IN OMNIBUS CAUSIS ET LITIBUS.—J. dei gracia etc. dilecto filio magistro Michaeli de Hellestone Commissario nostro generali in Officialis absencia salutem etc. Ad partes, ut supra proximo usque proficientes. In omnibus causis et litibus in diocesi nostra inter partes aut ex officio in Consistorio nostro Wynton et extra motis seu movendis vobis vices nostras committimus cum canonice cohercionis potestate. Commissionibus aliis super exceptis jurisdictione nostra vobis prius factis quas per presentes revocare non intendimus in suo robore duraturas. Data ut supra proximo.

[Fo. 20b.]

[*April 28. Pope Boniface VIII^th^ instructs his nuncio, Raynald, Bp. of Vicenza, to insist on the due observance of the truce which had been arranged between Philip, King of France, on the one side and Edward, King of England, on the other, pending a peaceful settlement of their dispute concerning Gascony.*[1]]

LITTERA POTESTATIS CONFIRMACIONIS TREUGARUM INTER PHILIPPUM FRANCORUM REGEM ET EDWARDUM REGEM ANGLIE.—Bonifacius etc. venerabili fratri Raynaldo episcopo Vincentino salutem et apostolicam benedictionem. Dudum super reformatione pacis et concordie ac super hiis que pertinent ad pacem, et super omnibus et singulis litibus et questionibus controversiis dampnis injuriis guerris et offensis juribus et actionibus realibus et personalibus atque mixtis ceterisque discordiis que erant vel esse possent inter karissimos in Christo filios nostros Philippum Francorum ex parte una et Edwardum Anglie ex altera reges illustres in nos sub certa forma extitit compromissum. Nosque pronunciacionem quandam nec non dispensaciones matrimoniorum,[2] ac nonnulla alia tam ex virtute compromissorum factorum in nos, quam auctoritate apostolica fecimus inter partes. Verum cum inter alia treuge inter dictas partes dudum indicte fuerunt, et nos te pro hujusmodi negociis ad ultra-

[1] This series of four letters from the Pope no doubt finds a place here because Bp. J. de Pontissara was the King's principal emissary on the question of making peace with France. Simon, Bp. of Salisbury, Amadeus, Earl of Savoy, Henry de Lacy, Earl of Lincoln, Guy de Beauchamp, Earl of Warwick, and others were associated with him. Rymer (*Foedera*, ii, pp. 837–844) gives several documents relating to this embassy, chiefly in French, but he does not include the present series, except the last, here erased.

[2] Alluding to the proposals of marriage of King Edward to Margaret, daughter of Philip III of France and of Edward, Prince of Wales to Isabella, the infant daughter of Philip the Fair which was the outcome of the arbitration of Boniface VIII. Rymer (*Foedera*, ii. 833) prints a letter of Prince Edward in which he appoints Henry de Lacy, Earl of Lincoln, as his Proctor in this matter. See also *ib.* 836.

montanas partes duximus destinandum, Fraternitati tue per Apostolica scripta mandamus quatinus dictas treugas sive voluntarie sive alias indicte vel etiam prorogate noscantur facias a partibus inviolabiliter observari, et si quid super ipsas vel contra eas inveneris temere innovatum vel etiam acceptatum illud in statum debitum revoces et revocari, corrigi et emendari procures. Contradictores quoslibet ac rebelles auctoritate nostra per censuram ecclesiasticam appellacione postposita compescendo. Non obstante si aliquibus cujuscunque eminencie, condicionis et status etiam si regali vel alia prefulgeant dignitate a sede apostolica sit indultum quod interdici vel excommunicari nequeant aut suspendi per litteras apostolicas non facientes plenam et expressam ac de verbo ad verbum de indulto hujusmodi mentionem. Data Lateran. iiij. Kalendas Maii. Pontificatus nostri anno quinto.

[*Same date. Letter from the same to the same giving further discretionary powers with a view to the satisfactory settlement of disputes with the consent of both parties. Progress to be frequently reported.*]

LITTERA POTESTATIS SUPPLETORIE NEGOCII.—Bonifacius etc. [*verbatim as above to* destinandum]. Attendentes quod eo plenius et commodius ipsa poterunt juxta nostrum desiderium negocia prosperari quo majori per nos fueris auctoritate munitus, Fraternitati tue de qua fiduciam gerimus in domino pleniorem presentium auctoritate committimus et mandamus quatinus si quid dubium vel contrarietatis super negocio ipso forsan emerserit quod tolli debeat vel suppleri, illud provide prosequaris et facias dummodo processerit de communi partium voluntate, significaturus frequenter nobis quod feceris et que pro bono statu partium et pro felici prelibati consummacione negocii videris nuncianda. Data Lateran. iiij. Kalendas Maii. Pontificatus nostri anno quinto.

[*April 25. The same to the same, directing that the lands, vassals, and goods on either side under dispute are to be assigned to the nuncio to be held for the Pope until further orders be given.*]

LITTERA SUPER RECIPIENDA TERRA VASCONIE.—Bonifacius episcopus etc. venerabili fratri Reginaldo episcopo Vincentino etc.

Dudum inter karissimos in Christo filios nostros Philippum Francorum ex parte una et Edwardum Anglie ex altera illustres reges ex virtute compromissorum factorum in nos per procuratores et amicos eorundem inter cetera duximus arbitrandum quod omnes terre, vassalli et bona tam que tenebat rex Francie de hiis que tenuerat rex Anglie ante guerram presentem, quam que tunc tenebat [rex] Anglie in regno Francie bona fide ac sine omni fraude absolute et libere ponerentur et assignarentur in manibus et posse nostris

tenenda a nobis nomine regis Francie que ex parte sua et nomine regis | Anglie que ex parte ejusdem contingeret assignari.
[Fo. 21a.] Eisdem quoque regibus per alias litteras nostras scribimus ut terras, vassallos et bona predicta tibi de cujus diligentia, puritate et circumspectione confidimus et quem ad partes illas pro hiis et aliis hujusmodi negocium contingentibus duximus fiducialiter destinandum, nomine nostro juxta predicti modum arbitrii assignent seu faciant liberaliter assignari tenenda custodienda et conservanda per te donec super hoc aliud duxerimus disponendum. Quocirca Fraternitati tue presentium tenore committimus et mandamus quatinus terras, vassallos, et bona omnia prelibata petas et recipias, per te ac alium seu alios nomine nostro a Regibus memoratis vel illis per quos ea tibi mandabunt et facient assignari, eaque fideliter teneas, custodias et conserves, donec tibi super hoc per nos aliud injungatur. Data Lateran. vij. Kalendas Maii. pontificatus nostri anno quinto.

[*April 24. The Pope writes to the King of France according to the tenor of the above.*]

Littera que dirigitur regi Francie.—Bonifacius etc. carissimo in Christo filio Philippo Regi Francorum illustri salutem et Apostolicam benedictionem. Dudum inter te ex parte una et karissimum in Christo filium nostrum Edwardum regem Anglie illustrem ex altera ex virtute compromissorum factorum in nos per procuratores et nuncios utriusque inter cetera duximus arbitrandum quod omnes terre vassalli et bona, tam que tu tenebas, de hiis que tenuerat rex Anglie ante guerram presentem quam que tenebat tunc idem rex Anglie in regno Francie bona fide et sine omni fraude absolute et libere ponantur et assignentur in manibus et posse nostris tenenda a nobis nomine tuo que ex parte tua et nomine ipsius regis Anglie que ex parte ejusdem nobis contingeret assignari. Quo circa serenitatem regiam rogamus et hortamur attente per Apostolica scripta tibi mandantes quatinus terras vassallos et bona predicta venerabili fratri nostro Raynaldo episcopo Vincentimo de cujus diligentia, puritate ac circumspectione confidimus, et quem ad partes illas pro hiis et aliis hujusmodi negocium contingentibus duximus fiducialiter destinandum nomine nostro juxta predicti modum arbitrii assignes vel facias liberaliter assignari, tenenda, custodienda et conservanda per eum donec super hoc aliud duximus disponendum. Nos enim predicto Regi Anglie super hoc consimiles nostras litteras destinamus. Data Lateran. viij. Kalendas Maii. pontificatus nostri anno quinto. In eundem modum scribitur Regi Anglie.[1]

[1] This letter occupying 9 lines of the MS. has been carefully erased with a penknife. It is the same as the last *mutatis mutandis*, and is printed by Rymer (*Foedera*,

[*Dec. 20. Admission of Peter de Coleshulle to the Rectory of Stratfieldsaye.*]

INSTITUCIO PETRI DE COLLESHULLE IN ECCLESIAM DE STRATFELD SAY.—Memorandum quod xiij. Kalendas Januarii. Anno domini m°. cc°. Nonagesimo Nono apud Chiriton admisit dominus episcopus Petrum de Coleshulle clericum ad ecclesiam de Stratfeud Say ad presentacionem Thome Say ejusdem ecclesie patronum.

[*Same date. Admission of Richard de Mandevile to the Rectory of Weyhill. Leave of absence for Study granted on conditions.*]

INSTITUCIO RICARDI DE MAUNDEVILE IN ECCLESIAM DE LA WOE.—Item memorandum quod eodem die et loco admissus fuit Ricardus de Mandevile ad ecclesiam de la Woe vacantem. ad presentacionem Prioris de Welmyngton et habuit licenciam Studendi sub hac forma.

[Fo. 21b.]

LITTERA RICARDI DE MANDEVILE QUOD POSSIT STUDERE PER SEPTENNIUM.—Johannes [etc.] dilecto filio Ricardo de Maundevile clerico Rectori ecclesie de la Woe nostre diocesis salutem [etc.]. Volentes tibi in sciencia proficere et fructum in Dei ecclesia proferre satagenti graciam facere specialem ut per septennium a tempore institucionis tue in ecclesia predicta insistere valeas studio litterarum tecum auctoritate presencium misericorditer dispensamus. Proviso quod infra annum a tempore institucionis tue in subdiaconum ordinari et post septennium predictum infra annum ad diaconatus et presbiteri ordines te facias promoveri sub pena canonis felicis recordacionis Gregorii x. licet canon in generali Concilio Lugdunensi promulgate (*sic*). Data apud Cheriton. xiij. Kalendas Januarii. Anno domini ut supra.

Consimilis littera facta fuit Petro de Colleshulle Rectori ecclesie de Stratfeld Say.

[*Dec. 27. The Treasurer delivers his account.*]

Memorandum quod dominus Galfridus Thesaurarius de Wolveseye reddidit compotum apud Farham die Sancti Johannis Evangeliste. Anno domini m°. cc°. Nonagesimo Nono. Et habuit literam acquietancie sub magno sigillo sub forma sicut supra in ix. folio continetur.[1]

t. ii, p. 835). Edward's order for delivering the lands and goods of Gascony to the Bishop of Vicenza is dated Canterbury, May 23rd (*Foedera*, ii. 839). The 'Tractatus' on the re-establishment of peace between England and France in French is printed at length in *Foedera*, 840–844, and is dated Mosteruel Sur la Mer (Montreuil-sur-Mer) Friday before St. John Bapt. Day, 1299.

[1] See above, p. 59. The 9th folio above is intended, i. e. Fo. 13a.

[*1300, Jan. 28. The Bishop makes an Ordinance for the perpetual Vicarage of Wotton, Surrey, the Rectorial rights of which had lately been appropriated to the Priory of St. Swithun.*][1]

ORDINACIO VICARIE DE WOTTON.—Universis pateat per presentes quod nos Johannes [etc.] ordinamus et taxamus vicariam ecclesie de Wotton nostre diocesis religiosis viris . . . Priori et Conventui Sancti Swithuni Wynton nuper appropriate in hunc modum. In primis volumus et ordinamus quod vicarius ecclesie de Wotton qui pro tempore fuerit habeat totum alteragium dicte ecclesie de Wotton, et omnes minutas decimas, videlicet lini, canapi, agnorum, vitulorum, porcellorum, aucarum, gallinarum, lane, casei, pomorum, fabarum, feni, columbariorum, et ortorum, ac aliorum locorum qui pede fodiuntur et quarumcunque aliarum rerum decimabilium exceptis minutis decimis provenientibus de dominicis dictorum Religiosorum in villa de Wotton predicta, quas eidem Vicario dicti Religiosi solvere non tenentur. Ipsi autem Religiosi rectores arabilium terrarum[2] que ad ipsos racione rectorie ejusdem ecclesie pertinere debent annuatim duntaxat percipient. Item volumus quod idem vicarius habeat mortuaria quecunque provenientia et xx^ti^ acras terre arabilis de illa virgata terre quam rectoria dicte ecclesie de Wotton quondam tenuit proximiores dicte ecclesie de Wotton adjacentes. Item pasturam ad lx. oves, unum hurtandum[3], sex vaccas seu boves, et sex porcos, in procinctu ville de Wotton in communa eorundem Religiosorum ejusdem loci cum aliis custumariis ipsorum, nec non et domos ac mansum cum curtillagio, gardino, columbario et aliis pertinenciis ad domos et mansum predicta pertinentibus, pro ut modo tempore confectionis presentium sunt inclusa. Et quia predicta eidem vicario pro subportandis oneribus infrascriptis dicte vicarie incumbentibus nullatenus sufficere dinoscuntur, volumus, ordinamus et statuimus quod vicarius dicte ecclesie qui pro tempore fuerit habeat et percipiat annuatim viij. quarterios frumenti mundi, quatuor quarterios ordei mundi, quatuor quarterios avene munde a Rectoribus dicte ecclesie de Wotton in grangia eorundem apud Wotton ad duos anni terminos videlicet in festo Pasche et in festo Sancti Michaelis pro equalibus porcionibus sine diminucione aliqua fideliter dividenda ac etiam persolvenda. Quod si contingat prefatos Religiosos rectores ecclesie predicte in solucione dicti bladi in aliquo terminorum predictorum deficere, quod absit, volumus et ordinamus quod pro qualibet cessatione seu pro

[1] See above, pp. 81–83.

[2] 'Solas garbas' inserted here above the line in a later hand.

[3] *Sic, read* 'hurtardum', a ram.

quolibet termino quo dictum bladum non solverint, unam marcam argenti ad elemosinam domini . . . Wyntoniensis episcopi qui pro tempore fuerit solvere teneantur, et tam ad solucionem dicti bladi quam etiam pene predicte si committatur per Officialem Wyntoniensem qui pro tempore fuerit per commodam censuram ecclesiasticam absque strepitu Judiciali sola monicione premissa de die in diem districtius compellantur. Volumus insuper ordinamus et statuimus quod vicarius dicte ecclesie de Wotton qui pro tempore fuerit premissis pro sua porcione contentus omnia onera ordinaria insolidum et cancellum dicte ecclesie in coopertura tantum dum tamen modo primo per dictos Rectores decenter et bene cooperiatur. Onera vero extraordinaria pro ea porcione que ipsum racione
[Fo. 22a.] pre|missorum pro ea porcione que ipsum racione premissorum (*sic*) tangit seu tangere poterit sustineat in posterum et agnoscat. In cujus rei testimonium presenti scripto duplicato sigillum nostrum duximus apponendum, cujus pars una penes Rectores, altera vero penes vicarium predictos perpetuo remanebit. Data Wyntonie. v°. Kalendas Februarii. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre xviij°.

[*Jan. 30. Admission of Robert de Basing as Vicar of Wotton.*]

ADMISSIO AD VICARIAM ECCLESIE DE WOTTON.—J. [etc.] dilecto in Christo filio domino Roberto de Basinges presbitero salutem etc. Ad vicariam ecclesie de Wotton nostre diocesis per nos jam de novo taxatam et ordinatam, ad quam per Religiosos viros Priorem et Conventum Sancti Swithuni Wynton. dicte ecclesie de Wotton rectores nobis presentatus existis, te admittimus per presentes, et vicarium perpetuum te instituimus in eadem. In cujus rei testimonium etc. Data Wyntonie. iij°. Kalendas Februarii. Anno domini m°. cc°. Nonagesimo nono. Consecracionis nostre decimo octavo.

[*1296, Oct. 19. Collation of the Bishop's clerk Hugh de Welewyke to the Rectory of Hursley, dated from Orvieto.*]

COLLACIO ECCLESIE DE HURSELEGH DOMINO HUGONI DE WELEWYKE.—Johannes dei gracia etc. dilecto in Christo filio Hugoni de Welewyke clerico nostro salutem [etc.]. Ecclesiam de Hurselegh nostre diocesis nostrique patronatus vacantem et ad collacionem nostram pleno jure spectantem cum omnibus juribus libertatibus et commoditatibus quoquomodo spectantibus ad eandem tibi conferimus intuitu caritatis et te Rectorem instituimus in eadem. In cujus rei testimonium has nostras litteras tibi fieri fecimus sigilli nostri impressione patenter munitas. Data apud Urbem veterem.

xiiij. Kalendas Novembris. Anno domini M°. cc°. Nonagesimo Sexto. Consecracionis nostre Quartodecimo.

[*1300, Feb. 23. Admission of Hugh de Overton to the Vicarage of Sutton.*]

ADMISSIO AD VICARIAM DE SUTTON.—Memorandum quod vij. Kalendas Martii. Anno domini M°. cc°. Nonagesimo Nono apud Merewell admissus fuit Hugo de Overton presbiter ad vicariam de Sutton ad presentacionem prioris et Conventus de Merton, et habuit literam inductionis in communi forma.

[*March 11. The Bishop having appointed Bro. William Kay, Canon of Mottisfont, to be Prior, gives his mandate for the Induction of the same.*]

MANDATUM AD INDUCENDUM PRIOREM DE MOTESFUNT.—Johannes [etc.] dilecto filio Archidiacono nostro Wynton. salutem [etc.]. Quia fratrem Willelmum Kay canonicum ecclesie de Motesfunct in Priorem canonice prefecimus in eadem; vobis mandamus quatinus eundem fratrem Willelmum priorem in corporalem possessionem dicti prioratus nomine nostro inducatis et defendatis inductum. Contradictores et rebelles per censuram ecclesiasticam compescendo. Data apud Merewelle v°. Idus Martii. Anno domini M°. cc°. Nonagesimo nono.

[*Same date. Mandate for the Induction of William de Basing as Prior of Selborne; each convent to show obedience to their new Prior.*]

MANDATUM AD INDUCENDUM PRIOREM DE SELEBURN.—Sub eadem forma et data scriptum fuit Suppriori et Conventui de Seleburn pro fratre Willelmo de Basing Priore ejusdem. Et similiter scriptum fuit utriusque conventibus ut obedirent eis tanquam suo Priori.

[*March 17. Admission of John Austin of London to the Rectory of St. Mary Magdalene, Bermondsey.*]

INSTITUCIO ECCLESIE SANCTE MARIE MAGDALENE DE BERMONDSEY.—Memorandum quod xvi. Kalendas Aprilis apud Merewelle admissus fuit Johannes Augustinus de London presbiter ad ecclesiam Sancte Marie Magdalene de Bermondeseye ad presentacionem religiosorum virorum Prioris et Conventus de Bermondeseye, et habuit litteram sub communi forma Archidiacono Surreye vel ejus Officiali ad instituendum eum, et habuit similiter litteram institucionis patentem.

[*1301, Oct. 3. Admission of Henry Aurey to the Rectory of Hambledon.*]

ADMISSIO AD ECCLESIAM DE HAMELEDON.—Johannes [etc.] dilecto filio Henrico Aurey clerico salutem etc. Ad ecclesiam de

Hameledon nostre diocesis vacantem, ad quam per Henricum de Somburn nobis presentatus existis, te admittimus intuitu caritatis et te Rectorem tenore presentium instituimus in eadem. In cujus rei testimonium etc. Data apud Suwerk v°. Nonas Octobris. Anno domini M°. ccc°. primo. Consecracionis nostre vicesimo.[1]

[Fo. 22b.]

[*1300, March 25. Admission of Henry de Liskered to the Vicarage of Hursley, and his resignation on the same day of the Rectory of St. Faith-juxta-Wynton, which the Bishop immediately conferred on Hugh de London his clerk.*]

ADMISSIO AD VICARIAM DE HURSLYE.[2] COLLACIO ECCLESIE SANCTE FIDIS JUXTA WINTON.—Memorandum quod octavo Kalendas Aprilis. anno domini m°. Trecentesimo apud Merewelle admissus fuit Henricus de Liskered diaconus ad vicariam de Hurseleghie ad presentacionem domini Hugonis de Welewyk Rectoris ejusdem et habuit litteram inductionis sub communi forma et similiter litteram institucionis patentem. Et eodem die idem Henricus Resignavit ecclesiam Sancte Fidis juxta Wyntoniam in manus domini Episcopi. Et idem dominus Episcopus in continenti contulit eam Hugoni de London clerico suo et habuit litteram institucionis sub hac forma.

Johannes [etc.] dilecto in Christo filio Hugoni de London clerico salutem [etc.]. Ecclesiam Sancte Fidis juxta Wyntoniam vacantem et ad nostram collacionem pleno jure spectantem cum omnibus suis juribus et pertinenciis tibi conferimus intuitu caritatis et te Rectorem presentium tenore instituimus in eadem. In cujus rei testimonium sigillum nostrum presentibus est appensum. Data apud Merewelle. viij. Kalendas Aprilis. Anno domini m°. Trecentisimo. Consecracionis nostre Decimo Octavo.

[*April 7. The Bishop entrusts the Office of Penitentiary in the Archdeaconry of Surrey to Mag. Alexander, Rector of Ewell.*]

COMMISSIO OFFICII PENITENCIARIE IN ARCHIDIACONATU SURREYE.—Johannes [etc.] dilecto filio magistro Alexandro Rectori ecclesie de Ewell salutem [etc.]. De discretione tua plenius confidentes officium penitenciarie nostre in Archidiaconatu Surreye tibi committimus per presentes, ut peccatoribus ad te confitentibus in commissis et excessibus nobis specialiter reservatis vice et auctoritate nostra injungas penitencias salutares. Data apud Suwerk die Cene domini Anno ejusdem m° ccc°. Consecracionis nostre Decimo octavo.

[1] This date has been altered from 'v°. Kal. Maii. A. D. m°. ccc°.'

[2] In a later hand, original entry (in error) 'Merewell'.

[*April 18. The Bishop compassionating the heavy losses sustained by the Priory of Bermondsey through floods and inundations appropriates to them the Rectory of Chelsham of which they held the patronage, reserving the right to order a Vicarage out of the fruits of the same.*]

Appropriacio Ecclesie de Chelesham Prioratui de Bermondesey.—Johannes [etc.] dilectis in Christo filiis . . . Priori Sancti Salvatoris de Bermondeseye nostre diocesis et ejusdem loci Conventui salutem etc. Clamat mundus, fides oculata declarat et inevitabilis rei evidencia manifestat, prioratum vestrum predictum qui sibi sufficere et copi[os]a rerum habundantia pro supportandis oneribus incumbentibus solebat affluere nunc tamen jam per alluvionem et aquarum inundacionem in summam egestatem et inopiam miserabiliter in temporalibus esse prolapsum, quod nisi divine pietatis oculo celerius prospiciatur ab excelso in detestabilem ruinam paulatim prosiliens vix adiciet ut resurgat. Nos igitur egestati vestre paterno compacientes affectu ac volentes quantum cum Deo poterimus ad dicte ruine reparacionem ex paterna sollicitudine manus adjutrices extendere, ne diucius cultus, quod absit, in domo vestra predicta deficiat set pocius augeatur, ecclesiam de Chelesham nostre diocesis cum capella eidem adjacente et aliis suis pertinenciis suis (*sic*) universis in qua jus patronatus habetis ipsius ecclesie cedende (*lege* cedente) vel decedente rectore vobis et prioratui vestro predicto divine pietatis intuitu ad uberiorem sustentacionem vestram et onerum incumbentium supportacionem perpetuis temporibus appropriamus: concedentes vobis ut fructus et proventus ipsius ecclesie cum vacaverit in proprios usus vestros hospitum pauperum et infirmorum ad domum vestram frequencius confluentium libere et absque cujusquam contradictione convertere valeatis; nobis et successoribus nostri[s] potestate ordinandi et taxandi vicariam competentem de fructibus et proventibus ipsius ecclesie pro sustentacione vicarii qui pro tempore fuerit in eadem et pro oneribus incumbentibus reservata. Jure ecclesie nostre Wyntoniensis et Archidiaconali in omnibus semper salvo. In cujus rei testimonium etc. Data apud Suwerk xiiij Kalendas Maii. Anno domini m°. ccc Consecracionis nostre decimo octavo.

[Fo. 23a.]

[*1301, May 21. The Bishop as representing the Papal see issues a mandate to the Precentor of St. Mary, Southwark and others to induct to the Stall of the Manor of Leighton super Bromswold in Lincoln Cathedral Mag. Philip de Barthonia who has been collated thereto by Pope Boniface VIII. If any persons should dare to resist the execution of this mandate they are to be solemnly excommunicated in the Church of Leighton, in the Manor and in other neighbouring Churches. The tenants of the Manor and others are warned against obeying as Prebendary, Robert de Lacy who has already incurred excommunication on account of his intrusion, rebellion and resistance.*

Full information to be given of the names of all rebellious persons against whom the censures here directed have been executed. This process is not to be held as nullifying any previously made.]

MANDATUM AD INDUCENDUM PHILIPPUM IN CORPORALEM POSSESSIONEM PREBENDE MANERII DE LEGHTON.—Johannes [etc.] sacrosancte sedi Apostolice immediate subjectus executor ab eadem sede deputatus discretis viris . . . Precentori beate Marie de Suthwerk . . . Vicario ecclesie prebendalis de Leghton super Broneswold ac Willelmo de Roppelee Vicario de Choro Lyncolniensi salutem etc. Cum magister Philippus de Barthonia Canonicus Lyncolniensis ad mandatum nostrum immo verius Apostolicum ad prebendam manerii de Leghton super Broneswold sibi ab eadem sede collatam per reverendum patrem dominum Lyncolniensem episcopum et ejusdem loci Capitulum sit admissus stallo in choro et loco in capitulo sibi seu procuratori suo ipsius nomine prout moris est assignatis, vobis conjunctim et divisim committimus et mandamus auctoritate qua fungimur in hac parte quam vobis mittimus inspiciendam nobisque per latorem presencium fideliter remittendam, quatinus ad dictum manerium de Leghton personaliter accedentes predictum magistrum Philippum aut procuratorem suum ipsius nomine in corporalem possessionem prebende et manerii predictorum inducatis et defendatis inductum. Quod si rebelles aliquos et vobis resistentes in dicta prebenda seu manerio inveneritis executionem presentis mandati nostri immo verius Apostolici inpedientes et omnes eisdem opem et operam consilium auxilium vel favorem clam vel palam procurantes quos in hiis scriptis excommunicamus anathematizamus et a sancte matris ecclesie liminibus sequestramus, sic excommunicatos esse nominatim coram clero et populo solempniter et puplice crucibus in manibus erectis pulsatis campanis candelis accensis tam in ecclesia de Leghton quam ad manerium predictum et aliis ecclesiis vicinis, et ecclesiam de Leghton predictam interdicto ecclesiastico per nos auctoritate predicta subjectam esse nuncietis quousque dictum manerium vacuum dimiserint et dictam prebendam cum manerio dictus magister Philippus aut ejus procurator ejus nomine integraliter et pacifice fuerit assecutus. Inhibentes omnibus et singulis dicte prebende et manerii tenentibus ne magistro Roberto de Lacy quem propter suam intrusionem rebellionem et resistentiam manifestam similiter excommunicatum in forma prescripta nuncietis in aliquo tanquam prebendario obediant aut intendant sed magistro Philippo et procuratori ejusdem sub pena majoris excommunicacionis quam contravenientes incurrere volumus ipso facto. In execucione autem presentis mandati nostri immo verius Apostolici

unus alium non expectet sed omnes duo aut unus vestrum predictum mandatum nostrum viriliter exequatur sub pena prenotata quam in vos et quemlibet vestrum in hiis scriptis proferimus, si in premissis aut aliquo premissorum, quod absit, necligentes fueritis aut remissi. Qualiter autem presens mandatum nostrum qualiterque in singulis articulis premissis processeritis, de nominibus etiam resistentium impedientium et rebellium per vos denunciatorum nos plene distincte et aperte certificetis per literas vestras patentes harum seriem continentes. Presentes autem literas nostras recepta prius earum copia restitui volumus earundem portitori. Data apud Suthwerk xij. Kalendas Junii. Anno domini m°. ccc°. primo. Per hunc autem processum nostrum non intendimus aliquibus processibus nostris qualitercumque super hoc prius habitis sive factis in aliquo derogare. Data ut supra.

[*May 30. The Bishop directs the nuns of Wintney to obey Alice de Dummere whose election as their Prioress he has confirmed.*]

CONFIRMACIO ELECTIONIS PRIORISSE WYNTENEYE.—Johannes [etc.] Religiosis in Christo filiabus Juliane de Morhake tertie (*sic*) Priorisse de Wynteneye ordinis Cicisterciensis et ejusdem loci Conventui salutem [etc.]. Quia nos Aliciam de Dummere electam vestram secundum regulam et consuetudinem ejusdem ordinis confirmavimus, vobis in virtute obediencie firmiter injungendo mandamus quatinus eidem Alicie vestre Priorisse tanquam obediencie filie juxta regule vestre observanciam et consuetudinem intendatis, reverenciam et obedienciam faciatis. Data Wintonie. iij. Kalendas Junii. Anno domini m°. ccc°. primo. Consecracionis nostre xix°.

[*May 28. Admission of Richard de Wykhambrock to the Rectory of Barrow.*][1]

INSTITUCIO ECCLESIE BEATE MARIE DE BERWE.—Memorandum quod anno domini m°. Trecentesimo primo. Consecracionis domini Johannis Wintoniensis episcopi xix°. admissus fuit magister Ricardus de Wykhambrock ad ecclesiam beate Marie de Berewe die Sancte Trinitatis, et habuit literam institucionis patentem in forma, et literam . . . Archidiacono Surreye vel ejus Officiali ad eum instituendum corporaliter.

[*May 29. The Bishop's mandate to his Treasurer to induct to the Chantry of Merewell William de Essingwolde, supplying necessaries to himself and his fellows.*]

MEREWELL.—Johannes [etc.] dilecto filio domino Galfrido de Farham Thesaurario nostro salutem [etc.]. Quia Cantariam capelle

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[1] A hamlet now without a Church near Oxted.

nostre de Merewelle per resignacionem domini Willelmi de Bedewinde vacantem dilecto nobis in Christo Willelmo de Essingwolde presbitero cum omnibus juribus et pertinenciis suis contulimus intuitu caritatis, vobis mandamus quatinus eundem Willelmum in corporalem possessionem cantarie supradicte inducatis seu induci faciatis et defendatis inductum, facientes sibi sicut ceteris sociis suis ibidem commorantibus necessaria solita ministrari. Data apud Wolveseye iiij^to^. Kalendas Junii. Anno domini m^o^. ccc^o^. primo. Consecracionis nostre xix^o^.

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[Fo. 23b.]

[*Appeal of Robert de Lacy, Canon of Lichfield and Prebendary of Leighton, in the matter of the Papal grant of this Prebend to Philip de Barthonia,*[1] *whom he charges with both* suggestio falsi *and* suppressio veri. *He demands letters dimissory* (apostolos) *to enable him to appeal to the Papal Court.*]

In Dei nomine Amen. Ex parte venerabilis viri magistri Roberti de Lacy canonici Lichfeldensis ac prebendarii de Legton manerii super Broneswold, nuper quedam provocaciones et appellaciones interposite fuerunt sub hac forma. In Dei nomine Amen. Unice nuper prebendam de Legton manerii in Ecclesia Lincolniensi Episcopus loci ad quem tam de jure quam antiqua consuetudine ipsius ecclesie sicut etiam ceterarum prebendarum ejusdem ecclesie collacio noscitur pertinere mihi Roberto de Lacy clerico et ipsius ecclesie Canonico contulit et in possessionem ejusdem fecit induci, quam quidem prebendam sic per aliquod tempus possedi pacifice et quiete et possideo in presenti. Nunc vero ad mei noticiam pervenit de novo quod discretus vir magister Philippus de Barthonia falso et maliciose suggerens sanctissimo in Christo patri domino Bonifacio pape octavo dictam prebendam vacare, cum non vacet, et ad ipsius collacionem devolutam, eam sibi conferri procuravit per eundem certis sibi executoribus quorum nomina ignoro ut dicitur deputatis. Unde ego Robertus predictus prebendarius et possessor dicte prebende de Legton manerii timens super ipsa indebite et contra institucionem juris ordine postposito nec non etiam ex aliis verisimilibus conjecturis et causis probabilibus per ipsum magistrum Philippum et suos executores pregravari et prejudicia posse generari in futurum sive de facto vexari precipue a dictis executoribus si qui fuerint, coram quibus et quibuscunque aliis qualemcunque jurisdictionem seu noticiam habentibus offero me paratum super jure meo ac possessione stare et parere juri ponens

[1] See above, p. 97.

me et predictam prebendam meam de Legton possessionem ejusdem omnia bona mea et jura sub protectione Reverendissimi Pontificis ad cujus audienciam et pro tuicione Curie Cantuariensis viva voce ac in hiis scriptis provoco et apello; ne dicti executores vel quivis alius ipsorum auctoritate vel mandato me super possessione vel jure dicte prebende molestare presumant aut presumat, vel in meum prejudicium aliquid innovare, et apostolos peto jus me artare. Et sit qui mihi eos dare possit protestans me velle has provocaciones et appellaciones in presentia executorum si qui sint innovare, cum de ipsis et eorum officio vel potestate michi constiterit per legitima documenta et ex his et aliis gravaminibus si que apparere poterint appellare et apostolos petere; et tam meas has provocaciones et appellaciones nunc interpositas quas appellaciones si quas interponi contigerit ad ipsius magistri . . . Philippi noticiam deducere et ulterius facere tam quo ad ipsum quam suos executores quod dictaverint canonice sanctiones et juro tactis sacrosanctis Ewangeliis premissa omnia et singula me credere vera esse et ea posse probare.

[*A further notice of appeal, disclosing the arguments by which he believed his case could be proved.*]

Item iterato provocavit et appellavit sub forma que sequitur. In Dei nomine Amen. Apostolice sedis benignitas que tanquam justus et rectus Judex stateram in manibus habens et lances equo lib[r]amine appendens, adeo universos et singulos sibi subditos favore equitatis et justicie prosequitur quod solum Deum pre oculis habens omni gracia et favore postpositis sine personarum acceptione procedens, unicuique reddit quod suum est, propter quod non improvide perpetua et irrefragabili dispositione sanciunt ut omnes et singuli catholici in oppressionibus suis per appellaciones et alia juris remedia ad ipsam matrem tanquam piissimam refugium habeant singulare. Sane vacante nuper prebenda de Legton manerii in ecclesia Lyncolniensi, Episcopus loci ad quem tam de jure quam antiqua consuetudine Lincolniensis ecclesie ipsius prebende sicut et ceterarum prebendarum ipsius ecclesie collacio noscitur pertinere michi Roberto de Lacy clerico et ipsius ecclesie canonico contulit et in possessionem ejusdem canonice fecit induci, quam quidem prebendam sic per aliquod tempus possedi pacifice et quiete et possideo in presenti. Super quam discretus vir magister Philippus de Barthonia clericus falso et maliciose suggerens sanctissimo in Christo patri nostro domino Bonifacio pape octavo tunc vacare cum non vacaret tacita veritate et suggestu (*sic*) falsitate qua expressa vel tacita hoc nullatenus obtinuisset eam sibi conferri

indebite procuravit. Venerabili patre domino Johanne Winton. Episcopo et quibusdam aliis executoribus ut dicitur sibi super hoc per sedem Apostolicam deputatis. Suggessit enim
[Fo. 24a.] falsum | in ea parte impetracionis sue ubi suggerit dictam prebendam dictam (*sic*) de Legton vacantem ad collacionem summi Pontificis optinere que et si per sentenciam privacionis Jacobi et Petri de Columpna olim sancte Rom[an]e ecclesie Cardinalium ac Johannis et Odonis natorum quondam Johannis de Columpna fratrum Petri et nepotum Jacobi predictorum [1] vacavisset, et collacionem ejusdem prebende de Legton sicut etiam ceterorum beneficiorum eorundem privatorum dominus Papa sue collacioni reservasset.[2] Bene tamen dominus Papa hujusmodi reservata utens potestate eam nobili viro cuidam de Milicia sive de Ordinis (*sic*) contulit jure suo qui eam acceptans postea dimisit eandem. Quam collacionem si dictus magister Philippus in sua impetracione expressisset eam in forma in mandato Apostolico contenta nullatenus optinuisset. Item tacuit maliciose et fraudulenter quod olim bone memorie Olivero Lincoln. . . . Episcopo viam universe carnis ingresso jureque donandi prebendas et dignitates in Ecclesia Lincoln. ipsa sede vacante in serenissimum principem dominum Edwardum dei gracia Regem Anglie illustrem juxta Regni consuetudinem translata (*sic*) donacio dicte prebende de Legton si vacavit ad ipsum Regem interrupta reservacione predicta extitit legitime devoluta. Qui quidem princeps episcopatus Lincoln. cum juribus et pertinenciis pro ut in manu sua existebat domino Johanni nunc Lincoln. Episcopo post confirmacionem suam facta sibi prius fidelitate jure suo scienter non utens liberavit. Qui Episcopus eam suo jure conferre potuerit ut videtur super cujus interpretacione declaratione ero ego Robertus de Lacy diffinicioni sedis Apostolice semper obedire paratus. Quas vacacionem translacionem interrupcionem et liberacionem si idem Philippus in impetrando expressisset; dominus Papa sibi graciam de dicta prebenda in forma qua optinuit non fecisset. Item tacuit idem magister Philippus falso et maliciose perpetuam pensionem quatervigenti marcarum annue pensionis quam habet seu percipit nomine beneficii ecclesiastici de monasterio de Eynisham Lincoln. Diocesis, quam si expressisset provisionem in sui forma nullatenus optinuisset. Item tacuit estimacionem beneficiorum suorum que adeo magna est quod non est verisimile si eam expressisset quod dominus Papa in forma quam optinuit

[1] See the Colonna pedigree, in Gregorovius. Engl. transl. v. pt. ii, p. 541.

[2] As expressed in the sentence of deposition pronounced by Boniface against Cardinals James and Peter de Colonna, folios 150b, 151, below.

fecisset eidem. Item tacuit Ecclesiam parochialem de Dradrayton Eliensis diocesis curam animarum habentem quam habuit et habet tempore impetracionis quam si expressisset vel Papa scivisset graciam in forma qua optinuit nullatenus habuisset. Set Johannes Winton. Episcopus predictus venerabili patri Johanni dei gracia Lincoln. Episcopo et ejusdem Ecclesie Capitulo sub certa forma suis ut refertur literis jam dedit in mandatis ut ipsum magistrum Philippum recipiant in Canonicum et in fratrem, ac ipsum seu procuratorem ipsius ejus nomine in possessionem ejusdem prebende de Legton inducatis seu faciatis induci, tueri et de facto cum de jure non potuit similiter amovit ab ea sibique aut procuratori ejus de fructibus juribus et obventionibus integraliter respondi me Roberto de Lacy predicto possessore non vocato non legitime amoto ab eadem, propter que et eorum quodlibitis ego Robertus de Lacy sentiens me ex premissis omnibus et singulis per eosdem . . . Episcopum et Philippum indebite pregravari sedem Apostolicam et pro tuicione Curie Cantuariensis in his scriptis appello et apostolos instanter peto, si quis sit qui eos mihi dare possit. Supponens me prebendam meam de Legton predictam et omnia bona mea et personas quascunque mihi in hac parte adherentes pro quibus in hiis scriptis appello protectioni et defensioni sedis Apostolice et Cantuariensis predictorum. Et ne vos domine Johannes Lincolniensis Episcope, Capitulum vestrum seu quivis alius ad mandatum dicti Wintoniensis episcopi, Collegarum suorum seu alterius eorum aut alterius cujuscunque in hac parte aliquid in mei prejudicium aut mihi adherentis fac[ia]tis decernatis statuatis . . . dictum . . . Philippum ad dictam prebendam de Legton admittendo inducendo sequestrando suspendendo excommunicando seu aliud quicquam attemptando sedes ut prius antedictas in hiis scriptis provoco et appello, et juro tactis sacrosanctis Ewangeliis premissa omnia et singula me credere vera esse, et ea posse probare, protestans me velle has provocaciones et appellaciones dictis . . . Episcopo Wintoniensi et Philippo notificare et eas in dicti . . . Episcopi presentia innovare, et ab eo appellare et apostolos petere
[Fo. 24b.] quamcito commode | copiam habere potero eorundem, et eas si necesse fuerit in formam redigere competencionem per me vel per alium si videro expedire. Ceterum quia ea que de novo emergunt novo indigent auxilio. Et nunc primo intellexi quod vos domine Lincolniensis . . . Episcope procuratorem magistri Philippi de Bartonia nomine ejusdem ad prebendam meam de Legton contra justiciam quantum in vobis est admisisse, sentiens me ex hoc per vos indebite pregravari, sedem Apostolicam et pro

tuicione Curie Cantuariensis in hiis scriptis appello et appellaciones instanter peto, quod si denegaveritis iterato ut prius appello in hiis scriptis.

[*Robert de Lacy's appeal by his proctor to the Subdean and Chapter of Lincoln.*]

Deinde ex parte magistri Roberti coram discretis viris subdecano et Capitulo Lincoln supradicte provocaciones et appellaciones in omni sua forma interposite fuerunt cum hac adjectione que sequitur. Ego igitur Johannes de Maldone procurator substitutus magistri Johannis de Horington procuratoris principalis magistri Roberti habentis potestatem alium procuratorem loco sui substituendi prescriptas provocaciones et appellaciones nomine procuratoris dicti magistri Roberti vobis subdecano et Capitulo Lincolniensis Ecclesie notifico et eas coram vobis innovo ac denuo interpono et apostolos quatenus jus mereat peto. Et quia vos . . . subdecane et Capitulum Lincolniensis Ecclesie Procuratorem dicti magistri Phillippi [ad] stallum in Coro et locum in Capitulo ad mandatum dicti domini Episcopi Wintoniensis quatenus in vobis est contra justiciam assignastis sentiens dictum dominum meum per [vos] ex hoc indebite pregravari dictas sedem et Curiam ut prius appello et apostolos peto. Et juro ad sancta Dei Ewangelia in animam domini mei et meam dictum dominum meum et me credere ea omnia et singula vera esse et nos ea posse probare.

[*Appeal of the same by his proctor to the Bishop of Winchester.*]

Demum constitutus coram vobis Reverendo patre domino Wintoniensi . . . Episcopo et dicto magistro Philippo Ego Johannes de Meldone procurator ut premittitur substitutus premissas provocaciones et appellaciones nomine procuratoris dicti magistri Roberti vobis notifico et eas coram vobis innovo et denuo sentiens ipsum dominum meum et me ex premissis et eorum singulis per vos Episcopum Wintoniensem et per dictum Philippum indebite pregravari sedem Apostolicam et pro tuicione Curie Cantuariensis in hiis scriptis appello et apostolos instanter peto supponens dominum meum et me ac dictam suam prebendam de Legton omnia bona sua et personas quascunque sibi in hac parte adherentes pro quibus in hiis scriptis appello protectioni et defensioni sedem predictam. Et ne vos Johannes Wintoniensis Episcopus seu College vestre aut alter eorum seu alius quicunque potestate eorum in hac parte aliquid in ipsius domini mei prejudicium aut sibi adherentium faciatis decernatis aut statuatis vel faciant vel decernant aut decernat, possessionem ipsius domini mei in eorum prebenda quam in presenti optinet ali-

qualiter immutando sequestrando suspendendo excommunicando seu aliquid quicquam attemptando aut mandando sedes ut prius dictas in hiis scriptis provoco et appello et predictas appellaciones denuo coram vobis interpono et juro tactis sacrosanctis Ewangeliis premissa omnia et singula dominum meum et me credere vera esse et nos ea posse probare.

[The space of seven lines at the bottom of fo. 24b, the whole of fo. 25a and b, and of 26a and b are left blank, perhaps with the intention of entering the result of Robert de Lacy's appeals when received.]

In the centre of fo. 26b is written :—

Johannes de pontissera Episcopus Winton.

[Fo. 27a.]

[*1300. August 10. Collation of William de Bedewinde to the Vicarage of Eastmeon.*]

Collacio Vicarie de Estmenes.[1]—J. [etc.] dilecto in Christo filio Willelmo de Bedewinde Capellano et familiari nostro salutem [etc.]. Vicariam ecclesie de Estmenes nostre diocesis nostrique patronatus vacantem et ad nostram collacionem pleno jure spectantem cum omnibus capellis ad eandem spectantibus et omnibus aliis pertinenciis suis tibi conferimus intuitu caritatis, teque vicarium perpetuum instituimus in eadem. In cujus rei etc. Data Viterbio iiij. Idus Augusti. Anno domini M°. ccc^mo. Consecracionis nostre decimo nono.

[*Same date. Mandate for induction of the same.*]

Inductio super eodem.—Johannes [etc.] dilecto in Christo filio magistro Michaeli de Hellestone Officiali suo Winton. salutem [etc.]. Quia Vicariam ecclesie de Estmenes nostre diocesis nostrique patronatus vacantem et ad nostram collacionem pleno jure spectantem dilecto nobis in Christo Willelmo de Bedewinde Capellano et familiari nostro cum omnibus capellis et aliis pertinenciis quoquo modo spectantibus ad eandem contulimus intuitu caritatis vobis mandamus quatinus eundem Willelmum vel ejus procuratorem suo nomine in corporalem possessionem dicte vicarie cum omnibus suis supradictis inducatis et defendatis inductum. Contradictores et rebelles si quos inveneritis censura ecclesiastica compescendo. Data Viterbio etc. ut supra.

[*Nov. 13. Collation of the separate tithes in the Episcopal manor of Nuthanger granted to John de Eston.*]

Collacio decimarum de Notehangre facta magistro Johanni de Eston clerico.—Johannes [etc.] dilecto in Christo

[1] The rubricated headings which ceased on fo. 18a are here resumed.

filio magistro Johanni de Eston clerico et familiari nostro salutem [etc.]. Ex laudabili testimonio quod de te audivimus sperantes te in ecclesia Dei proficere posse in futurum, illas decimas separatas in manerio nostro de Notehangre consistentes vacantes et ad nostram collacionem pleno jure spectantes tibi conferimus intuitu caritatis. In cujus rei testimonium etc. Data Rome. Idus Novembris. Anno domini Millesimo. ccc^mo^. Consecracionis nostre decimo nono.

[*Same date. The Bishop's directions to his Official on the above.*]

LITERA DIRECTA OFFICIALI SUPER EODEM.—J. [etc.] dilecto in Christo filio magistro Michaeli de Hellestone Officiali nostro salutem [etc.]. Quia illas decimas etc. ut in precedente littera dilecto nobis in Christo magistro Johanni de Eston clerico et familiari nostro contulimus intuitu caritatis, vobis mandamus quatinus eundem Johannem seu ejus procuratorem in corporalem possessionem decimarum predictarum inducatis et defendatis inductum. Data Rome ut supra.

[*March 12. The Bishop collates Mag. Philip de Barthonia,*[1] *Chaplain to the Pope, to the Archdeaconry of Surrey with the Rectory of Farnham annexed to it.*]

COLLACIO ARCHIDIACONATUS SURREYE FACTA MAGISTRO PHILIPPO DE BARTONIA.—J. [etc.] dilecto in Christo filio magistro Philippo de Barthonia domini Pape Capellano et clerico nostro salutem [etc.]. Archidiaconatum Surreye in ecclesia nostra Winton. per mortem magistri Thome de Skerningge nuper Archidiaconi loci predicti vacantem et ad nostram collacionem spectantem una cum ecclesia de Farnham dicto Archidiaconatui annexa et capellis adjacentibus eidem tibi conferimus per presentes et te de eisdem per anulum nostrum personaliter investimus. In cujus rei etc. Data apud Syons die beati Gregorii pape. Anno domini m^o^. ccc^mo^.

Sub eadem data scriptum fuit magistro Michaeli de Hellestone Officiali ad inducendum eum in corporalem possessionem.

[*Same date. Mag. Michael de Hellestone collated to the Rectory of Meonstoke.*]

COLLACIO ECCLESIE DE MENESTOKE FACTA MAGISTRO MICHAELI DE HELLESTONE.—Memorandum quod eodem die contulit dominus Episcopus magistro Michaeli de Hellestone ecclesiam de Menestoke et habuit literam inductionis directam Archidiacono Winton. super eadem et sub eadem data.

[1] See above, pp. 97–102.

[*1301, April 7. John de Brigeham, Rector of East Tisted, has a year's leave of absence for study without molestation.*]

CONCEDIT DOMINUS EPISCOPUS JOHANNI DE BRIGEHAM RECTORI ECCLESIE DE ESTYSTED LICENCIAM STUDENDI AD UNUM ANNUM.—J. [etc.] dilecto in Christo filio magistro Michaeli de Hellestone Officiali nostro salutem [etc.]. Quia dilecto nobis in Christo Johanni de Brigeham Rectori ecclesie de Estysted nostre diocesis licenciam studendi concessimus a festo Nativitatis Sancti Johannis Baptiste proximo futuro usque ad unum annum, vobis mandamus quatinus eidem Johanni interim occasione non residencie molestiam nullam inferatis seu inferri permittatis vel gravamen. Data Parisiis die Veneris in Ebdomada Pasche. Anno domini Millesimo ccc^mo^. primo. Consecracionis nostre xix^o^.

[Fo. 27b.]

[*May 4. On the petition of Cardinal Gentilis, Penitentiary of Pope Boniface VIII, the Bishop absolves the Prior and Convent of Merton from the sentence of excommunication incurred by reason of their making a subsidy to the King for fear of the loss of their temporal goods, thus subjecting themselves to Ecclesiastical censure. Absolution conditional on their performing such penance as the Holy See may enjoin.*]

DISPENSAT DOMINUS EPISCOPUS CUM PRIORE DE MERTON SUPER IRREGULARITATE CONTRACTA OCCASIONE PROTECTIONIS REGIE.—Johannes [etc.] dilectis filiis Edmundo priori de Mertona et ejusdem loci Conventui salutem [etc.]. Litteras venerabilis patris fratris Gentilis [1] tituli Sancti Martini in Montibus presbyter Cardinalis sanctissimi patris domini Bonifacii divina providentia Pape Octavi penitentiarii recepimus tenorem continentes infrascriptum. Venerabili in Christo patri . . . dei gracia Episcopo Wyntonie vel ejus vicario in spiritualibus frater Gentilis miseracione divina tituli Sancti Martini in Montibus presbyter Cardinalis salutem et sinceram in Domino caritatem. Ex parte fratris Edmundi Prioris de Mertona et ejusdem loci Conventus vestre diocesis ordinis Sancti Augustini nobis oblata peticio continebat, quod ipsi olim contra constitucionis tenorem sanctissimi patris nostri domini Bonifacii divina providencia summi Pontificis nunciis vel ministris seu Collectoribus illustris Regis Anglie timore amissionis bonorum suorum temporalium subsidium tribuerint propter quod excommunicationis incurrerunt sentenciam ex ipsius constitucionis tenore in omnes contra facientes generaliter promulgatam. Et super hiis absolucionis beneficio non obtento. Super quibus supplicari fecerunt humiliter eis per sedem Apostolicam salubriter de ipsius misericordia provideri. Nos igitur

[1] He was at Anagni when Boniface VIII was captured there. Gregorovius, v. ii. 589.

auctoritate et mandato domini Pape cujus penitenciarie curam gerimus vestre paternitati committimus quatinus ipsos Priorem et Conventum a prefata excommunicacionis sentencia juxta formam ecclesie absolvatis et ipsis ad tempus prout expedire videritis a suorum ordinum execucione suspensis tandem si bone fuerint conversacionis et vite, aliudque canonicum non obsistat, super irregularitate dicto modo contracta cum eis misericorditer dispensetis, proviso attente quod super hoc sedis Apostolice et domini Pape mandatis semper parebunt et facient illam penitenciam quam sedes ipsa eisdem duxerit injungendam. Data Lateran. xiiij. Kalendas Februarii pontificatus domini Bonifacii pape octavi. Anno sexto. Nos igitur auctoritate mandati predicti confessionem vestram nobis prout in dicto mandato continetur expositam, contricionemque vestram attendentes vos et quemlibet vestrum a prefata excommunicacionis sentencia injuncta vobis super hiis penitencia salutari in forma ecclesie duximus absolvendos. Super irregularitate quam ea occasione contraxistis divinis vos immiscendo dum eratis sic ligati, penitencia vobis injuncta vel saltem ejus parte peracta, vite vestre meritis et moribus suffragantibus vobiscum misericorditer dispensantes proviso per nos nichilominus quod super premissis mandatis sedis Apostolice parebitis et penitenciam per dictam sedem vobis injungendam humiliter facietis. In cujus etc. Data apud Suwerk iiij^to^. Nonas Maii, Anno domini m^o^. ccc^mo^. primo. Consecracionis nostre xix^o^.

[*May 22. Collation of Roger de Hereford to the Vicarage of Camberwell, which for this turn was in the Bishop's gift, the Prior and Convent of Bermondsey, the true Patrons having presented an unsuitable man, and being themselves under sentence of excommunication.*]

COLLACIO VICARIE DE CAMERWELLE FACTA DOMINO ROGERO DE HEREFORD PRESBITERO.—J. [etc.] dilecto in Christo filio domino Rogero de Hereford presbitero salutem [etc.]. Vicariam de Camerwelle nostre diocesis vacantem et ad collacionem seu provisionem nostram hac vice spectantem pro eo videlicet quod Prior et Conventus de Bermundeseye veri ejusdem vicarie patroni nobis minus ydoneum presentarunt ac tempore presentacionis erant excommunicacionis sentencia innodati, prout de hiis legitime fuerat facta fides; tibi conferimus intuitu caritatis, et te perpetuum vicarium instituimus in eadem. Nolentes per hanc collacionem nostram ipsius vicarie patronis cum ipsam vicariam alias vacare contigerit prejudicium aliquod generari quin possint ad eam personas ydoneas presentare. In cujus rei etc. Data apud Merton in crastino Pentecostes. Anno domini m^o^. ccc^mo^. primo. Consecracionis nostre xix^o^.

[*May 23. The Bishop, having received from the executor of the late Thomas of Skerningge, Archdeacon of Surrey, in satisfaction of all his personal debts the sum of £50, gives a full acquittance.*]

ACQUIETANCIA FACTA DOMINO ROGERO DE SKERNINGGE DE OMNIBUS DEBITIS.—Universis presentes litteras etc. Johannes permissione divina etc. Noverit universitas vestra Rogerum de Skerningge Rectorem ecclesie de Mapeldereham nostre diocesis executorem testamenti magistri Thome de Skerninge quondam Archidiaconi Surreye satisfecisse nobis de quinquaginta libris sterlingorum pro omnibus debitis in quibus dictus magister Thomas nobis tenebatur ex causa mutui seu alia quacunque de causa vel contractu inter nos initis temporibus retroactis. In cujus rei testimonium etc. Data apud Novum locum juxta Rippele die Martis proximo post festum Pentecostes. Anno domini m°. ccc^mo^. primo. Consecracionis nostre xix°.

[Fo. 28a.]

[*May 25. Leave granted to Roger de Skerningge, Rector of Mapledcrham, to study for three years* in sacra pagina, *receiving meanwhile the fruits of his benefice, so that it be properly served.*]

CONCEDIT DOMINUS LICENCIAM DOMINO R. DE SKERNINGGE STUDENDI PER TRIENNIUM.—J. permissione divina etc. dilecto in Christo filio Rogero de Skerningge Rectori ecclesie de Mapeldereham nostre diocesis salutem [etc.]. Tuum laudabile propositum attendentes, ac te ad studendum in sacra pagina habilem atque docilem considerantes, tibique ob hoc volentes graciam facere specialem ut in loco dum tamen honesto prout tibi melius expedire videbitur in sacra pagina proficere et studere et ea de causa extra ecclesiam tuam predictam morari, fructus ejusdem plene et integre percipere vel eosdem fructus alii dum tamen clerico ad firmam dimittere valeas liberam tibi tenore presentium concedimus facultatem, proviso tamen quod ecclesia tua predicta debitis non defraudetur obsequiis set per ministros ydoneos deserviatur eidem. In cujus rei etc. a die Sancti Michaelis proximo futuro per triennium tantummodo duraturas [litteras] tibi fieri fecimus patentes sigilli nostri munimine roboratas. Data apud Seleburn die Jovis proximo post festum Pentecostes. Anno domini m°. ccc^mo^. primo. Consecracionis nostre xix°.

[*June 18. Admission of William de Hatfeud to the Vicarage of Carshalton.*]

ADMISSIO AD VICARIAM DE KERSAULTON.—Memorandum quod xiiij. Kalendas Julii. anno domini m°. ccc^mo^. primo. Consecracionis domini Episcopi xx^mo^. admissus fuit Willelmus de Hatfeud clericus ad vicariam de Kersaulton super quo habuit litteram in

forma communi ad inducendum ipsum in corporalem possessionem dicte vicarie.

Item habuit idem vicarius quandam litteram ipsius domini episcopi testimonialem super admissione sua ad vicariam antedictam.

[*June 19. Admission of Dionysius a monk as Prior of Ellingham on the presentation of the Abbot of St. Sauveur de Viscomte (dio. Coutance), licence being granted him under the great seal for remaining in his Abbey for a year.*]

ADMISSIO AD PRIORATUM DE ELYNGHAM.—Item memorandum quod xiij. Kalendas Julii. anno predicto admissus fuit Dionisius monachus in Priorem de Elingham ad presentacionem Abbatis Sancti Salvatoris vicecomitis et concessa fuit ei licencia existendi in Abbacia sua sub regimine sui Abbatis a festo Nativitatis Sancti Johannis Baptiste proximo sequente post datam predictam usque ad annum revolutum, et super hoc habuit litteram patentem sub magno sigillo.

[*June 18. The Bishop appoints William de Essex his clerk as his proctor in rendering an account for the first three years of the tenth granted to the King for the term of six years as a subsidy for the Holy Land from the Spiritualty.*]

CONSTITUIT DOMINUS EPISCOPUS MAGISTRUM W. DE ESSEX PROCURATOREM SUUM AD REDDENDUM COMPOTUM.[1]—Viris venerabilibus et discretis dominis Abbati Monasterii Sancte Crucis de Wautham et . . . Decano ecclesie London collectoribus decime domino Edwardo dei gracia Regi Anglie illustri in subsidium Terre Sancte concesse a sede Apostolica deputatis Johannes permissione divina Wintoniensis ecclesie minister humilis ejusdem decime prefato Regi per sex annos concesse una cum bone memorie O. quondam Lyncolniensi Episcopo per eandem sedem dudum deputatus salutem in omnium Salvatore. Noveritis quod nos facimus ordinamus et constituimus dilectum nobis in Christo magistrum Willelmum de Essex clericum nostrum presentium exhibitorem procuratorem nostrum verum et legitimum ad reddendum pro nobis et nomine nostro fidelem compotum coram vobis de tota decima bonorum ecclesiasticorum spiritualium et temporalium in Cantuariensi et Eboracensi provinciis per tres primos annos dictorum sex annorum proveniente et per nos ac dictum collegam nostrum nostra ipsiusque auctoritate collecta et ad literas acquietancie et absolucionis ab ulteriori compoto reddendo petendum et recipiendum in animam nostram quodlibet genus liciti sacramenti quod hujusmodi negocii natura requirit prestandum, et omnia alia faciendum que nos facere-

[1] The particulars of this *compotus* are given below, fo. 212a and b.

...n premissis si personaliter presentes essemus. Ratum habituri ...ratum quicquid dictus procurator noster in premisso computa...onis negocio et omnibus ac singulis ipsum negocium contingentibus pro nobis et nomine nostro coram vobis seu altero vestrum duxerit faciendum seu etiam procurandum. In cujus rei etc. Data apud Bolre. xiiij°. Kalendas Julii. Anno domini m°. ccc^mo. primo.

[*July 7. Collation of John de Middelton to the Vicarage of Twyford.*]

COLLACIO VICARIE DE TWYFORD.—Johannes [etc.] dilecto in Christo filio Johanni de Middelton presbitero salutem [etc.]. Vicariam ecclesie de Twyford nostre diocesis vacantem et ad nostram collacionem pleno jure spectantem tibi conferimus intuitu caritatis et te vicarium instituimus in eadem. In cujus rei testimonium etc. Data apud Dounton Nonis Julii. Anno domini m°. ccc^mo. primo. Consecracionis nostre vicesimo. Sub eadem data fuit scriptum Officiali Winton. vel Thesaurario de Wolvesey ad inducendum eum.

[Fo. 28b.]

June 17. Admission of John de Certesya to the Rectory of Cobham on the presentation of the Abbey of Chertsey.]

ADMISSIO AD ECCLESIAM DE COVEHAM.—Memorandum quod die Lune proximo post festum Sancti Barnabe Apostoli Anno Domini m°. ccc^mo. primo admisit dominus Episcopus dominum Johannem de Certeseya ad ecclesiam de Coveham spectantem ad presentacionem Religiosorum virorum abbatis et Conventus de Certeseya et super hoc habuit idem Johannes literas institucionis patentes sub magno sigillo.

[*May 3. Resignation by Henry de Liskeret of the Vicarage of Hursley.*]

RESIGNACIO HENRICI DE LISKERET SUPER VICARIA DE HURSELEGH.—Universis etc. J permissione divina etc. Universitati vestre notum facimus per presentes quod Henricus de Liskeret perpetuus vicarius ecclesie de Hurselegh nostre diocesis die confectionis presentium vicariam suam predictam cum omnibus juribus et pertinenciis suis in manus nostras pure sponte et absolute resignavit, omni juri quod sibi competebat in eadem renunciando. Quam quidem resignacionem admisimus et admittimus ac etiam acceptamus. In cujus rei etc. Data apud Suwerk prope London v. Nonas Maii. Anno domini m°. ccc^mo. primo.

[*May 4. Presentation by the Bishop of Henry de Liskeret to the Rectory of Bleadon, Somerset.*]

PRESENTACIO AD ECCLESIAM DE BLEDON.—Venerabili in

Christo domino Willelmo dei gracia Bathonensi et Wellensi Episcopo J. ejusdem permissione Winton. Episcopus salutem et fraterne dilectionis augmentum. Ad ecclesiam de Bludon (*sic*) vestre diocesis vacantem et ad nostram presentacionem spectantem dilectum nobis in Christo Henricum de Liskeret clericum et familiarem nostrum paternitati vestre reverenter presentamus. Affectuose rogantes quatinus eundem Henricum ad dictam ecclesiam admittere et ipsum in eadem rectorem instituere dignemini intuitu caritatis. Data apud Suwerk prope London. iiij. Nonas Maii. Anno domini m°. ccc^mo. primo.

[*August 14. The Bishop requests Richard, Bishop of London, to publish in the Churches of the City and suburbs of London the sentence of excommunication passed by him on Peter de Sancto Mario, formerly Rector of Colesdon, now of Erith, on account of his many and manifest contumacies respecting suits in the Consistory Court.*]

Executio contra magistrum Petrum de Sancto Mario. —Venerabili in Christo patri domino R. dei gracia Londonensi Episcopo J. ejusdem permissione Wintoniensis ecclesie minister humilis salutem etc. Quia magister Petrus de Sancto Mario executor testamenti quondam magistri Petri de Sancto Mario Archidiaconi nostri Surreye et Custodis domus Sancte Crucis prope Winton nuper Rector ecclesie de Colesdon nostre diocesis nunc vero Rector ecclesie de Erde Roffensis diocesis tum propter ipsius multiplicatas et manifestas contumacias tam ex officio quam ad instanciam diversarum partium peremptorie evocatus contractas tum propter ipsius offensas manifestas majoris excommunicationis sententiis auctoritate nostra jamdiu est meritus enodari justicia exigente. Ad partes vestras ut dicitur se transtulit sic ligatus gregem vobis commissum per communionem inficiendo nequiter in hac parte. Paternitatem vestram reverendam attente rogamus et devote requirimus quatinus mutue vicissitudinis optentu eundem magistrum Petrum sic excommunicatum esse per omnes ecclesias Civitatis et suburbii Londonie vobis subjectas faciatis si placet pupplice et solempniter nunciari, ut sic per hujusmodi nunciationem et publicationem rubore confusus ad gremium sancte matris ecclesie redire citius compellatur, nos si placet quid feceris in premissis certificantes cum congrue fueritis requisiti per literas vestras patentes harum seriem continentes. Tantum facientes in premissis ut vobis in consimilibus et majoribus teneamur non immerito artius obligati. Valete etc. Data Wintonie. xix. Kalendas Septembris. Anno domini millesimo ccc^mo. primo.

Consimilis littera et ejusdem tenoris et date directa fuit Episcopo

Roffensi ad eundem Petrum excommunicandum per totam suam civitatem et diocesem, et ut certificaret ut supra.

[*Aug. 20. Letter from the Bishop to the Prioress and Convent of Wintney, announcing his intended Visitation, and giving strict injunctions as to the management of their property.*]

LITTERA DIRECTA PRIORISSE ET CONVENTUI DE WYNTENEYE SUPER VISITACIONE.—J. [etc.] dilectis in Christo filiabus . . . Priorisse et Conventui de Wynteneye salutem [etc.]. Quia vos et Monasterium vestrum certis et legitimis de causis prout nostro incumbit officio in brevi intendimus visitare, vobis in virtute obediencie et tibi priorisse sub pena excommunicationis et conventui predicto sub pena interdicti districtius inhibemus ne circa temporalia vel spiritualia vestra seu eorum administracionem senescallum ballivos seu custodes perpetuos vel episcopales preficiendo, seu ipsorum bonorum custodiam alicui committendo quicquid de novo penitus acceptetis, hiis qui ante hec tempora videlicet anno jam elapso eorundem bonorum vestrorum administracionem de unanimi vestro consilio habuerunt dumtaxat exceptis, quam quidem administra-
[Fo. 29a.] cionem adhuc non intendimus revocare. Et si quem | vel quos in hujusmodi administracione bonorum vestrorum infra annum predictum jam preteritum de novo preposuistis, ipsum visis presentibus seu ipsos ammovere (*sic*) sine more dispendio studeatis omni cessante gracia et favore sicut penam effugere volueritis antedictam. De die vero receptionis presentium et quid super hiis duxeritis faciendum nos per presentium (*sic*, ? latorem) certificetis per litteras vestras patentes harum seriem continentes. Data apud Wolveseye. xiij. Kalendas Septembris. Anno Consecracionis nostre xx°.

[*August 19. The Bishop applies to the Bishop of Lincoln to proclaim in his Diocese the excommunication of Mag. Peter de Sancto Mario who was now Rector of Nailstone, and to cite him to appear at Winchester on a certain date to answer to charges* ex officio *and* ad instantias partium. *A report requested.*]

EXECUTIO CONTRA MAGISTRUM P. DE SANCTO MARIO DEMANDATA DOMINO . . . LINCOLNIENSI EPISCOPO.—Venerabili in Christo patri domino . . . dei gracia Lincolniensi Episcopo J. ejusdem permissione Wintoniensis ecclesie minister salutem et fraternam in Domino caritatem. Quia magister Petrus de Sancto Mario executor testamenti quondam magistri Petri de Sancto Mario Archidiaconi nostri Surreye et Custodis domus Sancte Crucis prope Wynton. nuper Rector ecclesie de Collesdon nostre diocesis nunc vero Rector ecclesie de Nayleston vestre Diocesis cum propter

ipsius multiplicatas et manifestas contumacias tam ex officio quam ad instantiam diversarum partium peremptorie evocatus contractas tum propter ipsius offensas manifestas majoris excommunicationis sententiis auctoritate nostra jamdiu est meritus enodari justicia et culpis suis exigentibus; Paternitatem vestram reverendam attente rogamus et devote requirimus quatinus mutue vicissitudinis optentu dictum magistrum Petrum sic per nos esse excommunicatum per totam civitatem et diocesem vestras faciatis si placet publice et sollempniter nunciari et ab omnibus artius evitari, ut sic per hujusmodi nunciacionem et publicacionem rubore confusus ad gremium sancte matris ecclesie redire citius compellatur, citari facientes nichilominus eundem peremptorie quod compareat coram nobis vel Officiali nostro seu alio speciali Commissario nostro in hac parte cum testamento, inventario, et omnibus aliis munimentis et instrumentis dictum testamentum et ministracionem ejusdem contingentibus iiij^to^ die juridico post festum Sancti Leonardi Confessoris in majori ecclesia Wintonie sue ministracionis facte et debitam racionem redditurus et ulterius tam super inchoatis et pendentibus in curia nostra contra ipsum tam ex officio quam ad instanciam partium responsurus et juri pariturus. Et quid super hiis vestra paternitas reverenda duxerit faciendum nos si placet certificetis per presentium bajulum per vestras patentes litteras harum seriem continentes. Tantum facientes in premissis ut vobis in consimilibus et majoribus teneamur non immerito artius obligati. Valeat paternitas vestra reverenda per tempora prospera et longeva. Data Wintonie xiiij. Kalendas Septembris. Anno domini m°. ccc^mo^. primo.

[*August 26. Admission of Robert de Cadebury to the Vicarage of Ashley.*]

ADMISSIO AD VICARIAM DE AISSELE.—Memorandum quod septimo Kalendas Septembris. Anno Domini m°. ccc^mo^. primo contulit dominus Episcopus domino Roberto de Cadebury presbitero vicariam de Aissele vacantem ad presentacionem Religiosorum virorum . . . Prioris et Conventus de Motesfonte et habuit litteram collacionis et litteram similiter ad inducendum eum directam Archidiacono Wintoniensi vel ejus Officiali in forma consueta.

[*August 30. Leave of study for three years granted to Geoffrey, Rector of Steventon.*]

CONCEDIT EPISCOPUS GALFRIDO RECTORI ECCLESIE DE STIVINTON STUDENDI PER TRIENNIUM.—Johannes [etc.] dilecto filio Galfrido Rectori ecclesie de Stivinton salutem [etc.]. Precibus tuis inclinati ut a festo Sancti Michaelis proximo futuro post diem

confectionis presentium per triennium in aliquo studio generali et approbato valeas studere et interim ecclesiam tuam Ricardo dicto Gyflete clerico ad firmam dimittere, tibi liberam per presentes concedimus facultatem, proviso tamen quod ecclesia tua antedicta debitis interim non defraudetur obsequiis. Data apud Wolveseye iij. Kalendas Septembres. Anno domini supradicto.

[*September 7. St. Giles' Fair was held annually by Royal licence for 16 days from the Vigil of St. Giles (Aug. 31). The Bishop expressly inhibits the continuance of the Fair beyond that term, and directs the Dean of Winton to cause a proclamation to be made in the Cathedral and other Churches in the city and suburbs warning all traders in the Fair not to offer their wares for sale but to remove them when the sixteen days are ended. A report to be made the Bishop when required.*]

INHIBICIO NE MERCATORES MORENTUR SUPRA MONTEM SANCTI EGIDII AGITANDO MERCIMONIA SUA ULTRA SEXDECIM DIES.—J. dei gracia etc. dilecto filio . . . Decano Wintonie salutem [etc.]. Cum nuper per cartas clare memorie . . . Regum Anglie et confirmacionem domini E. Dei gracia nunc Regis Anglie illustris nobis et ecclesie nostre Wintoniensi ac successoribus nostris qui pro tempore fuerint rectores dicte ecclesie sit concessum ut feriam sive nundinas Sancti Egidii Wintonie cum omnibus libertatibus ad eam pertinentibus annuatim habere valeamus et valeant debeamus et debeant
[Fo. 29b.] per sexdecim dies | continue duraturas, Incipientes die primo ferie hujusmodi sive Nundinarum in vigilia Sancti Egidii supradicti, Consideratumque sit postmodum sive adjudicatum seu sententialiter declaratum per Curiam regiam quod finitis illis sexdecim diebus finiatur et feria seu hujusmodi nundine finiantur et claudantur mercimonia et recedant singuli mercatores et quod mora seu residentia mercatorum ad mercimonia sua monstranda seu vendenda non fieret ultra predictos sexdecim dies plene completos, cum per hoc videlicet si mercatores residerent et mercimonia facerent ultra predictos sexdecim dies faciendo et agitando mercimonia sua, forte iidem mercatores annis singulis tardius venirent ibidem in principio nundinarum ratione hujusmodi more et sic subtraheretur in principio quod excederet in fine quod esset aperte ad dampnum et prejudicium nostrum et successorum nostrorum et Wintoniensis ecclesie predicte non modicum cum in solo alieno et precipue ecclesiastico nullus preter assensum regium et eidem ecclesie presidentis cujus solum hujusmodi existit voluntatem possit vel debeat feriam vel nundinas tenere vel continuare vel mercimonia sua pupplice agitare sive exercere. Nonnulli tamen premissa forsitan ignorantes feriam hujusmodi sive nundinas tam emendo quam vendendo post predictos sexdecim dies temeritate

propria extendentes contra concessionem, confirmacionem et consideracionem predictas et nostram seu nostrorum voluntatem et consensum mercimonia sua in solo nostro immo verius ecclesiastico agitant et exercent in nostrum et ecclesie nostre Wintoniensis prejudicium dampnum non modicum et gravamen. Cum igitur omnes et singuli bona ecclesiastica domum sive agrum seu quecunque alia contra ipsorum domini voluntatem invadentes seu ecclesias suis juribus sive libertatibus defraudantes sacrilegi sint censendi penaque sacrilegii puniendi et nichilominus majoris excommunicacionis sententia innodati, vobis in virtute obediencie injungimus et mandamus quatinus in ecclesia nostra Cathedrali Wintonie et in omnibus et singulis ecclesiis parochialibus Civitatis et Suburbii Wintonie hac instanti die dominica proximo sequente et aliis diebus et locis de quibus fueritis requisiti sub pena excommunicacionis majoris publice et solempniter inhibere curetis omnibus et singulis mercatoribus in genere nequis in solo nostro supra montem Sancti Egidii ubi feria sive nundine jam existunt immo verius solo ecclesiastico post predictos sexdecim dies, quibus elapsis ipsa feria est finita, mercimonia sua vendicioni exponant aut demonstrent, aut quicquam vendant alicui de eisdem sed ea claudant et recedant singuli cum ipsis libere sine mora. Sub eadem etiam pena inhiberi volumus et mandamus ne quis post predictos sexdecim dies in solo predicto a quocunque mercatore ibidem moram trahente quodcunque mercimonium emere audeat vel presumat. Et quid inde feceritis nos certificetis per literas vestras patentes harum seriem continentes cum super hoc fueritis requisiti. Data apud Wolveseye vij. Idus Septembris. Anno Domini m°. ccc^mo^. primo. Consecracionis nostre vicesimo.

[*September 8. William de Esingwold, Rector of Leigh, Surrey, has leave to let his Rectory to farm for three years on the usual conditions.*]

CONCEDIT EPISCOPUS DOMINO WILLELMO RECTORI ECCLESIE DE LEGH MILITIS UT POSSIT DARE ECCLESIAM SUAM AD FIRMAM PER TRIENNIUM.—J. [etc.] dilecto filio domino Willelmo de Esingwold Rectori ecclesie de Legh Militis in nostra exempta jurisdictione constitute salutem etc. Volentes tibi graciam facere specialem ut ecclesiam tuam predictam per tres annos a tempore date presentium numerandos alicui honeste persone dimittere possis et fructus ejusdem interim integre percipere tibi tenore presentium liberam concedimus facultatem, proviso quod ecclesia tua predicta debitis non fraudetur obsequiis et animarum cura in eadem interim minime negligatur. In cujus etc. Data apud Wolveseye vj. Idus Septembris. Anno domini predicto.

[*September 16. Admission of Richard de Polhampton to the Rectory of Heckfield.*]

ADMISSIO AD ECCLESIAM DE HEGFELD.—Memorandum quod xvj. Kalendas Octobris. Anno supradicto apud Farnham admisit dominus Episcopus Ricardum de Polhampton ad ecclesiam de Hegfeld vacantem ad presentacionem Henrici de Maniseno veri ejusdem ecclesie patroni et super hoc habuit idem Ricardus litteram directam . . . Archidiacono Winton. vel ejus Officiali ad inducendum eum in corporalem possessionem ecclesie supradicte.

[*September 17. Collation of Adam de Eglesfeld to the Rectory of Brightstone, Isle of Wight.*]

COLLACIO ECCLESIE DE BRICHTESTON IN INSULA VECTA FACTA ADE DE EGLESFELD.—Memorandum quod xv. Kalendas Octobris loco et anno predictis contulit dominus Episcopus Ade de Eglesfeld clerico ecclesiam de Britchteston in Insula Vecta vacantem per resignacionem domini Johannis de Kirkeby, et super hoc habuit Adam predictus litteram directam magistro Michaeli de Hellestone Officiali Winton. ad inducendum eum in corporalem possessionem ecclesie supradicte, et habuit litteram colla-
[Fo. 30a.] cionis | sub data iij. Nonas Januarii. Anno predicto apud Wolveseye.

[*September 24. The Bishop revokes the collation lately made in the Roman Court of Roger de Hertford to the Vicarage of Camberwell at the instance of the patrons of that Vicarage, the Prior and Convent of Bermondsey.*]

REVOCACIO COLLACIONIS VICARIE DE CAMERWELL.—Universis presentes literas inspecturis Johannes permissione etc. salutem in domino sempiternam. Licet nos nuper vicariam de Camerwell in Romana Curia vacantem domino Rogero de Hertford presbitero auctoritate nobis commissa certisque causis aliis contulerimus, Nos dictam collacionem in instanciam Religiosorum virorum . . . Prioris et Conventus de Bermondeseie dicte vicarie patronorum ne dicta collacio nostra in eorum prejudicium in posterum redundare valeat ex certa scientia revocamus. In cujus etc. Data apud Suwerk viij. Kalendas Octobris. Anno domini m°. ccc^mo. primo.

[*September 25. The Bishop grants permission to Ralph de la Kalenge, ? purveyor of the Church of West Wycombe, in consideration of his Manor of Wydindon being remote from the Church and the badness of the ways, to construct an Oratory or free Chantry, saving Rectorial rights.*]

CONCEDIT EPISCOPUS RADULFO DE LA KALENGE UT POSSIT CONSTRUERE ORATORIUM IN MANERIO SUO DE WIDINGTON.—J. [etc.] sancte Romane ecclesie immediate subjectus dilecto filio Radulfo de la Kalenge parocho ecclesie de West Wycomb jurisdi-

ctionis nostre exempte salutem [etc.]. Attendentes loci distanciam intermedii inter ecclesiam de West Wycomb predictam et manerium tuum de Wydindon et vie discrimen ac periculum quod sepius contingere dinoscitur ut in manso tuo predicto liberam Cantariam habere valeas absque prejudicio ecclesie matricis predicte, dum tamen de indempnitate et prejudicio hujusmodi ejusdem ecclesie Rectori sufficienter caveas, et si idem Rector hujusmodi caucionem admittere recusaverit eam . . . Officiali nostro vel ejus Commissario prestes, liberam tibi concedimus facultatem. In cujus rei etc. Data apud Suwerk vij. Kalendas Octobris. Anno supradicto.

[*September 26. Admission of Richard de Barton to the Rectory of Sutton near Carshalton.*]

ADMISSIO AD ECCLESIAM DE SUTTON JUXTA KERSAULTON.—J. [etc.] dilecto filio Ricardo de Barton Acolito salutem [etc.]. Ad ecclesiam de Sutton juxta Kersaulton nostre diocesis vacantem ad quam per Religiosos viros . . . Abbatem et Conventum de Certeseye presentatus existis te admittimus et Rectorem instituimus in eadem. In cujus etc. Data apud Suwerk vj. Kalendas Octobris. Anno supradicto. Item sub eadem data directa fuit littera domino . . . Archidiacono Surreye ad inducendum dictum Ricardum in corporalem possessionem ecclesie supradicte.

[*September 26. Admission of Roger de Hertford to the Vicarage of Camberwell.*]

ADMISSIO AD VICARIAM DE CAMERWELL.—J. [etc.] dilecto in Christo filio domino Rogero de Hertford salutem [etc.]. Ad vicariam de Camerwell vacantem ad quam per Religiosos viros . . . Priorem et Conventum de Bermondeseye veros dicte vicarie patronos presentatus existis te admittimus per presentes et vicarium perpetuum instituimus in eadem. In cujus etc. Data apud Suthwerk. v. Kalendas Octobris. Anno domini m°. ccc^mo. primo. Consecracionis nostre vicesimo.

[*October 25. The Bishop, having appropriated the Rectory of Mordon to the Abbot and Convent of Westminster, directs the Dean of Ewell to induct their proctor into corporal possession of the same.*]

INDUCTIO IN ECCLESIAM DE MORDON.—J. dei gracia etc. dilecto filio . . . Decano de Ewell salutem [etc.]. Quia ecclesiam de Mordon nostre diocesis vacantem per resignacionem magistri Gerardi de Standon nuper Rectoris ejusdem Religiosis viris . . . Abbati et Conventui Monasterii de Westminstre ex certis et legitimis causis assignavimus equitate suadente, vobis mandamus quatinus eorundem Religiosorum procuratorem in corporalem possessionem dicte

ecclesie inducatis et defendatis inductum. Data apud Essere viij. Kalendas Novembris. Anno domini Millesimo ccc^mo. primo. Consecracionis nostre etc.

[*November 2. Custody of the Rectory of Clendon and of Roger de Lovekin, Clerk, lately admitted thereto, entrusted to Hugh de Kingston, Vicar of Flore, Northants. Sufficient support to be given from the revenues to keep Roger at school or elsewhere.*]

CUSTODIA ECCLESIE DE CLENDON ET ROGERI LOVEKIN PRESENTATI AD EANDEM COMMISSA DOMINO HUGONI DE KINGESTON.—Johannes dei gracia etc. dilecto sibi in Christo domino Hugoni de Kingestone vicario ecclesie de Flore, Lincolniensis diocesis salutem in omnium Salvatore. Custodiam ecclesie de Clendon nostre diocesis et Rogeri de Lovekin de Kyngeston clerici quem graciose nuper admisimus ad eandem tibi damus et committimus per presentes. Ita tamen quod dicto Rogero de fructibus et proventibus dicte ecclesie in scolis vel alibi competentem exhibeas sustentacionem, proviso tamen quod predicta ecclesia debitis non fraudetur obsequiis et animarum cura que eidem incumbit interim minime negligatur. In cujus etc. Data apud Essere iiij^to. Nonas Novembris. Anno domini m^o. ccc^mo. primo. Consecracionis nostre xx^mo.

[*Same day. Admission of Roger Lovekyn to the Rectory of Clendon.*]

ADMISSIO AD ECCLESIAM DE CLENDON.—In eisdem die et anno admisit dominus Episcopus predictum Rogerum dictum Lovekyn de Kyngeston ad ecclesiam de Clendon supradictam ad presentacionem Abbatis et Conventus de Certeseye, et super hoc directa fuit litera . . . Archidiacono Surreye vel ejus Officiali ad inducendum ipsum Rogerum in corporalem possessionem ecclesie supradicte.

[Fo. 30b.]

[*November 13. Admission of Thomas de Sumburn to the Vicarage of Battersea.*]

ADMISSIO AD VICARIAM DE BETRICHESEIE.—Memorandum quod Idus Novembris. Anno domini m^o. ccc^mo. primo admissus fuit dominus Thomas de Sumburn presbiter ad vicariam ecclesie de Betricheseie ad presentacionem Religiosorum virorum Abbatis et Conventus Westminstre et habuit litteram institucionis et similiter litteram directam . . . Archidiacono Surreye vel ejus Officiali ad inducendum eum etc.

[*November 13. The Bishop gives Roger de Skeringge, Rector of Maplederham, a dispensation from residence not to last beyond seven years.*]

DISPENSAT EPISCOPUS CUM DOMINO R. DE SKERNINGGE SUPER NON RESIDENTIA PER SEPTENNIUM.—Johannes permissione divina

etc. dilecto in Christo filio Rogero de Skerninge Rectori ecclesie de Mapelderham nostre diocesis salutem etc. Meritis tuis exigentibus tibi volentes graciam facere specialem, ut in ecclesia tua predicta personaliter residere minime tenearis tecum presentium tenore dispensamus, proviso quod eadem ecclesia tua interim debitis non fraudetur obsequiis, set per ydoneos ministros honorifice deserviatur eidem et animarum cura nullatenus negligatur, presentibus ultra septennium minime valituris. Data apud Novum locum juxta Guldeford. Idus Novembris. Anno domini m°. ccc^mo^. primo.

[*November 11. Visitation of the Priory of Newark. The Bishop gives injunctions on certain points which needed correction and reformation.*]

VISITACIO PRIORATUS DE NOVO LOCO.—In nomine domini Amen. Nos Johannes [etc.] die sabbati iij. Idus Novembris. Anno domini m°. ccc^mo^. primo ad Prioratum de Novo loco personaliter accedentes visitacionis officium impleturi, quedam invenimus ibidem correctionis et reformacionis auxilio et (*sic*) indigencia super quibus procedendum statuendum et ordinandum duximus in forma que subscribitur. In primis statuimus ut silencium in ecclesia et aliis locis et horis debitis melius solito custodiatur, ut paucitas verborum voce tamen submissa prolatorum modum signorum quibus non utimini nullatenus excedere videatur. Et si quis fratrum ultra quam deceat linguam suam indiscrete relaxaverit cum non desit in multiloquio peccatum per priorem puniatur secundum quod ordinis disciplina requirit.

Item cum obediencia de substancia cujuslibet religionis existat, districte precipimus ut omnes et singuli canonici et Conversi priori suo reverenter obediant et eidem reverenciam debitam exhibeant, et qui rebelles fuerint aut contumaces per priorem suum acrius puniantur.

Item precipimus ut Prior frequentius inter fratres sedeat in claustro cum sibi vacaverit eorum confessiones audiendo, ipsosque doctrinis moribus et exemplis salutiferis informando.

Item nullus canonicorum aut conversorum proprium habeat set illud continuo in manibus prioris resignet sub pena excommunicacionis quam contrafacientes poterunt non immerito formidare. Obedienciarii etiam post compotum suum redditum quod singulis annis coram Priore et aliis ad hoc per Priorem et capitulum deputandis semel fieri precipimus si quid residuum fuerit in usus communes convertant, nichil inde sibi appropriantes.

Item inhibemus ne aliquis secreta Capituli aut ea que in Capitulo regulariter aguntur alicui seculari vel alii revelare presumat.

Item inhibemus ne decetero liberaciones sive corrodia vendantur aut pensiones concedantur absque nostra licencia speciali cum per hujusmodi liberaciones et corrodia prout visibili experimento didicimus nonnulla dispendia proveniant et destructio domus.

Item non detur alicui fratrum licencia exeundi septa domus nisi ex justa et rationabili causa et tunc cum honesta comitiva et in capis prout decet, nec presumat quis extra morari ultra terminum sibi a superiore suo prefinitum. Quod si ausu contemptibili contrafecerit, acriter secundum ordinis exigenciam corrigatur. Item districtius inhibemus ne quis proclamatum seu accusatum in capitulo defendat aut . . . Priorem vel ejus locum in Capitulo tenentem impediat quo minus correctiones debitas secundum ordinis disciplinam contra proclamatos hujusmodi exercere valeat. Contravenientes per superiorem suum acrissime in panis et aque jejunio biduano vel triduano secundum qualitatem excessus puniantur, ut eorum pena aliis timorem incutiat consimilia perpetrandi. Item statuimus et precipimus, ut per . . . Priorem et Conventum unus de discretioribus fratribus eligatur qui de consilio prioris et majoris et sanioris partis Capituli Celerarius exterior constituatur, quem ad differentiam alterius Celerarii Senescallum vocari precipimus et mandamus qui in omnibus priori suo reverenter prout decet obediat, qui etiam maneriorum et aliorum bonorum extrinsecorum sive forinsecorum curam habeat et custodiam. Et hic una cum Celerario intrinseco et alio circumspecto et discreto claustrali eisdem per priorem et saniorem partem Conventus adjungendo et associando cujus consilio dicti Celerarii perfruantur in hac parte debita redditus et obvenciones totius domus recipiant et disponant de eisdem. Auctoritate et consilio et consensu . . . prioris | prout honori domus et utilitati melius et decentius viderint expedire. [Fo. 31a.] Ita quod quater singulis annis post finalem compotum redditum coram Priore et sanioribus ac discretioribus domus sue gessionis et administracionis raciones reddere teneantur et statum domus coram fratribus in Capitulo recitare, ut quod omnes tangit ab omnibus sciatur et approbetur.

Prior vero de temporalibus absque eorundem consilio nichil ordinet aut disponat quod onerosum sit domui aut aliqualiter prejudiciale. De spiritualibus vero et de Officiariis curam spiritualium dumtaxat gerentibus ordinet idem Prior quod sue libito voluntatis prout deo et animarum sibi subjectarum saluti magis viderit expedire. Item ut bonum pacis et tranquillitatis inter vos decetero magis solito foveatur, inhibemus sub pena excommunicacionis majoris ne quis inter vos scisma suscitet discordiam seminet aut

fratrem suum verbis probrosis et contumeliosis diffamet vel ad iracundiam rixam vel discordiam provocet quoquo modo, set omnia opera vestra in caritate perfecta fiant secundum doctrinam Apostolicam ut quilibet vestrum ab alio subportetur prout decet. Si quis autem super hiis transgressor extiterit in jejunio panis et aque vel alia pena majori secundum quod protervitas delinquentis exigerit (*sic*) per Priorem puniatur. Similiter etiam in aliis excessibus de quibus quis convictus fuerit nisi excessus ille majorem penam exegerit volumus observari.

Item volumus [et] de consensu Prioris et totius Capituli ordinamus quod Camerarius Conventus qui pro tempore fuerit recipiat singulis annis de redditibus et exitibus Manerii de Tollebury per manus ballivi ejusdem manerii decem libras sterlingorum pro investitura et necessitatibus canonicorum et aliis necessariis ad cameram pertinentibus. Item sub pena canonice districtionis precipimus libros extra domum hactenus cuicunque traditos et accomodatos (*sic*) quam citius commode fieri poterit revocari nec alicui decetero librum aliquem extra domum accomodari nisi sub bono memoriali et sub sacramento recipientis quod librum illum reddet et restituet termino sibi prefinito ita quod singulis annis semel omnes libri coram fratribus ostendantur et ab omnibus videantur secundum quod novimus in aliis religionibus observari. Et quia parum prodest statuta condere nisi sit qui ea tueatur et faciat observari, volumus et precipimus omnia et singula predicta statuta nostra per vos inviolabiliter observari in virtute sacre obediencie et districtionis canonice non nisi per nos cum quis vestrum quod absit eam incurrerit relaxande. Et cum labilis sit hominum memoria volumus et firmiter injungendo precipimus ut dicta statuta, vobis necessaria, quo magis et inpressius singulorum memorie commendentur, de mense in mensem in Capitulo coram omnibus fratribus qui in domo sint sollempniter et publice recitentur. Reservata nobis potestate predicta statuta nostra corrigere et eisdem addere vel detrahere ac alias injunctiones et moniciones facere quotiens necessitas exegerit et vobis videbitur oportunum.

[*November 17. Admission of William Daundely to the Rectory of Chilton Candover.*]

ADMISSIO AD ECCLESIAM DE CHILTON CANDEVERE.—Memorandum quod xv. Kalendas Decembris. Anno domini m°. ccc^mo^. primo apud Novum locum admissus fuit Willelmus Daundely ad ecclesiam de Chilton Candevere ad presentacionem Johannis Daundely et habuit litteras institucionis et inductionis in forma consueta.

[*November 24. Admission of John de Motesfont to the Vicarage of Ashley.*]

ADMISSIO AD VICARIAM DE AISSELE.—Memorandum quod viij. Kalendas Decembris. Anno supradicto apud Wolveseye admissus fuit Johannes de Motesfont ad vicariam de Aissele ad presentacionem Prioris et Conventus de Motesfont et habuit litteras institucionis et inductionis in forma consueta.

[*December 9. Admission of Mag. John de Popeton to the Rectory of Gatcombe, I. of Wight.*]

ADMISSIO AD ECCLESIAM DE GATECOMBE IN INSULA VECTA.—Memorandum quod v^to^. Idus Decembris. Anno supradicto apud Bittern admissus fuit Magister Johannes de Popeton ad ecclesiam de Gatecombe in Insula Vecta ad presentacionem Baldewini de Insula et habuit litteras [etc.].

[*January 10. Admission of John de Kirkeby, King's Clerk, to the Rectory of Godshill, I. of Wight.*]

ADMISSIO AD ECCLESIAM DE GODESHULL.—Memorandum quod iiij^to^. Idus Januarii. Anno predicto apud Wolveseye admissus fuit dominus Johannes de Kirkeby domini Regis Anglie illustris clericus ad ecclesiam de Godeshull in Insula Vecta ad presentacionem procuratoris Religiosorum virorum Abbatis et Conventus de Lyra, et habuit litteras [etc.].

[*January 13. Admission of Mag. William de Turribus to the Rectory of Arreton, I. of Wight.*]

ADMISSIO AD ECCLESIAM DE ARRETON.—Item memorandum quod Idus Januarii. Anno supradicto admissus fuit magister Willelmus de Turribus ad ecclesiam de Arreton in Insula Vecta ad presentacionem procuratoris de Lyra et habuit litteras [etc.].

[Fo. 31b.]

[*January 26. Admission and institution of William le Botiller to the Rectory of Clapham.*]

ADMISSIO AD ECCLESIAM DE CLOPHAM.—J. dei gracia etc. dilecto filio Willelmo dicto le Botiller acolito salutem [etc.]. Ad ecclesiam de Clopham nostre diocesis vacantem ad quam per Religiosos viros . . . Priorem et Conventum de Merton veros ejusdem patronos presentatus existis, te admittimus intuitu caritatis et Rectorem instituimus in eadem. In cujus rei etc. Data apud Wolveseye vij. Kalendas Februarii. Anno domini millesimo. ccc^mo^. primo.

[*February 5. Admission of John de Gorgiis to the Rectory of Newton, I. of Wight.*]

ADMISSIO AD ECCLESIAM DE NIWETON IN INSULA VECTA.—J. dei gracia etc. dilecto filio Johanni de Gorgiis clerico salutem

[etc.]. Ad ecclesiam de Niweton in Insula Vecta nostre diocesis ad quam per fratrem Fulconem de Bernayo procuratorem Religiosorum virorum . . . Abbatis et Conventus de Lyra verorum ejusdem ecclesie patronorum presentatus existis, te admittimus intuitu caritatis et Rectorem instituimus in eadem. In cujus etc. Data apud Tymberbury Nonas Februarii. Anno domini m°. ccc^mo. primo et Consecracionis nostre xx^mo.

[*February 5. Admission of John King to the Chapel in his Manor of Knighton, I. of Wight, newly built by Ralph de Gorgiis, Knt. : endowment five marks* per ann. : *rights of the mother Church safeguarded.*]

Admissio ad Capellam de Knighteton in Insula Vecta. —J. dei gracia etc. dilecto filio Johanni dicto King Acolito salutem [etc.]. Cum nobilis vir dominus Radulfus de Gorgiis miles cupiens divinum cultum augmentare te nobis ad capellam in manerio suo de Knighteton nostre diocesis constructam cui nulla cura imminet animarum, ad quam hactenus nullus alius extitit presentatus vel etiam institutus per suas patentes literas presentavit petens vive vocis oraculo ut te ad titulum dicte capelle sufficientem quinque marcarum et amplius valentem annuatim in presbyterum infra annum a die confectionis presentium ordinandum et pro animabus antecessorum suorum et omnium in Christo quiescentium divina celebraturum admittere curaremus, asserens quod per hujusmodi presentacionem et admissionem nullum matrici ecclesie prejudicium immineret. Nos ipsius Nobilis pium propositum considerantes te ad eandem capellam cum suis pertinentiis sub forma pretacta duximus admittendum in ipsius capelle corporalem possessionem induci et inductum tueri sub consueta forma litteratorum demandantes. Jure matricis ecclesie predicte in omnibus semper salvo. In cujus rei etc. Data apud Tymberbury Nonas Februarii. Anno supradicto.

[*January 13. The Bishop, compassionating the troubles which have fallen upon the Priory of Breamore, especially through the exactions of the late Countess of Albemarle, appropriates to them through the King's intervention the Rectory of Brading, I. of Wight, saving a suitable provision to be made for the Vicarage of the same.*]

Appropriacio ecclesie de Brerdingge facta Priori et Conventui de Brommore.—J. permissione divina etc. dilectis in Christo filiis fratri T. priori de Brommore et ejusdem loci Conventui salutem [etc.]. Sacre religionis professoribus qui spretis mundi fluctibus et ejus vanitatibus omnino relictis omnipotenti Deo eligunt famulari non nunquam aliqua religionis favore liberaliter conceduntur que solent aliis aliquociens interdici. Sane ex parte vestra nobis extitit intimatum quod vos et domus vestra per varios litium

anfractus et multimodas oppressiones potentum et precipue domine Isabelle de Fortibus quondam Comitisse Albemarlie que nuper monasterium vestrum predictum Quadraginta libratis terre et amplius hactenus spoliaverit unde redditus et proventus tam in spiritualibus quam in temporalibus minorati sunt adeo et subtracti quod ad sustentacionem vestram et receptionem pauperum et hospitum prout convenit sufficere minime dinoscuntur. Nos igitur qui ad vos et monasterium vestrum predictum affectionem specialem [gerimus] indigencie vestre et manifesto defectuiquos a fidedignis et fide didicimus oculata compatientes intimis visceribus cordis nostri, considerantesque quod ad monasterium vestrum predictum hospitum, pauperum, et infirmorum confluit frequenter non modica multitudo quibus vos oportet vite necessaria et alia caritatis opera ministrare, pensantes etiam quod excellentissimus princeps dominus E. dei gracia Anglie Rex illustris advertens quod propter defectus hujusmodi ad predicta facienda et sustinenda vestre non sufficiunt facultates jus patronatus quod habuit in ecclesia de Brerdinge in Insula Vecta nostre diocesis vobis ex regia liberalitate donavit approprianda vobis quandocunque possetis in puram et perpetuam elemosinam ad predicta onera supportanda prout in suis litteris vidimus plenius contineri, Ecclesiam predictam de Brerdingge vestri patronatus cum omnibus juribus et pertinenciis suis ac liberis consuetudinibus ejusdem, cedente vel decedente Rectore ipsius ecclesie in premissorum sustentacionis subsidium in usus proprios libere inperpetuum convertandam deputamus assignamus appropriamus et vobis etiam concedimus per presentes. Salva nobis et successoribus nostris potestate ordinandi et taxandi vicariam perpetuam in ecclesia de Brerdingge antedicta de proventibus ejusdem ecclesie, [Fo. 32a.] pro sustentacione vicarii qui pro tempore fuerit in eadem | ad presentacionem vestram per nos et successores nostros admittendi et instituendi. Volumus insuper et de gracia speciali vobis tenore presentium concedimus ut cedente vel decedente nunc Rectore ipsius ecclesie possessionem corporalem per vos vel procuratores vestros nobis vel officialibus nostris seu quibuscunque aliis inferioribus nostris ministris irrequisitis auctoritate propria immo vero nostra libere ingredi et possidere pacifice valeatis. In cujus etc. Data apud Wolveseye Idus Januarii. Anno Domini m°. ccc^mo. primo. Consecracionis nostre xx^mo.

[*February 13. Custody of the sequestration of Kimpton Rectory granted during pleasure to John Focik.*]

CUSTODIA SEQUESTRI FRUCTUUM ECCLESIE DE KUMETON.—

J. dei gracia etc. dilecto filio . . . Decano de Andevere salutem [etc.]. Quia custodiam sequestri in fructibus et proventibus ecclesie de Kemeton nostre diocesis vacantis auctoritate nostra nuper interposita dilecto filio domino Johanni dicto Focik clerico concessimus graciose vobis mandamus quod eidem domino J. vel Petro de Paulesholte procuratori suo hujusmodi sequestri custodiam pacificam permittatis habere quousque super hoc aliud a nobis recipias in mandatis. Data apud Wolveseye Idus Februarii. Anno predicto.

[*February 27. Visitation of the Abbess and Convent of Wherwell. Several points to be corrected which he leaves to their discretion.*]

Visitacio Abbatisse et Conventus de Wherewell.—J. dei gracia etc. dilecte filie . . . Abbatisse de Wherewell salutem [etc.]. Vos et ecclesiam vestram tam in capite quam in membris nuper ex officii nostri debito visitantes quedam invenimus correctione digna, que volentes vobis graciam facere specialem vestre discretioni relinquimus corrigenda, ea videlicet que inferius annotantur. In primis quod silentium melius decetero custodiatur. Item adhibeatur diligentior cura temporalibus et suspecti ministri et inutiles ammoveantur. Item restituatur oportunis loco et tempore vestitura debita dominabus. Item audiantur compoti quolibet anno et status domus singulis annis Conventui declaretur. Item corripiantur juniores domine per majores modo debito et honesto non nimis acriter nec nimis leviter sed mediocriter prout vestre discretioni videbitur expedire. Item puniantur bene seculares tam sorores quam alii quicunque fuerint dominabus religiosis male et proterve respondentes, et precipue rixas et contenciones inter dominas seminantes. Item de pitancia dominabus et servientibus vestris a velanda domina vel in velacione domine decetero distribuenda hoc in virtute obediencie faciatis specialiter observari ne quisquam secularis plus quam domina religiosa recipiat de eadem cum secularibus satis sufficere debeat quod Religiosis sufficit in hac parte, et hoc sub pena excommunicacionis, quam petens et recipiens ipso incurrat. Sane quia ex clamosa insinuacione tam regularium quam secularium didicimus quod quedam consuetudo in monasterio vestro inolevit videlicet cum aliqua domina vestre religioni professa primo legere cepit in pulpito certa pecunie quantitas sive pitancia exigitur ab eadem. Nos hujusmodi consuetudinem certis et legitimis de causis reprobantes, vobis ut supra inhibemus ne eam decetero permittatis aliqualiter observari. Vos igitur in premissis corrigendis taliter vos habentes ne de ipsis vel eorum aliquo ob vestri defectum vel negligentiam clamor ad nos

decetero perveniat iteratus. Data apud Wolveseye iij. Kalendas Martii. Anno Domini m. ccc^mo^ primo.

[*February 21. The Bishop having lately visited the Abbey of Romsey comments severely on the lack of discipline which he had noticed in the conduct of the internal and external affairs of the Monastery. The penalty of the greater excommunication is threatened against the Abbess unless these faults be promptly corrected.*]

VISITACIO ABBATISSE ET CONVENTUS DE ROMESEIE.—Johannes dei gracia etc. dilectis filiabus Abbatisse et Conventui de Romeseie salutem [etc.]. Nuper vos et monasterium vestrum tam in capite quam in membris prout nostro incumbit officio visitantes quedam invenimus ibidem corrigenda, que reformari et decetero observari sub hoc forma volumus et mandamus. In primis cum in ultima visitatione facta ibidem statuimus et precepimus quod compotus bis in anno redderetur et in fine cujuslibet compoti status domus per auditores ejusdem Conventui vel saltim senioribus de Conventu declararetur, quod in presenti visitacione invenimus omnino pretermissum; statuimus et precipimus sub pena excommunicacionis quod hujusmodi compotus decetero singulis annis semel reddatur et in fine ejusdem status domus vestre coram toto Conventu in Capitulo declaretur. Item statuimus et precipimus sub pena predicta quod Conventus citius solito levet, et matutinas ac ceteras horas suas congruis horis diei psallant, ita quod magna missa semper ante nonam celebretur. Inhibentes omnibus capellanis vestris sub pena suspensionis ne quis eorum decetero post nonam celebrare presumat, sed tali hora missam incipiat quod citra horam nonam celebrare valeat. Item precipimus et statuimus quod in receptione et distribucione reddituum debitorum Conventui adjungantur Priorisse de consensu majoris et sanioris partis totius conventus due de potentioribus et discretioribus dominabus quarum consilio predicti redditus recepti inter dominas distribuantur et etiam more solito expendantur. Item precipimus et statuimus in virtute obediencie et sub pena excommunicacionis quod omnes
[Fo. 32b.] pitancie debite et | consuete prout solebant distribui inter dominas absque ulla diminucione decetero debitis terminis distribuantur, et specialiter ille quas invenimus subtractas, una videlicet de sex denariis que debetur cuilibet domine per annum in festo Sancti Martini et alia de sex denariis que similiter debetur cuilibet domine cum sanguinem imminuit. Item precipimus in virtute obedientie ut ostia claustri et dormitorii artius et melius decetero custodiantur et claudantur. Item cum ex mala custodia communis sigilli unde multa mala domui vestre hactenus evenerunt prout ex facti experiencia jam didicimus et etiam evenire poterunt in futurum nisi

salubre remedium apponatur, vobis in virtute sacre obediencie et sub pena excommunicacionis precipimus quod ad custodiam dicti sigilli tres ad minus de discretioribus dominabus per vos . . . Abbatissam et majorem et saniorem partem Conventus deputentur et cum aliqua littera dicto sigillo fuerit consignanda in Capitulo coram toto Conventu lingua intelligibili omnibus dominabus publice distincte et aperte legatur et exprimatur, et postmodum consignetur in eodem capitulo non in angulis nec secrete sicut hactenus fieri consuevit, et consignata iterum ut prius legatur ut sic quod omnes tangit ab omnibus approbetur, quo facto sigillum vestrum predictum sub custodia predicta ibidem reponatur. Item familiam inutilem superfluam rixosam et incontinentem et dominabus conviciantem infra mensem a receptione presentium in virtute obediencie ut tranquillitati vestre provideatur precipimus ammoveri et precipue Johannem Charke qui plurimum diffamatur de male et contumeliose loquendo et respondendo dominabus, nisi taliter se correxerit quod ad nos de hujusmodi querimonia non perveniat iterata. Item precipimus sub pena predicta ne bone consuetudines et curialitates hactenus observate inter dominas ut de panetaria pincernaria et pistrino decetero aliqualiter subtrahantur, set de die in dies prout decet in melius conserventur. Item inhibemus vobis omnibus et singulis in virtute sacre obediencie et sub pena excommunicacionis majoris ne aliqua vestrum decetero in villa de Romesele cum quacunque persona religiosa vel seculari comedat bibat aliqualiter vel pernoctet, vobisque domine . . . Abbatisse sub pena excommunicacionis majoris inhibemus ne cuiquam domine religiose contra premissa licenciam concedatis. Item vobis . . . domine Abbatisse inhibemus in virtute obedientie et sub pena excommunicacionis majoris ne decetero corredia aliqua vendatis vel pensiones aliquas concedatis nostro irrequisito consilio et assensu. Item sub eadem forma vobis inhibemus et potestatem interdicimus per presentes ne bona monasterii vestri immobilia et precipue illas novem acras terre cum quodam prato que ad manus vestras de novo pervenerunt aliqualiter alienetis ad firmam detis nisi in hoc vestri monasterii vertatur major utilitas et totius Conventus vestri intercedat expressa voluntas pariter et assensus. Volumus etiam et precipimus sub pena predicta hec omnia legi et recitari in Capitulo coram toto Conventu adminus semel in mense quousque omnia predicta secundum quod expedit fueritis execute. Data apud Wolveseye die Mercurii proximo ante festum Sancti Petri in Cathedra. Anno domini m°. ccc^mo^. primo.

[*March 24. The Bishop as founder of the Chapel of St. Elizabeth of Hungary situated in St. Stephen's meadow opposite the gate of his Castle of Wolvesey here sets forth the particulars of its institution and the statutes by which he wills that it should be ordered. Elizabeth, daughter of King Andrew II of Hungary, was married in her youth to Ludwig, landgrave of Thuringia, who died during the Crusade of 1227. Elizabeth's subsequent hardships, austerities, unbounded charity and saintly life caused her to be canonized by Pope Gregory IX in 1235, four years after her death. The foundation established in her honour by the Bishop was for seven Chaplains, one of whom should be chosen by the Bishop as Provost and six clerks in Holy Orders with six 'little clerks'. Details of their mode of life, behaviour, habit, and conduct of Divine Service are very fully laid down. Accounts are to be duly rendered, and provision is made in case of negligence or wilful mismanagement by the Provost. The Bishop and his successors are to retain one copy of these statutes, the Provost and his brother-Chaplains the other.*[1] *The College was valued at the dissolution at £112 17s. 4d.* per ann. *and granted, 35 Hen. VIII, to Thomas Lord Wriothesley, who sold the site to Winchester College for £360.*]

Ordinacio Capelle Sancte Elizabeth.—In dei nomine Amen. Noverint universi presentes et futuri quod nos Johannes de Pontisara permissione divina Wintoniensis ecclesie minister Fundator capelle Sancte Elizabeth filie quondam Regis Hungarie fundate in prato nostro quod est ante portam castri nostri de Wolveseie quod vocatur pratum Sancti Stephani invocata Spiritus Sancti gracia disponimus, statuimus et ordinamus in dicta capella tria construere altaria, majus videlicet de Sancta Elizabeth et duo minora collateralia, unum de Sancto Stephano et Sancto Laurencio martiribus et aliud de Sancto Edmundo Rege et beato Thoma Cantuariensi Archiepiscopo martiribus ac etiam septem ponere Capellanos cum sex clericis in sacris ordinibus constitutis quorum tres sint diaconi et tres subdiaconi imperpetuum pro vivis et defunctis divina celebraturos et viventes sub modo et forma inferius annotatis.[2] De quibus septem capellanis unus in prepositum per nos Wintoniensem Episcopum vel successorem nostrum qui pro tempore fuerit preficiatur. Cui tanquam presidenti ceteri intendant et obediant reverenter. Quo quidem preposito cedente vel in fata decedente Episcopus Wintoniensis qui pro tempore fuerit vel ejus locum tenens alium in prepositum preficiat sine mora personalem residentiam in eadem Capella ac etiam continuam facturum nisi pro negociis dicte capelle sive domus procurandis et expediendis necesse fuerit ipsum absentari. Similiter cum contigerit aliquem de predictis sex capellanis vel clericis alias beneficiari aliquo beneficio propter quod in dicta capella residere non possit, seu mori aut etiam aliquo alio modo recedere, volumus et ordinamus quod Episcopus Wintoniensis vel ejus locum

[1] A copy drawn from an 'inspeximus' Charter of Edward II is printed in Dugdale's *Monasticon* (Cayley's edn.) vi, p. 1339.

[2] 'injuncta,' *Dugd.*

tenens qui pro tempore fuerit alium ibidem ydoneum preficiat ita quod semper sint ibi sex cum preposito capellani et sex clerici divina celebraturi similiter et continue residentes. Et si contingat aliquem de capellanis vel clericis predictis in predicta Capella in fata decedere, bona ipsius Capelle predicte accrescant et applicentur, ut sic illam quam in vita honoravit honorare videatur in morte. Volumus insuper et etiam ordinamus quod predicti sex capellani et sex clerici per prepositum antedictum quamdiu bene se gesserint secundum facultates capelle hujusmodi honeste exhibeantur
[Fo. 33a.] tam in esculentis quam | poculentis ita quod uno ferculo cum pitancia sint contenti, et in diebus dominicis et duplicibus festis secundum ferculum habeant capellani cum pitancia. Sint autem dicti capellani et clerici eidem preposito in omnibus licitis et honestis obedientes in moribus et verbis pudorem exhibentes in habitu et in cessu ornati ut gravitate itineris mentis maturitas ostendatur. Sint modesti, sobrii, et bone vite ac conversacionis honeste, ita quod vita et conversacio eorum secreta et a laycorum artibus [1] sit remota. Utantur autem [2] tam prepositus quam capellani et clerici predicti in Capella predicta superpelliciis et capis nigris, extra vero vestibus humilibus et unius coloris, utpote de perseo nigra burnetta aut etiam de russeto. Ad hujusmodi autem vestes et omnia alia servicia annuatim preter esculenta et poculenta habeat et percipiat . . . prepositus sex marcas et quilibet capellanus per manus prepositi ad duos anni terminos videlicet ad festum Sancti Michaelis et ad festum Pasche pro equalibus porcionibus xl.s. et quilibet clericus xx^ti. solidos sterlingorum. Omnes vero simul in una et eadem domo bibant et comedant, ita tamen quod prepositus cum capellanis in una mensa et clerici in alia. Et quilibet capellanus in camera sibi deputata, clerici vero omnes in una domo dormiant de nocte nisi per infirmitatem vel alia de causa honesta fuerint impediti vel etiam excusati, proviso tamen quod sic excusati in locis honestis et non suspectis pernoctent. Habeat quilibet capellanus unum clericulum a decem annis usque ad decimum octavum annum qui in ecclesia in superpellicio cantet et legat et sibi in camera deserviat, de quorum victu et vestitu per prepositum ordinetur, nec habeat aliquis capellanus alium famulum sibi specialiter deservientem, et comedant illi clericuli in eadem aula separati ab aliis. De alia autem familia domui necessaria ordinet prepositus cum capellanorum consilio.

In capella vero predicta sint Deo devoti et ejus officio diligenter

[1] 'actibus,' *Dugd.* [2] 'etiam,' *Dugd.*

intenti, eique devote deserviant sub hac forma. Singulis siquidem diebus ad tardius in aurora diei mane surgant et capellam ipsam ingressi matutinas beate Virginis submissa voce aperte et distincte simul dicant et postea matutinas de die cum nota, ita quod neutra pars chori versum suum prius incipiat nisi prius versus alterius chori totaliter terminetur, et pausacionem quandam in medio cujuslibet versus modicam faciant, et omnes utriusque chori simul versum suum incipiant, pausacionem faciant et simul versum suum studeant terminare. Post primam matutinarum diei celebrent missam gloriose Virginis cum nota et sollempnitate decenti secundum usum et consuetudinem Sarisberiensis Ecclesie. Qua celebrata incipiant ceteras horas de die et terminent omnes cum nota. Quibus dictis, incipiant horas beate Virginis submissa voce et eas similiter omnes dicant. Postea statim celebretur missa de sancta Elizabeth cum nota, et sacerdos de sancta Elizabeth celebraturus interim dum dicuntur hore beate Virginis se parabit. Captent autem horam celebrandi tres missas sine nota, videlicet duas pro defunctis et tertiam de Sancto Spiritu successive vel simul ad diversa altaria prout eis magis videbitur expedire, ita quod servicium quod cum nota habet (*sic*) fieri nullatenus impediatur aut etiam pretermittatur. Quibus ut premittitur completis circa horam tertiam incipiant magnam missam cum nota et sollempnitate decenti prout diei sollempnitas exigit et requirit. Volumus insuper ordinamus et statuimus quod singuli Capellani in singulis missis eorum specialem dicant collectam pro fundatore Capelle predicte, videlicet pro nobis Johanne de Pontisara Episcopo predicto superstite, et pro Episcopo Wyntoniensi qui pro tempore fuerit, illam scilicet collectam que sic incipit, Rege quesumus Domine famulum tuum. Item aliam collectam specialiter pro nobis post decessum nostrum que sic incipit, Deus cujus misericordie non est numerus. Item aliam collectam pro Episcopis Wyntonie defunctis que sic incipit, Deus qui inter apostolicos sacerdotes. Item quartam collectam pro Regibus Reginis[1] et eorum liberis que sic incipit, Deus in cujus manu corda regum sunt. Item quintam collectam pro Regibus Reginis et omnibus fidelibus defunctis que sic incipit, Inclina Domine aurem tuam. Item sextam collectam generalem in fine pro vivis ac defunctis et specialiter pro . . . Priore et Conventu ecclesie nostre Wyntoniensis, scilicet Pietate tua, vel aliam consimilem. Hunc autem numerum et ordinem collectarum et missarum que sine nota dicentur singulis diebus in omnibus missis observari volumus preterquam in magna missa cum

[1] 'pro Rege et Regina,' *Dugd.*

diei festivitas et temporis sollempnitas easdem collectas non patitur recitari, vel aliquem dictorum sex capellanorum aliquo impedimento legitimo contigerit impediri. Prepositus insuper singulis diebus celebret nisi legitime fuerit impeditus, super quibus impedimentis tam prepositi quam capellanorum predictorum consciencias coram altissimo oneramus.

Ante autem horam vesperarum conveniant omnes capellani et clerici in capella predicta et voce submissa distincte et aperte dicant Placebo et Dirige. Cum autem corpus mortuum presens fuerit vel dies anniversarius contigerit vel servicium triginta dierum tunc Placebo et Dirige cum nota et novem lectionibus celebrentur, paschali tempore dumtaxat excepto. Quibus peractis, incipiant vesperas beate Marie Virginis submissa voce, deinde vesperas de die cum nota secundum modum matutinarum beate Virginis et diei superius annotatum cum inceptione pausacione et termi-
[Fo. 33b.] nacione predictis, et statim modo consimili | dicant completorium de die cum nota: quo dicto, dicant completorium beate Virginis ut supra voce submissa. Premissum autem ordinem modum et formam matutinarum missarum officii pro defunctis vesperarum et completoriorum [1] singulis diebus imperpetuum ordinamus statuimus et precipimus observari, illis diebus tantum exceptis quorum sollempnitas premissa peragi non permittit. In premisso itaque divino officio devotius peragendo, volumus quod dicti Capellani cum suis clericis usum Sarisberiensis ecclesie teneant et observent. Item volumus quod prepositus predictus de consilio capellanorum ordinet precentorem ad cujus sollicitudinem et mandatum omnia in Capella predicta sint peragenda tam in missis celebrandis, quis quam missam in sua septimana celebrare debeat, quam in lectionibus legendis et aliis que incumbunt psallendis. Habeat itaque idem precentor unam tabulam semper in capella appensam in qua scribat quolibet die Sabbati post prandium et ordinet qualem missam quis eorum Capellanorum in sequenti septimana debeat celebrare, quis qualem lectionem in crastino legere debeat, et sic de ceteris divinis officiis in predicta Capella faciendis. Et sic cotidie post prandium ordinet idem precentor de servicio diei sequentis, hoc diligentius observando quod Capellani missam ad quam die Sabbati ut premittitur intitulantur per integram celebrent septimanam. Omnes in predicta Capella tam capellani quam clerici predictam tabulam adeant, et officium sibi assignatum ut premuniantur inspiciant et repetant, ut in illo et divino servicio postea

[1] 'completorium,' *Dugd.*

peragendo inveniantur fideles intenti humiles et devoti. Volumus etiam quod prepositus qui pro tempore fuerit negociis Capelle intendat exterioribus et interioribus nisi alicui de Capellanis vel clericis predictis ex causa committere voluerit vices suas; et quod in presencia omnium Capellanorum et Thesaurarii Episcopi Wyntoniensis de Wolveseye qui pro tempore fuerit quolibet anno circa festum sancti Michaelis plene et aperte recitet in quo statu dicta capella et bona ejusdem existunt, et tam de receptis quam expensis compotum reddat et secundum unanimem consensum Capellanorum ipsorum vel majoris partis eorundem provideat ordinet et disponat de bonis ejusdem capelle prout ad utilitatem eorum magis videbitur expedire. Si autem prepositus ille in premissis negligens aut remissus seu dilapidator bonorum ipsius Capelle inventus fuerit, quod absit, Episcopo Wintoniensi qui pro tempore fuerit vel ejus vices gerenti tam sede plena quam vacante demonstretur aperte. Ita quod nullus Capellanus voluntate propria ad predictum Episcopum vel ejus vices gerentem hujusmodi occasione accedat nisi consensus omnium capellanorum vel majoris partis intercedat. Nullus insuper Capellanus vel clericus sine ipsius prepositi vel ejus locum tenentis licencia speciali adeo se absentet, quin horis diei et missis ut premittitur celebrandis semper intersit. Item nullus capellanus vel clericus ad dictam Capellam admittatur, nisi prius bene examinetur super litteratura, cantu, et qualiter sciat divinum officium. Nulle insuper mulieres ingrediantur septa domus preterquam in Capellam et aulam. Volumus insuper ordinamus et statuimus quod tam prepositus hujusmodi preficiendus quam capellani et clerici predicti, quamprimum ad capellam ipsam fuerint admissi, jurent ad sancta evangelia quod premissas ordinaciones observancias et statuta in omnibus et singulis eorum articulis prout superius sunt expressi, et residenciam ut premittitur personalem super qua non possit per aliquem dispensari pro suis viribus prosequentur, et plene ac fideliter observabunt. Et ut presentes nostre disposiciones ordinaciones voluntas et statuta nostra robur optineant perpetue firmitatis, ea sigilli nostri impressione duximus roboranda. Et ad majorem securitatem et perpetuam rei memoriam presentes litteras sub sigillo nostro fecimus duplicari, quarum una penes nos superstites remanet ad presens, nobis vero in fata decedentibus volumus quod tradatur Episcopo loci qui pro tempore fuerit ut penes ipsum et successores suos perpetuo remaneat, et altera pars penes prepositum et suos concapellanos in futurum fideliter conservetur. Acta et data in Castro nostro de Wolveseye in vigilia Annunciacionis dominice. Anno ejusdem m°. ccc^mo^. primo.

Regni Regis E. filii Regis H. xxx^mo. Consecracionis nostre vicesimo.[1]

[*1302. March 31. The Bishop grants the separate tithes in his Manor of Nuthanger to William de Staunford.*][2]

COLLACIO DECIMARUM SEPARATARUM IN MANERIO DE NOTEHANGRE.—Johannes [etc.] dilecto filio Willelmo de Staunford clerico et familiari nostro salutem [etc.]. Te in ecclesia Dei sperantes proficere posse in futurum, Decimas de dominico manerii nostri de Notehangre provenientes a Decimis matricis ecclesie debitis separatas ab antiquo et ad nostram collacionem mero jure spectantes cum omnibus juribus et pertinenciis suis tibi conferimus intuitu caritatis. In cujus etc. Data apud Hurselegh. ij. Kalendas Aprilis. Anno domini M°. ccc^mo. Secundo. Consecracionis nostre vicesimo.

Sub eadem data scriptum fuit Officiali Winton. ad inducendum dictum W. in corporalem possessionem Decimarum predictarum.

[Fo. 34a.]

[*April 6. The Bishop presents to Simon, Bp. of Salisbury, for admission to the Rectory of Portland, John de Warham.*]

PRESENTACIO AD ECCLESIAM DE PORTLAND.—Venerabili in Christo patri domino S. dei gracia Sarisberiensi episcopo J. ejusdem permissione Winton. episcopus salutem etc. Ad ecclesiam de Portland vestre diocesis vacantem et ad presentacionem nostram mero jure spectantem dilectum nobis in Christo dominum Johannem de Warham presbiterum paternitati vestre presentamus. Attente rogantes quatinus dictum dominum Johannem ad predictam ecclesiam admittere et rectorem in eadem instituere velitis intuitu caritatis. In cujus etc. Data apud Hurselegh. viij. Idus Aprilis. Anno domini Millesimo. ccc^mo. secundo.

[*April 8. The Bishop, having lately presented Philip, son of William le Brun, Knt., a minor, to the Rectory of Rowner,*[3] *entrusting to him the administration of the fruits thereof, and now understanding that there has been mismanagement and waste, appoints John de Warham, Rector of Nursling, to the custody of Rowner and its Rector.*]

CUSTODIA ECCLESIE DE ROWENORE ET PHILIPPI LE BRUN PRESENTATI AD EANDEM.—Johannes dei gracia etc. dilecto filio Johanni

[1] Dugdale's *Monasticon* vi. 1341 (13 Edw. II) describes various donations to the Chapel made by Simon de Farham, Robert de Harwedon, Roger de Mortuomari, John de Sancto Johanne, Henry (Woodlock) Bp. of Winchester, and Bp. John de Pontissara, after the completion of his foundation.

[2] Nuthanger is a tithing near Kingsclere. It was in the Bishop's demesne. Bp. Grandisson's (Exeter) Register, iv. 645–6, gives the full process of an exchange, March 20, 133½, of these tithes separated of old from Kingsclere, the mother Church, between their then holder William de Lutletone and Martin de Suttone, Rector of Combe (Raleigh). [*Per* Dr. S. Andrews.]

[3] See above, p. 55.

de Warham Rectori ecclesie de Nosselling nostre diocesis salutem [etc.]. Cum nuper Philippum filium quondam Willelmi le Brun militis defuncti non in etate legitima constitutum ad ecclesiam de Rowenore nostre diocesis vacantem presentatum ad ipsam ecclesiam admiserimus, ipsiusque bonorum administracionem sibi concesserimus graciose: intelligentes tam (*sic*) ex quorundam fidedignorum relatione quod fructus ipsius ecclesie et proventus sibi parum hucusque profuerunt seu prosunt in presenti, set per quosdam illicite percepti dissipati existunt pariter et consumpti, et ob hoc ipsius ecclesie indempnitati et dicti Rectoris utilitati providere paterna sollicitudine cupientes; Tibi dictarum ecclesie et persone custodiam et hujusmodi fructuum et proventuum in utilitatem ipsius Philippi Rectoris in minori etate existentis tua industria convertendorum administracionem plenarie committimus per presentes. In cujus etc. Data apud Hurselegh. vj. Idus Aprilis. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xx^mo^.

[*April 11. The Bishop confirms Brother William Quintyn as Prior of Twineham.*]

Confirmacio fratris Willelmi Quintin prioris ecclesie Christi de Twynham.—J. permissione divina etc. dilecto filio fratri Willelmo Quintyn Priori ecclesie Christi de Twynham nostre diocesis salutem et benedictionem gracie salutaris. Cum ecclesia memorata per mortem Ricardi Mauri Prioris ultimi in eadem vacante fuisses et sis in loci Priorem electus; nos, concurrentibus que in hujusmodi electionis negocio requiruntur, te virum providum honestum et discretum, in regulari observancia, prout humana fragilitas nosse sinit, deo devotum, in temporalibus et spiritualibus plurimum circumspectum ac alias (*sic*) virtutum insigniis multipliciter decoratum auctoritate nostra diocesana dicti loci canonice prefecimus in Priorem. In quorum etc. Data apud Wolveseye. iij. Idus Aprilis. Anno domini m°. ccc^mo^. secundo.

[*Same date. The Bishop reports his Confirmation of the above election to the King.*]

Littera directa domino Regi super eodem.—Excellentissimo principi domino E. dei gracia Regi Anglie illustri domino Hibernie et Duci Aquitanie J. permissione divina etc. salutem in terris et gloriam in excelsis. Excellencie vestre regie presentibus intimamus electionem in in (*sic*) Conventuali ecclesia Christi de Twynham nostre diocesis de fratre Willelmo Quyntyn electo in Priorem dicte ecclesie nuper factam, cui assensum regium prestitistis pariter et favorem, sicut in directis nobis super hiis litteris vestris

plenius continetur, tamquam de persona ydonea canonice celebratam; auctoritate nostra diocesana duximus canonice confirmandam, eidem electo administracionem spiritualium dicte ecclesie plenarie committentes. Et hoc serenitati vestre notum facimus per presentes, ut ea que in hac parte ad regiam pertinent dignitatem exequamini ulterius si placeat cum favore. In quorum testimonium atque fidem excellencie vestre regie, quam in longitudinem dierum rex regum conservet omnipotens, mittimus has patentes etc. Data ut supra.

[*Same date. Injunction to the Convent to render obedience to their Prior.*]

LITTERA DIRECTA PRECENTORI ET CONVENTUI UT OBEDIANT EI TANQUAM PRIORI.—J. permissione divina etc. dilectis filiis . . . Precentori et Conventui Christi ecclesie de Twynham nostre diocesis salutem etc. Quia nos fratrem Willelmum Quyntyn quem vobis elegistis nuperrime in Priorem et quem morum gravitas vite et conversacionis honestas ac in temporalibus et spiritualibus circumspecta prudencia aliaque virtutum insignia reddunt multipliciter commendatum, vobis et ecclesie predicte auctoritate nostra diocesana prefecimus canonice in Priorem; unitatem vestram in Domino requirimus et exhortamur, vobisque nichilominus in virtute obediencie firmiter injungendo mandamus, quatinus eidem Priori vestro tamquam membra capiti obsequentes, debitam sibi in omnibus obedienciam et reverenciam impendatis pariter et honorem, ut per debite devocionis promptitudinem vos reddatis Deo gratos et hominibus graciosos. In Christo feliciter valituros. Data ut supra.

[*Same date. Mandate to the Archdeacon of Winchester, to induct the above.*]

LITTERA DIRECTA ARCHIDIACONO WYNTON. UT INDUCAT EUM IN CORPORALEM POSSESSIONEM DICTI PRIORATUS.—J. permissione divina etc. dilecto filio Archidiacono Wynton. vel ejus . . . Officiali salutem etc. Religiosum virum fratrem Willelmum Quyntyn nuper in Priorem ecclesie Christi de Twynham nostre dio-
[Fo. 34b.] cesis electum, auctoritate nostra diocesana, concurrentibus | omnibus que in negocio hujusmodi requiruntur, dicti loci canonice prefecimus in Priorem; ideoque devocioni vestre committimus tenore presentium et mandamus quatinus eundem Priorem juxta juris exigenciam et consuetudinem in talibus hactenus observatam, in possessionem vel quasi (*sic*) spiritualitatis dicte ecclesie cum suis juribus et universis pertinenciis inducatis. Facientes tam a loci Conventu quam aliis, qui ad hoc de jure tenentur astricti, eidem tamquam Priori obedienciam ac reverenciam exhiberi pariter et

honorem nec non et in omnibus plenarie responderi. Data apud Wolveseye. iij. Idus Aprilis. Anno etc. ut supra.

[*April 27. The Bishop presents to Simon, Bp. of Salisbury, William de Staunford for admission to the Rectory of Ham, Wilts.*]

PRESENTACIO AD ECCLESIAM DE HAMME.—Venerabili in Christo patri domino S. dei gracia Sarisberiensi Episcopo J. ejusdem permissione etc. Ad ecclesiam de Hamme vestre diocesis vacantem et ad presentacionem nostram de jure spectantem, dilectum nobis in Christo Willelmum de Staunford clericum paternitati vestre presentamus, attente rogantes et devote quatinus eundem ad ecclesiam predictam admittere et Rectorem instituere in eadem dignemini intuitu caritatis. In cujus rei etc. Data apud Wolveseye. v^to^. Kalendas Maii. Anno domini m^o^. ccc^mo^. secundo.

[*May or June.*[1] *The Bishop's letters patent, reciting his foundation of the Chapel of St. Elizabeth, and stating that he has appropriated to the support of the Chapel, its Priests and other ministers, the Rectory of Hursley upon the cession or death of Hugh then its Rector, with his express consent, he granting, while he holds the benefice, the annual pension of one mark to the Chapel revenues.*]

APPROPRIACIO ECCLESIE DE HURSELEGH FACTA CAPELLE ET PRESBITERIS SANCTE ELIZABETH.—Universis sancte matris ecclesie filiis ad quorum noticiam presentes littere pervenient Johannes permissione divina etc. salutem in domino sempiternam. Cum inter cetera spiritualia opera et exercicia in conspectu altissimi quam plurimum sit placitum et acceptum ecclesias et capellas construere et constructas fovere ac dotare, in quibus laus Dei extollitur, honor sanctorum excolitur, et peccatorum venia postillatur (*sic*). Et nos hac consideracione ducti in prato nostro quod est ante portam Castri nostri de Wolveseye quod vocatur pratum sancti Stephani quandam novam capellam ad honorem sancte et individue Trinitatis patris et filii et spiritus sancti, beate et gloriose Virginis Marie et omnium Sanctorum ac precipue et specialiter in honorem sancte Elizabeth filie quondam Regis Hungarie fundavimus, in qua tria ordinavimus construi altaria majus videlicet de sancta Elizabeth et duo minora collateralia unum de sancto Stephano et sancto Laurencio martiribus et aliud de sancto Edmundo Rege et beato Thoma Cantuariensi Archiepiscopo martiribus. Et unum prepositum et sex capellanos cum sex clericis ibidem ponere qui divina cotidie et perpetuo cele-

[1] See above, p. 128. Folio 35 is wanting and this process is therefore left incomplete. The date would be probably early in May, 1302.

brabunt prout in litteris nostre ordinacionis super hoc confectis plenius continetur. Ipsumque [pratum] supra nominatum sex acras continens cujus confines inferius conscribuntur eidem Capelle ac domino Johanni de Wonefred Capellano nunc ejusdem ecclesie preposito, Capellanis, clericis et ministris qui pro tempore fuerint et servient in eadem et eorum successoribus dederimus annex[u]erimus et concesserimus pro nobis et successoribus nostris ac damus concedimus et annectamus (*sic*) imperpetuum per presentes. Insuper etiam quandam Capellam sancti Stephani in prenominato prato antiquitus situatam, que adeo est ruinosa et vetustate consumpta quod Capellanus ibidem deserviens non potest in ea secure celebrare divina, quodque ipsius fructus et proventus adeo sunt modici tenues et exiles quod ad unius capellani sustentacionem non sufficiunt hiis diebus, in prenominatam Capellam sancte Elizabeth sic de novo fundatam cum ipsius juribus et pertinenciis transtulerimus universis ac ex nunc etiam transferamus (*sic*) volentes sicut tenemur dicte Capelle sancte Elizabeth ac preposito, Capellanis, clericis et ministris qui pro tempore servient in eadem quantum ad presens possumus de sustentacione congrua providere; Ecclesiam de Hurselegh nostre diocesis nostrique patronatus cum omnibus juribus et pertinenciis suis, Hugone de Welewik nunc Rectore ejusdem ecclesie cedente vel decedente, tenore presentium damus assignamus et in usus eorundem convertendam appropriamus et concedimus pro nobis et successoribus nostris imperpetuum quiete et pacifice optinendam. Volumus insuper et concedimus prefato . . . preposito, capellanis et clericis suprascriptis ut, dicto Hugone nunc Rectore cedente vel decedente, ipsi per prepositum qui pro tempore fuerit nobis seu quibuscunque ministris seu Officialibus nostris penitus irrequisitis premissam ecclesiam de Hurselegh et ejus possessionem statim auctoritate presentium libere ingredi ipsiusque fructus et proventus licite percipere et tenere et in usus eorundem convertere valeant in futurum. Jure Wyntoniensis ecclesie et successorum nostrorum in omnibus semper salvo. Hanc autem nostram dicte ecclesie de Hurselegh assignacionem appropriacionem donacionem et concessionem idem H. Rector sponte pure et simpliciter quatenus in ipso est approbans et expresse consentiens eisdem; premisse capelle fabrice, prepositi, capellanorum et clericorum predictorum deo in eadem ut premittitur famulantium sustentacioni unam marcam de fructibus et proventibus dicte ecclesie quoad vixerit et dictam ecclesiam tenuerit donavit concessit et contulit nomine annue pensionis ad majorem et pleniorem nostre appropriacionis premisse securitatem in posterum faciendam. Fines autem prati predicti tales

sunt. Jacet autem pratum predictum inter iter . . . [*incomplete through the loss of folio 35*].

[Fo. 36a.] . . . dictum Willelmum vel procuratorem suum in corporalem possessionem dicte commende.

[*June 22. The Bishop commits the Custody of Hugh du Pount del Arche,*[1] *Rector of Newton-juxta-Aulton, disabled by infirmity, with his Parish to William de Aulton, clerk, whom he strongly recommends as a suitable and kind administrator of this charge, during the remainder of the Rector's life.*]

CUSTODIA HUGONIS DU POUNT DEL ARCHE RECTORIS ECCLESIE DE NIWETON JUXTA AULTON.—J. permissione divina etc. dilecto filio sibi in Christo domino Hugoni du Pount del Arche Rectori ecclesie de Niweton juxta Aulton salutem etc. Quia invalitudinem et nimiam corporis tui debilitatem et maxime defectum in visu et auditu considerantes pro quibus certum est et notorium te decetero non sufficere ad regendum gregem tibi commissum seu ad curam in tua parochia peragendam dominum Willelmum de Aulton clericum, de cujus industria et fidelitate ad plenum confidimus, tibi custodem assignamus, administracionem temporalium ejusdem ecclesie fructuum et proventuum concedentes eidem. Tibi injungimus et mandamus quatinus eundem dominum Willelmum qui de spiritualibus in eadem ecclesia per personam ydoneam congrue faciet deserviri, et tibi necessaria prout decet statum tuum juxta ipsius ecclesie facultates ministrabit teque mansuete pertractabit pariter et benigne et in persolvendis et supportandis oneribus ecclesie tue predicte tam ordinariis quam extraordinariis et juribus ecclesie tue defendendis et ceteris omnibus que in hac parte requiruntur fideliter exequendis se exhibebit fidelem sollicitum ac devotum: in custodem quoad vixeris cum humilitate et devotione debita ex officii nostri debito nullatenus differas admittere. Volentes concessionem hujusmodi custodie predicte domino W. concesse ut predicitur irrevocandam permanere. In cujus rei etc. Data Wyntonie. x. Kalendas Julii. Anno domini millesimo. ccc^mo^. secundo.

[*Same date. The Bishop's letter to the Dean of Alton on the above.*]

LITTERA DIRECTA DECANO DE AULTON SUPER DICTA CUSTODIA.—J. permissione divina etc. discreto viro . . . Decano de Aulton salutem etc. Quia Hugo du Pount del Arche Rector ecclesie de Niweton juxta Aulton impotens est et defectus certos habet quominus gregem sibi commissum et curam sibi commissam peragere valeat hiis diebus, dominum W. de Aulton clericum coadjutorem et

[1] Pont de l'Arche (Pons Arcae) on the Seine, near Rouen.

custodem suum sub certa forma assignavimus prout in litteris nostris super confectis plenius continetur eidem Rectori directis; vobis mandamus quatinus puplice tam dicto Rectori quam aliis quorum interest denunciare curetis dictum dominum W. prefato Rectori coadjutorem et custodem sic per nos esse assignatum. Qui quidem Willelmus de spiritualibus in eadem ecclesia per personam ydoneam congrue faciet deserviri et de temporalibus ordinari et disponi, dictoque Rectori [necessaria] prout decet statum suum juxta ipsius ecclesie facultates ministrari ipsumque mansuete pertractabit pariter et benigne, et in persolvendis et supportandis oneribus dicte ecclesie tam ordinariis quam extraordinariis et juribus defendendis et ceteris omnibus que in hac parte requiruntur ratione coadjutorii et custodie hujus fideliter exequendis se exhibebit fidelem benignum sollicitum pariter et devotum. Et quid inde feceritis nos certificetis distincte et aperte cum fueritis requisiti per litteras vestras patentes harum seriem continentes. Data ut supra.

[*June 27. Admission of Richard de Regate to the Vicarage of Betchworth.*]

ADMISSIO AD VICARIAM DE BECHESWORTH.—Johannes permissione divina etc. dilecto filio Ricardo de Regate Diacono salutem etc. Ad vicariam de Bechesworth nostre diocesis vacantem, ad quam per Religiosos viros Priorem et Conventum ecclesie beate Marie de Suthwerk veros ejusdem Vicarie patronos presentatus existis, te admittimus intuitu caritatis et vicarium perpetuum instituimus in eadem. In cujus rei testimonium presentes litteras tibi fieri fecimus patentes sigilli nostri etc. Data apud Novum locum. v°. Kalendas Julii. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xxj°.

Sub eadem data scriptum fuit Archidiacono Surreye vel ejus Officiali ad inducendum eundem Ricardum in corporalem possessionem dicte vicarie.

[*June 29. Admission of Roger de Drokenesford to the Rectory of Shalfleet, I.W.*]

ADMISSIO AD ECCLESIAM DE SCHALDEFLET IN INSULA VECTA.—Memorandum quod iij. Kalendas Julii. Anno predicto apud Novum locum admissus fuit Rogerus de Drokenesford ad ecclesiam de Schaldeflet in Insula Vecta ad presentacionem domini E. Regis Anglie illustris et habuit litteras institucionis et inductionis in forma consueta.

[*July 11. Admission of Robert de Chevincton to the Rectory of Blechingley.*]

ADMISSIO AD ECCLESIAM DE BLECHINGLEGH.—Memorandum quod v^to^. Idus Julii. anno predicto apud Suthwerk admissus fuit dominus Robertus de Chevincton ad ecclesiam de Blechinglegh ad presentacionem domini Radulfi de Monte Hermerii Comitis Gloucestrie et habuit litteras institucionis et inductionis in forma consueta.

[Fo. 36b.]

[*July 16. Collation of Reginald de Hauberdin to the Rectory of Chilbolton.*]

COLLACIO ECCLESIE DE CHILBALTON.—J. permissione divina etc. dilecto filio Reginaldo de Hauberdin subdiacono salutem etc. Ecclesiam de Chilbalton nostre diocesis vacantem et ad nostram collacionem mero jure spectantem tibi conferimus intuitu caritatis, et rectorem instituimus in eadem. In cujus etc. Data apud Suthwerk. xvij. Kalendas Augusti. Anno domini m^o^. ccc^o^. ij.

Sub eadem data scriptum fuit Officiali Winton. vel ejus Commissario ad inducendum dictum Reginaldum in corporalem possessionem dicte ecclesie.

[*August 1. The Bishop in pursuance of a Papal indult dispenses William de Scheyveling from disabilities arising from his base birth.*]

DISPENSAT EPISCOPUS CUM WILLELMO DE SCHEYVELING SUPER DEFECTU NATALIUM.—J. dei gracia etc. dilecto filio Willelmo de Scheyveling clerico nostre diocesis salutem [etc.]. Sanctissimi patris et domini nostri domini Bonifacii divina providencia pape octavi [litteras] non abolitas, non abrasas, non cancellatas, non viciatas nec in aliqua sui parte corruptas, sed omni suspicione carentes, vera ipsius domini pape bulla plumbea et filo canapis bullatas recepimus formam que sequitur continentes. Bonifacius episcopus servus servorum dei venerabili fratri . . . Episcopo Wynton. salutem et apostolicam benedictionem. Accedens ad presenciam nostram dilectus filius Willelmus de Scheyveling clericus tue diocesis nobis humiliter supplicavit ut cum eo super defectu natalium quem patitur de subdiacono genitus et soluta quod hujusmodi non obstante defectu ad sacros ordines promoveri et ecclesiasticum beneficium etiam si curam animarum habeat optinere valeat, dispensare misericorditer curemus. Ad te igitur remittentes eundem, fraternitati tue per apostolica scripta mandamus quatinus consideratis diligenter circumstanciis universis que circa ydoneitatem persone fuerint attendende, si paterne non est incontinencie imitator sed bone conversacionis et vite super quibus tuam intendimus conscienciam onerare, aliasque

sibi merita suffragantur ad dispensacionis graciam obtinendam, secum super premissis auctoritate nostra dispenses prout secundum Deum anime sue saluti videris expedire. Ita tamen quod idem clericus sicut requiret ejus beneficium quod eum post dispensacionem hujusmodi optinere contigerit ad ordines se faciat statutis temporibus promoveri et personaliter resideat in eodem. Alioquin hujusmodi gracia quoad beneficium ipsum nullius penitus sit momenti. Data Lateran. ij. Idus Aprilis. Pontificatus nostri Anno octavo. Nos igitur hujusmodi auctoritate litterarum super vita, moribus et conversacione ac ceteris circumstanciis universis que circa ydoneitatem persone tue fuerint attendende inquisicione facta diligenti, quia invenimus per eandem quod tu non es paterne incontinencie imitator sed bone conversacionis et vite honeste et quod de subdiacono genitus es et soluta, quod hujusmodi non obstante defectu possis in susceptis ordinibus ministrare et ad omnes superiores promoveri ac ecclesiasticum beneficium obtinere etsi curam habeat animarum, tecum juxta virtutem formam vim et effectum mandati apostolici supradicti tenore presentium dispensamus. In cujus etc. Data apud Wolveseye. Kalendis Augusti. Anno m°. ccc^mo^. secundo.

[*August 4. The Bishop having appropriated the Rectory of Great Worldham to the Prior of Selborne, now appropriates the Vicarage also, permitting the Canons to serve the Church themselves or by a 'conduct'.*]

Appropriacio Vicarie de Worldham.—Johannes permissione divina etc. dilectis filiis Priori et Conventui de Seleborn nostre diocesis salutem [etc.]. Cum nuper vobis ecclesiam de Worldham nostre diocesis vestrique patronatus certis de causis et sub forma appropriavimus infrascriptis. Johannes miseracione divina Wintoniensis Episcopus Religiosis viris Priori et Conventui de Seleburn ordinis sancti Augustini nostre diocesis salutem in omnium Salvatore. Regularis ordinis professoribus qui relictis seculi vanitatibus domino Deo deservire nituntur nonnunquam aliqua religionis favore conceduntur que solent interdum aliis interdici. Sane peticio vestra coram nobis exposita continebat quod facultates domus vestre predicte a predecessoribus nostris Wyntoniensibus Episcopis fundate adeo fuerunt primo sue fundacionis tempore et nunc sunt tenues et exiles, quod ex eis non poteritis prout fidedignorum testimonia protestantur commode sustentari, nec onera incumbencia supportare. Vestre igitur indigencie et defectui notorio eo magis quod de patronatu nostro existitis compacientes, considerantesque quod ad domum vestram predictam hospitum, pauperum et infirmo-

rum confluit frequenter non modica multitudo quibus vite necessaria et alia caritatis et humanitatis ministrare subsidia vos oportet, quod vobis grave est et quamplurimum onerosum: Ecclesiam de Worldham magna nostre diocesis in qua jus patronatus habetis, ad uberiorem sustentacionem vestram et ad usus predictorum hospitum, pauperum et infirmorum vobis et domui vestre predicte deputamus, vobis concedendo per presentes, ut eandem ecclesiam nunc de jure et de facto vacantem auctoritate vestra propria ingredi [Fo. 37a.] valeatis et tenere, propriis | eam vestris usibus applicando. Reservata nobis et successoribus nostris potestate ordinandi et taxandi in eadem vicariam que vicaria futuro valeat pro oneribus incumbentibus tam Episcopalibus quam Archidiaconalibus congrue supportandis. Jure et dignitate Wintoniensis ecclesie nostre semper salvis. In cujus rei testimonium presentes litteras sigilli nostri munimine roboratas vobis fieri fecimus patentes. Data [*April 20, 1295.*] apud Suthwerk. xij. Kalendas Maii. Anno domini m°. cc°. Nonagesimo tertio. Consecracionis nostre xj°. Nos attendentes quod ex hujusmodi appropriacione dicte Rectorie vobis, dicteque Vicarie institucione ipsius ecclesie Vicario propter ejusdem ecclesie exilitatem parum imminet emolumentum, et ob hoc vobis uberiorem graciam facere cupientes, dictam Vicariam Rectorie predicte annex[u]imus ac etiam consolidamus per presentes: ipsamque ecclesiam cum Vicaria predicta, Ricardo de la Barre nunc ipsius ecclesie Vicario cedente vel decedente, sub forma et modo suprascriptis vobis et ecclesie vestre integre appropriamus et in usus proprios concedimus per presentes. Indulgemus etiam vobis et successoribus vestris per presentes quod eidem ecclesie per unum de concanonicis vestris vel alium ministrum ydoneum possitis deservire in omnibus et per omnia quatenus ipsius ecclesie cura requirit, ita quod eadem ecclesia debitis non defraudetur obsequiis et animarum cura in ea nullatenus negligatur. Jure et dignitate Wintoniensis ecclesie nostre in omnibus semper salvis. In cujus etc. Data apud Wolveseye. ij. Nonas Augusti. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre vicesimo primo.

[*August 7. Admission of John de Holt to the Vicarage of Amport.*]

ADMISSIO AD VICARIAM DE ANNE PORT.—J. permissione divina etc. dilecto filio Johanni de Holt salutem [etc.]. Ad vicariam ecclesie de Anne de port nostre diocesis vacantem, ad quam per . . . Decanum et Capitulum Cicestrenses veros ejusdem vicarie patronos presentatus existis, te admittimus intuitu caritatis, teque perpetuum

vicarium canonice instituimus in eadem. In cujus rei etc. Data apud Wolveseye. vij. Idus Augusti. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xxj°.

Sub eadem data scriptum fuit Archidiacono Winton. vel ejus Officiali ad inducendum dictum Johannem in corporalem possessionem dicte vicarie.

[*August 11. Custody of sequestration during the vacancy of Walton Rectory granted to Robert de Harewedon.*]

CUSTODIA SEQUESTRI FRUCTUUM ECCLESIE DE WALETON VACANTIS COMMISSA DOMINO ROBERTO DE HAREWEDON.—J. dei gracia etc. dilecto filio . . . Archidiacono Surreye vel ejus . . . Officiali salutem etc. Quia custodiam sequestri nostri facti in fructibus et proventibus ad ecclesiam de Waleton nostre diocesis vacantem pertinentibus domino Roberto de Harewedon ad tempus commisimus graciose: vobis mandamus quatinus eidem domino Roberto et ejus procuratori hujusmodi sequestri nostri habere custodiam permittatis. Data apud Wolveseye. iij. Idus Augusti. Anno predicto.

[*August 13. Admission of John Motings to the Chapel of Frobury, Kingsclere.*]

ADMISSIO AD CAPELLAM DE FROLLEBURY.—Johannes permissione divina etc. dilecto filio domino Johanni Motings presbitero salutem etc. Ad capellam de Frollebury nostre diocesis vacantem ad quam per dominam Beatricem de Wyntreshull veram ejusdem capelle patronam presentatus existis, te admittimus intuitu caritatis, teque Rectorem sive custodem perpetuum instituimus in eadem. In cujus rei etc. Data apud Wolveseye. Idibus Augusti. Anno etc.

Sub eadem data scriptum fuit Archidiacono Winton. vel ejus Officiali ad inducendum dominum Johannem in corporalem possessionem capelle predicte.

[*September 3.* Commenda *of the Rectory of Walton entrusted to Robert de Harewedon.*]

COMMENDA ECCLESIE DE WALETON COMMISSA DOMINO ROBERTO DE HAREWEDON.—Johannes permissione divina etc. dilecto filio domino Roberto de Harewedon presbitero salutem etc. Commendam ecclesie de Waleton nostre diocesis vacantis, ad quam per Johannem de la Leye verum ejusdem ecclesie patronum presentatus existis, tibi in forma juris committimus per presentes. In cujus etc. Data apud Wolveseye. iij. Nonas Septembris. Anno predicto.

Sub eadem data scriptum fuit Archidiacono Surreye vel ejus Officiali ad inducendum dictum dominum R. in corporalem possessionem commende predicte.

[*September 5. Admission of Roger de la Bere to the Vicarage of Hursley.*]

ADMISSIO AD VICARIAM DE HURSELEGH.—J. permissione divina etc. dilecto filio Rogero de la Bere salutem [etc.]. Ad vicariam ecclesie de Hurselegh nostre diocesis vacantem, ad quam per dominum Hugonem de Welewyk Rectorem ecclesie predicte verum ejusdem vicarie patronum nobis presentatus existis, te admittimus intuitu caritatis, teque perpetuum vicarium instituimus in eadem. In cujus etc. Data apud Wolveseye. Nonis Septembris. Anno domini m°. ccc^mo. secundo. Consecracionis nostre xxj°.

Sub eadem data scriptum fuit Officiali Winton. vel ejus commissario ad inducendum dictum Rogerum in corporalem possessionem istius vicarie.

[Fo. 37b.]

[*Not dated. Charges upon the Vicar of Hursley.*]

ONERA VICARII DE HURSELEGH.[1]—Memorandum quod Vicarius de Hurselegh tenetur sustinere ij. cereos per annum, et debet invenire thus, oblatas in Quadragesima, et tempore paschali panem et vinum ad celebrandum et cordas ad campanas et emendare defectus vestimentorum et librorum, et debet invenire duos capellanos per annum.

[*The Vicar's portions.*]

PORCIONES EJUSDEM.—Porciones Vicarie consistunt in decimis lane, agnorum, casei, porcellorum, herietis, minutis decimis pullorum, vitulorum, mellis et lactis, decimatis ovorum, fabarum, plantarum in ortulis, lini et canabi, aucarum et Ciseris.

[*September 6. Collation of Walter de Preston to the Rectory of Hannington.*]

COLLACIO DE HANYTON.—Johannes permissione divina etc. dilecto filio Waltero de Preston acolito salutem etc. Ecclesiam de Hanyton nostre diocesis vacantem et ad nostram collacionem mero jure spectantem tibi conferimus intuitu caritatis, teque Rectorem perpetuum instituimus in eadem. In cujus etc. Data apud Wolveseye. viij. Idus Septembris. Anno domini m°. ccc. ij°.

Sub eadem data scriptum fuit Officiali Winton. ad inducendum dominum Walterum in corporalem dicte ecclesie possessionem.

[1] From the beginning of this page to Fol. 47 (with the exception of Fol. 39) the subjects are supplied in the margin, and in black ink in contemporary hand. Above this entry in a later hand 'Nota onus Vicarii de Horsley'.

[*September 20. Admission of Henry de Aisted to the Vicarage of Ashted.*]

INSTITUCIO DE AISTED.—Memorandum quod xij. Kalendas Octobris. Anno predicto apud Fermesham admissus fuit dominus Henricus de Aisted ad vicariam ecclesie de Aisted ad presentacionem domini R. rectoris ejusdem ecclesie et habuit litteras institucionis et inductionis in forma consueta.

[*October 20. Admission of John de Gorgiis to the Rectory of Newchurch, I.W.*]

NEWECHURCH IN INSULA.—Item memorandum quod xiij. Kalendas Novembris. anno predicto apud Suwerk admissus fuit Johannes de Gorgiis ad ecclesiam de Newecherche in Insula Vecta ad presentacionem fratris Johannis Pontin procuratoris de Lyra et habuit litteras [etc.].

[*November 7. Admission of Richard de Heghe to the Vicarage of Hartley Wintney.*]

HURTELE MONIALIUM.—Johannes [etc.] dilecto in Christo filio Ricardo de Heghe presbitero salutem [etc.]. Ad Vicariam de Hurtle Monialium nostre diocesis vacantem, ad quam per Religiosas dominas . . . Priorissam et Conventum de Wynteneie veras ejusdem Vicarie patronas nobis presentatus existis, te admittimus intuitu caritatis, teque perpetuum vicarium instituimus in eadem. In cujus etc. Data apud Farnham. vij. Idus Novembris. Anno etc.

Sub eadem data scriptum fuit Archidiacono Winton. vel ejus Officiali ad inducendum dictum Ricardum in corporalem possessionem dicte vicarie. .

[*November 12. Admission of Brother John de Niwcton, Canon of Titchfield, to the Vicarage of Titchfield.*]

INSTITUCIO DE TYCHEFELD.—Memorandum quod ij. Idus Novembris. Anno predicto apud Wolveseye frater Johannes de Niweton canonicus de Tychefeld admissus fuit ad curam Vicarie de Tychefeld ad presentacionem . . . Abbatis et Conventus domus de Tychefeld et habuit litteram [etc.].

[*November 13. Custody of the Rectory of Silchester entrusted to John de Ehgteham.*]

CUSTODIA ECCLESIE DE CYLECESTRE.—Memorandum quod Idus Novembris apud Wolveseye commissa fuit Custodia ecclesie de Cilcestre Johanni de Ehgteham clerico ad presentacionem domini Johannis Bluet, et habuit litteram commissionis et inductionis in forma consueta.

[*November 15. Admission of Henry de Islep to the Rectory of Farlington.*]

INSTITUCIO DE FARLYNTON.—Johannes permissione etc. dilecto in Christo filio Henrico de Islep presbitero salutem [etc.]. Ad ecclesiam de Farlinton nostre diocesis vacantem, ad quam per Julianam de Stourton veram ejusdem ecclesie patronam nobis presentatus existis, te admittimus intuitu caritatis et Rectorem instituimus in eadem. In cujus rei etc. Data apud Wolveseye. xvij. Kalendas Decembris. Anno etc. m°. ccc^mo^. secundo.

Sub eadem data scriptum fuit Archidiacono Wynton. vel ejus Officiali ad inducendum dictum Henricum in corporalem possessionem dicte ecclesie.

[*November 10. Leave of study for three years given to Master John de Brigham, Rector of East Tisted.*]

LICENCIA CONCESSA MAGISTRO JOHANNI DE BRIGHAM QUOD POSSIT STUDERE.—Memorandum quod iiij^to^. Idus Novembris. Anno predicto apud Wolveseye concessit dominus Episcopus magistro Johanni de Brigham Rectori ecclesie de Estisted licenciam studendi per triennium secundum formam constitucionis novelle: et super hoc habuit litteram domini in forma consueta.

[*November 28. Admission of John de Ehgteham to the Rectory of Silchester.*]

INSTITUCIO DE CILECESTRE.—Memorandum quod iiij^to^. Kalendas Decembris. anno predicto admissus fuit Johannes de Ehgteham acolitus ad ecclesiam de Cilcestre ad presentacionem domini Johannis Bluet apud Weregrave et habuit litteram institucionis [etc.].

[Fo. 38a.]

[*December 19. Admission of Richard de Saham to the Chantry of Le Vaccherie.*]

ADMISSIO AD CANTARIAM DE VACCARIE.[1]—Memorandum quod xiiij. Kalendas Januarii. Anno domini millesimo. ccc^mo^. secundo. Consecracionis domini Episcopi xxj°. apud Novum locum admissus fuit Ricardus de Saham presbiter ad Cantariam de Vaccarie ad presentacionem domine Johanne la Botiller et habuit litteras [etc.].

[*December 20. Admission of Robert de Wylinton to the Rectory of Newtown, I.W.*]

INSTITUCIO DE NIEWETON IN INSULA.—Item memorandum quod xiij. Kalendas Januarii. Anno predicto ibidem admissus fuit Robertus de Wylinton ad ecclesiam de Nieweton in Insula Vecta ad presentacionem fratris Johannis Pontin procuratoris Religiosorum virorum Abbatis et Conventus de Lyra et habuit litteras [etc.].

[1] 'Nota bene' written over these words.

[*January 13. Licence to study for seven years and to let to farm his Rectory granted to Otho de Chimiet, Rector of Havant.*]

LICENCIA CONCESSA RECTORI ECCLESIE DE HAVONTE QUOD POSSIT STUDERE.—Memorandum quod Idus Januarii. Anno predicto apud Farnham concessit dominus Episcopus Othoni de Chimiet Rectori ecclesie de Havehonte licenciam studendi ad septennium et quod interim posset dimittere ecclesiam suam ad firmam alicui persone ydonee dum tamen clerico.

[*1302. Admission of Nicholas de Leycestria to the Vicarage of Godalming.*]

INSTITUCIO DE GODALMYNGG.—Memorandum quod Anno domini m°. ccc^mo^. secundo. apud Farnham admisit dominus episcopus Nicholaum de Leycestria presbiterum ad vicariam ecclesie de Godalmyng, et habuit litteram institucionis patentem et litteram inductionis sue clausam in communi forma.

[*Feb. 28. Admission of William, son of Reginald, to the Rectory of Bedhampton.*]

INSTITUCIO DE BEDHAMPTON.—Johannes dei gracia etc. dilecto in Christo filio Willelmo filio Reginaldi Acolito salutem [etc.]. Ad ecclesiam de Bedhampton nostre diocesis vacantem, ad quam per dominam Johannam de Vivonia veram ejusdem ecclesie patronam nobis presentatus existis, te admittimus intuitu caritatis et rectorem canonice instituimus in eadem. In cujus etc. Data apud Wolveseye. ij. Kalendas Martii. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xxj°.

Sub eadem data scriptum fuit Archidiacono Wynton. vel ejus Officiali ut induceret eum in corporalem possessionem.

[*March 3. Leave of study for seven years granted to the Rector of Bedhampton, according to the Constitution of Pope Boniface VIII on the conditions stipulated therein.*]

LICENCIA CONCESSA RECTORI ECCLESIE DE BEDHAMPTON QUOD POSSIT STUDERE.—J. dei gracia etc. dilecto in Christo filio W. filio Reginaldi Rectori ecclesie de Bedehampton nostre diocesis acolito salutem [etc.]. Volentes tibi in ecclesia Dei fructum proferre cupienti graciam facere specialem ut a tempore institucionis tue in ecclesiam predictam per septennium juxta formam constitucionis sanctissimi patris domini Bonifacii pape viij. in litterarum sciencia studere valeas, liberam tibi tenore presentium concedimus facultatem, proviso quod infra annum tue institucionis facias te ad ordinem subdiaconatus promoveri, quodque ecclesia tua predicta debitis interim non fraudetur obsequiis et animarum cura in eadem minime negligatur. Elapso vero septennio supradicto te facias ad

ordines diaconatus et presbiteratus statutis temporibus promoveri. Data apud Wolveseye. v°. Nonas Martii. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xxj°.

[*March 7. Collation of Henry de Lyskeret to the Rectory of East Woodhay.*]

COLLACIO ECCLESIE DE WYDEHAYE.—Johannes [etc.] dilecto in Christo filio domino Henrico de Lyskeret presbitero salutem [etc.]. Ecclesiam de Wydehaye nostre diocesis nostrique patronatus vacantem et ad nostram collacionem mero jure spectantem tibi conferimus intuitu caritatis teque Rectorem instituimus in eadem. In cujus rei etc. Data apud Farnham. Nonis Martii. Anno domini m°. ccc^mo^. secundo. Consecracionis nostre xxj°.

Sub eadem data scriptum fuit . . . Officiali Wynton. ut induceret eum in corporalem possessionem illius ecclesie.

[*Undated. The Bishop's letters patent setting forth his citation of William de la Sale, Rector of Lasham, for not having proceeded to Priest's orders within the time required by the canon, that the accused having appeared alleged that he had been ordained Subdeacon by the Bishop himself, and that having diligently sought for an opportunity of completing his orders he had been unable to find one. The Bishop, after further proof that this plea was true, pronounced by decree that he might retain his benefice.*]

LASHAM.—Universis sancte matris ecclesie filiis presentes litteras visuris vel audituris Johannes permissione [etc.] salutem in omnium salvatore. Quia pium est veritati testimonium perhibere et subditorum nostrorum futuris gravaminibus et periculis precavere, ne innocencia eorundem seu diligencia ad incuriam seu negligenciam trahi possit, universitati vestre presentium serie volumus esse notum quod cum nos ex officii nostri debito nuper contra Willelmum de la Sale Rectorem ecclesie de Lasham nostre diocesis procederemus obicientes eidem quod dicta ecclesia se reddiderat indignum et eadem esse ipso jure privatum pro eo quod infra tempus a canone diffinitum se non fecerat in sacerdotem promoveri: Idem Willelmus certis die et loco coram nobis comparens se infra tempus predictum ad ordinem subdiaconatus ad titulum ecclesie antedicte fuisse per nos promotum constanter asseruit, set, quo ad susceptionem
[Fo. 38b.] ordinum reliquorum quos ipsius ecclesie cura | requirit, proposuit et allegavit quod per eum non steterat quo minus ad ordines eosdem infra idem tempus fuisset promotus, eo precipue quod ad premissos ordines suscipiendos infra tempus supradictum cum diligencia et instancia debita insistebat horis locis et temporibus oportunis debitis et statutis; super quibus omnibus fidem fecit plenius coram nobis. Unde quia invenimus dictum

Willelmum Rectorem quo ad opposita hujusmodi sibi et objecta fuisse legitime et sufficienter excusatum, ipsum ab examine nostro absolutum in pace dimisimus justicia exigente: ipsumque Willelmum pro eo quod hucusque in presbiterum ordinatus non extitit quia per ipsum non stetit ipso jure privatum non esse pronunciavimus per decretum. In cujus rei etc. Data apud Farnham etc.

[*Undated. The same defendant is cited to show cause why he should be allowed to hold the Rectory of Strathfield-Turgiss together with that of Lasham, each having cure of souls. Explaining that the revenues of both are so slender that they can only support a single priest, he is allowed to retain the double charges.*]

LASHAM.—Pateat universis per presentes, quod cum Johannes permissione divina Episcopus Wyntoniensis Romane ecclesie immediate subjectus Willelmum de la Salle Rectorem ecclesie de Lasham curam animarum habentem (*sic*) nostre diocesis coram nobis auctoritate ordinaria ad certos diem et locum fecissemus ad judicium evocari ad ostendendum quo jure ecclesiam de Stratfeld Turgys nostre diocesis cui cura consimilis imminet una cum predicta ecclesia de Lasham teneret et tenere posset; Idem Willelmus die et loco sibi assignatis personaliter coram nobis proposuit asseruit et dixit quod predictas ecclesias etiam curatas simul tunc tenuit et tenere potuerit propter earum exilitatem de jure communi et maxime nostra tamquam diocesani sui gracia mediante, precipue cum neutra ecclesiarum ipsarum propter earum exilitatem ad sustentacionem suam et ad incumbencia onera subportanda sufficiat hiis diebus que publica manifesta et notoria asseruit esse in partibus in quibus ecclesie predicte consistunt, nobis supplicans humiliter et devote ut cum ipso in premissis graciose agere curaremus. Nos igitur ipsius Willelmi statum quem habere consueverat ipsiusque condiciones attendentes et considerantes laudabile testimonium quod sibi de premissis per ipsum propositis et petitis a multis fidedignis perhibetur, ipsum predictas ecclesias ex causa pretacta tamquam legitime possessas suo perpetuo licite retinere permisimus et eidem concessimus per presentes. Unde ipsum tanquam licitum possessorem ecclesiarum predictarum a nostro examine in pace dimisimus absolutum. In cujus etc. Data apud Farnham etc.

[*March 13. Admission of John Berenger to the Rectory of Itchen-Stoke.*]

INSTITUCIO DE ICHENESTOKE.—Memorandum quod iij. Idus Martii. Anno domini m°. ccc^mo^. secundo admissus fuit dominus Johannes Berenger presbiter ad ecclesiam de Ichenestoke apud Suwerk ad presentacionem . . . Abbatisse et Conventus de Romeseye et habuit litteras [etc.].

[*March 21. Admission of Richard de Coudray to the Rectory of Herriard.*]

INSTITUCIO DE HERYERD.—Memorandum quod xij. Kalendas Aprilis. Anno supradicto apud Suwerk admissus fuit Ricardus de Coudray clericus ad ecclesiam de Heryerd ad presentacionem domini Petri de Coudray militis et habuit litteras [etc.].

[*1303, March 29. Collation of Richard de Wynton to the Rectory of Penton-Mewsey.*]

INSTITUCIO DE PENYTON.—Item memorandum quod iiij^{to}. Kalendas Aprilis. anno domini m^{o}. ccc^{mo}. tertio apud Suwerk contulit dominus Episcopus Ricardo de Wynton clerico ecclesiam de Peniton Meisi vacantem et ad suam collacionem per lapsum temporis spectantem, et habuit [etc.].

[*Leave of study for seven years granted to the above.*]

CONCESSUM EST RECTORI ECCLESIE DE PENYTON QUOD POSSIT STUDERE.—Item concessit dominus eidem Ricardo licenciam studendi per septennium a tempore institucionis sue secundum formam novelle constitucionis, et super hoc habuit litteram sub sigillo domini in forma consueta.

[*April 13. Pension of ten marks* per ann. *assigned to Aymo, son of Amadeus, Count of Savoy, until he should be provided with a competent benefice.*]

PENSIO DOMINI AYMONIS DE SABAUDIA—Johannes permissione divina etc. dilecto in Christo filio domino Aymoni Archidiacono Ebor. nato nobilis viri domini Amadei Comitis Sabaudie salutem [etc.]. Attendentes laudabile testimonium quod de persona vestra communiter perhibetur, pensantes etiam quod vos et progenitores nobis et ecclesie nostre Wyntoniensi prodesse poteritis in futurum, vobis damus et concedimus decem marcas sterlingorum annue pensionis singulis annis in festo Pasche de camera nostra percipiendas, quousque de beneficio ecclesiastico competenti vobis duxerimus providendum. In cujus etc. Data Parisius. xiij. die Aprilis. Anno domini m^{o}. ccc^{mo}. tertio.

[Fo. 39a.]

[*April 1. Questions having arisen between Richard, Vicar of Kingston-on-Thames, on the one part and the Prior and Convent of Merton on the other as to the portion to be claimed by the Vicar, they agree to submit these to the Bishop's decision, which is here set forth formally as an ordinance perpetually binding upon the parties.*[1]]

ORDINACIO SUPER VICARIA ECCLESIE DE KINGSTON.—Universis Christi fidelibus ad quorum noticiam presentes littere

[1] A summary of this process is given by Major Heales in his *Records of Merton Priory*, pp. 191–2.

pervenerint Johannes [etc.] salutem in Domino sempiternam. Cum dudum, inter Ricardum perpetuum Vicarium ecclesie de Kingeston ex parte una et Religiosos viros . . . Priorem et Conventum de Merton ordinis sancti Augustini nostre Diocesis ecclesiam prefatam de Kingeston in proprios usus canonice optinentes ex altera, super augmentacione vicarie de Kingeston fuisset exorta materia questionis, ac idem vicarius super hoc eosdem religiosos coram nobis inquietasset, tandem partibus predictis sufficienter comparentibus coram nobis eedem partes volentes vitare litium anfractus ordinacioni nostre in premissis se totaliter submiserunt, unde consideratis in hac parte considerandis et plenius recensitis ad ipsius vicarie ordinacionem processimus in hunc modum. In nomine Domini Amen. Quia Vicariam de Kingeston in porcionibus infrascriptis consistentem, videlicet in oblacionibus die dedicacionis ecclesie supradicte, die omnium Sanctorum, die purificacionis beate Marie, die Pentecostes, diebus Assumpcionis et Nativitatis beate Marie et sancti Blasii ; Item in oblacionibus de corporibus mortuorum, anniversariis requisitis et legatis ; Item in oblacionibus de purificacionibus, sponsalibus et missis beate Virginis singulis sabbatis ; Item in oblacionibus de confessionibus tempore quadragesimali et die Parascues, et Ovis ad Pascha, et redemptione oblacionum diebus superius expressis non factarum per annum. Item in obvencionibus de decimis vaccarum et vitulorum cum caseo, lacte et melle. Item in tertia parte porcellorum provenientium ad decimam. Item in decima columbariorum et piscariarum quatuor gurgitum piscacionis totius Tamisie fere usque apud Westschene, gardinorum, curtilagiorum et omnium que fodiuntur pede cum lino canabis et Warancia[1] apud Kingeston, Pitrichesham,[2] Hamme, Norbelton, Sorbelton, Cumbe, Hacche et la Hoke, ubi idem Vicarius cum suis capellanis deservit. Item in decima sex molendinorum. Item in duobus quarteriis siliginis, uno quarterio ordei et uno quarterio avene que percipit annuatim de grangia Prioris apud Kingeston, et in tribus quarteriis siliginis, que percipit de parochianis de Pitrichesham cum aliis minutis decimis superius plenius annotatis quas ibidem percipit et percipere consuevit. Item in decima mercatorum de Kingeston de singulis negociacionibus per eos factis : Ipsam vicariam in hiis porcionibus prenominatis ad hospitalitatem tenendam ac etiam jura episcopalia persolvenda, cetera quoque onera que eidem incumbunt supportanda sufficientem esse comperimus, [et] partium predictarum expresso

[1] A warranty was a covenant in a grant of freehold binding the grantor to supply other lands of equal value should the grantee be evicted by any paramount title.

[2] Petersham.

accedente consensu ordinamus quod vicarius qui nunc est et sui successores predictas porciones in forma pretacta quas dicto Vicario et suis successoribus nomine Vicarie exnunc auctoritate pontificali assignamus dumtaxat percipiant in futurum ; ipsosque religiosos per hanc ordinacionem nostram perpetuis temporibus valituram ab inquietacione predicti vicarii absolvimus, sibi et successoribus suis super augmentacione predicte vicarie perpetuum silentium imponentes. Ordinamus insuper quod dicti Religiosi Cancellum dicte ecclesie reparent et cum necesse fuerit de novo construant, ac libros, vestimenta et alia ornamenta suis sumptibus reparent ac de novo inveniant, et onus hujusmodi librorum, vestimentorum ac ceterorum ornamentorum dicte ecclesie administrandorum in futurum totaliter agnoscere teneantur. Ordinamus insuper quod Vicarii qui pro tempore fuerint in eadem omnia alia onera ordinaria quocumque nomine censeantur supportent suis sumptibus penitus et agnoscant, volentes ut pro rata perceptionis emolumentorum secundum utriusque porcionis taxacionem fiat extraordinariorum supportacio hinc et inde. Ut autem hec nostra ordinacio perpetue firmitatis robur optineat, eam presenti scripto in modum cyrographi confecto et sigillo nostro ac sigillis partium fecimus communiri. Actum et datum apud Essere die Lune proximo post festum Annunciacionis dominice. Anno domini millesimo. ccc^mo^. Tertio. Consecracionis nostre Vicesimo primo.

[*March 29. The Bishop being required to go abroad appoints Michael de Helleston, Robert de Harewedon, Geoffrey and Simon de Farham his Vicars in Spirituals during his absence.*]

PROCURATORIUM VICARIORUM DOMINI EPISCOPI IPSO IN REMOTIS AGENTE.—Johannes permissione [etc.] dilectis filiis magistro Michaeli de Helleston, dominis Roberto de Harewedon, Galfrido et Simoni de Farham clericis nostris salutem [etc.]. Quia ad instanciam regiam pro Regno Anglie et utilitate Regni extra idem Regnum oportet nos transferre, de discrecionis et prudencie vestre meritis confidentes vos vicarios nostros in spiritualibus nostris quam diu nos abesse contigerit facimus per presentes. Committentes vobis vices nostras ad confirmandum electos in quibuscunque collegiis nobis subjectis, ac etiam ad admittendum personas quascunque idoneas ad beneficia ecclesiastica in Civitate vel Diocesi nostra existentia canonice presentatas et admissas instituendum, personis debilibus et impotentibus custodes sive coadjutores dandum et etiam deputandum et ad interpellandum aliquem Episcopum Catholicum officii sui execucionem habentem ad exercendum ea que sunt

ordinis Episcopalis in Civitate vel Diocesi nostra Wynto-
[Fo. 39b.] niensi | quociens et quando vobis videbitur expedire, et ei quem interpellandum duxeritis talia exercendi, prima tonsura dumtaxat excepta, licenciam et auctoritatem prestandum et omnia et singula faciendum et exercendum in premissis et circa premissa que nos facere possemus si personaliter presentes essemus. Conferendi tamen beneficia ecclesiastica cum cura vel sine cura ad collacionem nostram mero jure spectantia in diocesi nostra Wynton. existentia et ad beneficia ecclesiastica extra eandem diocesem nostram existentia ad patronatum nostrum spectantia presentandi vobis et cuilibet vestrum adimimus tenore presentium omnimodam potestatem. Quod si non omnes hiis exequendis forsitan potueritis interesse, tres vestrum si omnes superstites fueritis alioquin duo vestrum aliorum presentia minime expectata vel absentia excusata premissa nichilominus excusantur [? exequantur]. In cujus rei testimonium presentes litteras vobis fieri fecimus sigilli nostri impressione patenter munitas. Data apud Suwerk. iiij^to^. Kalendas Aprilis. anno domini millesimo. ccc^mo^. Tertio. Consecracionis nostre vicesimo primo.

[*March 31. The Bishop grants to William de Overton six acres of wood in the Rughehaie for two shillings* per ann., *the said William renouncing any claim to a pasture called the Holte within the Bishop's Park at Merewell.*]

Carta Episcopi facta Willelmo de Overton.—Sciant presentes et futuri quod nos J. [etc.] dedimus concessimus et hac presenti carta nostra confirmavimus Willelmo de Overton sex acras bosci in quodam angulo de la Rughehaie qui abuttat super quandam croftam ejusdem Willelmi de Baberigge, habendum et tenendum predictas sex acras predicto Willelmo et heredibus et assignatis suis de nobis et successoribus nostris Episcopis Wynton. libere quiete bene et in pace jure hereditario inperpetuum. Reddendo inde annuatim nobis et successoribus nostris Episcopis Wynton. per dictos Willelmum, heredes sui (*sic*) et assignatos duos solidos sterlingorum ad festum sancti Michaelis pro omni servicio exactione seculari et demanda. Et nos Johannes Wynton. Episcopus et successores nostri Episcopi Wynton. predictas sex acras predicto W., heredibus suis et assignatis contra omnes gentes warantizabimus acquietabimus et defendemus inperpetuum. Pro hac autem donacione concessione et presentis carte nostre confirmacione remisit idem Willelmus et quietum clamavit pro se et heredibus suis nobis et successoribus nostris inperpetuum totum jus et clamium quod habuit vel aliquo modo habere poterit in quadam pastura seu communa ejusdem

pasture que vocatur la Holte infra parcum nostrum de Merewell inclusa. Et ut hec nostra donacio concessio et presentis carte nostre confirmacio perpetue stabilitatis robur optineat presentem cartam sigilli nostri munimine roboravimus. Hiis testibus Thoma Atteburgh etc. Data apud Suwerk dominica post festum Annunciacionis dominice. Anno regni regis E. xxxj.

[*March 31. The Bishop manumits Richard de Gatewy of Torschagh with his whole issue.*]

MANUMITTIT DOMINUS RICARDUM DE GATEWY.—Universis presentes litteras inspecturis Johannes [etc.] salutem in Domino. Noverit universitas vestra nos manumisisse liberum fecisse et ab omni vinculo nativitatis et servitutis quietum clamasse Ricardum Gatewy de Torschagh cum tota sequela sua de corpore suo procreata et cum omnibus bonis suis mobilibus et catallis suis. Et volumus et concedimus pro nobis et successoribus nostris Episcopis Wynton. quod dictus Ricardus liber sit et manumissus et ab omni jugo nativitatis et servitutis cum tota sequela sua de corpore suo procreata et cum omnibus bonis mobilibus et catallis suis predictis quietus inperpetuum. Ita quod nec nos nec aliquis successorum nostrorum aliquid juris vel clamii in predicto Ricardo, sequela sua de corpore suo procreata, seu bonis mobilibus vel catallis suis predictis racione nativitatis vel servitutis decetero clamare exigere vel vendicare poterimus. Set quod dictus Ricardus tanquam manumissus liber et ab omni servitute liberatus absque clamio et impedimento, calumpnia vel contradictione quacunque nostri et successorum nostrorum, senescallorum et ballivorum nostrorum quorumcunque cum sua sequela de corpore suo procreata, bonis mobilibus et catallis suis predictis ubicunque locorum per nostras terras libere ire stare venire et transire valeat, quandocunque sibi visum fuerit oportunum. In cujus rei etc. Data [apud] Suwerk dominica proxima post festum Annunciacionis beate Virginis. Anno domini m°. ccc^mo^. Tertio. Consecracionis nostre vicesimo primo.

[*June 15. The Bishop, dating from Paris grants power to his Vicars during his absence abroad to revoke* commendams *and custodies granted by himself or his predecessors, and to pronounce sentence of deprivation against such as refused to submit.*]

COMMITTIT EPISCOPUS VICARIIS SUIS VICES SUAS REVOCANDI OMNES COMMENDAS IN EPISCOPATU. Johannes [etc.] dilectis in Christo filiis magistro Michaeli de Helleston, dominis Roberto de Harewedon, G. et S. de Farham vicariis nostris, nobis agentibus in remotis, salutem [etc.]. Ad revocandum omnes commendas sive

custodias de quocunque beneficio ecclesiastico tam per nos quam per predecessores nostros in diocesi nostra factas ac contra dictorum beneficiorum detentores et occupatores si opus fuerit judicialiter procedendum ac privacionis sentenciam contra ipsos proferendum et dicta beneficia vacantia pronunciandum vobis vices nostras committimus per presentes. Quod si non omnes hiis exequendis intersitis, tres vestrum si omnes superstites fueritis alioquin duo vestrum, aliorum presencia minime expectata vel absencia excusata, premissa nichilominus exequantur. In cujus etc. Data Parisius. xvij. Kalendas Julii. Anno domini M°. ccc^mo^. tertio. Consecracionis nostre xxij°.

[Fo. 40a.]

[*Same date. The Bishop's commission to his Vicars to collate a suitable person to the Rectory of Houghton when it happens to be vacant. He is prepared to ratify whatever appointment they may make.*]

COMMISSIO EPISCOPALIS AD CONFERENDUM ECCLESIAM DE HOUTTON.—Johannes Dei gracia etc. dilectis in Christo filiis magistro M. etc. De discrecionis et prudencie vestre meritis plenius confidentes vobis tenore presentium vices nostras committimus ad conferendum ecclesiam de Houtton nostre diocesis nostrique patronatus cum eam vacare contigerit alicui persone ydonee et omnia alia faciendum in premissis et circa premissa que nos faceremus si personaliter presentes essemus. Ratum habituri et gratum quicquid super premissis duxeritis faciendum. Quod si non omnes etc. ut supra, in alia littera. Acta et data Parisius etc. ut supra.

[*June 25. The Bishop gives a commission to hear the account presented by Mag. Peter de Sancto Mario as executor of his namesake, and to grant him absolution.*[1]]

COMMISSIO AD AUDIENDUM COMPOTUM EXECUTORIS MAGISTRI PETRI DE SANCTO MARIO.—Johannes Dei gracia etc. dilectis in Christo filiis magistris H. de Simplingham et Michaeli de Helleston etc. salutem etc. Ad audiendum compotum seu racionem administracionis magistri Petri de Sancto Mario executoris testamenti magistri Petri de Sancto Mario quondam Archidiaconi nostri Surreye et coexecutorum suorum, vocatis vocandis, vobis vices nostras committimus cum canonice cohercionis potestate, beneficium absolucionis eidem magistro Petro ante omnia in forma juris impensuris. Data Parisius. vij. Kalendas Julii. Anno etc.

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[1] See above, pp. 111–13.

[*June 25. The* Commenda *of Newton bestowed on William de Aulton on the presentation of Ademar de Valence.*]

COMMENDA ECCLESIE DE NIEWETON.—Johannes Dei gracia etc. dilecto in Christo filio domino Willelmo de Aulton presbitero salutem [etc.]. Commendam ecclesie de Neuton (*sic*) nostre diocesis vacantis, ad quam per nobilem virum dominum Adomarum de Valencia verum ejusdem ecclesie patronum nobis presentatus existis, tibi in forma juris concedimus per presentes. In cujus etc. Data Parisius. vij. Kalendas Julii. Anno etc.

Sub eadem data scriptum fuit Archidiacono Winton. vel ejus Officiali ad inducendum dictum dominum W. in corporalem possessionem illius commende.

[*September 9. The Bishop presents Robert de Harewedon to the Bp. of Sarum for admission to the Rectory of Wroughton.*]

PRESENTACIO AD ECCLESIAM DE ELYNDON.—Venerabili in Christo patri domino . . . dei gracia Sarisberiensi episcopo J. ejusdem permissione etc. salutem et sinceram in domino caritatem. Ad ecclesiam de Elyndon vestre diocesis vacantem et ad nostram presentacionem spectantem dilectum nobis in Christo dominum Robertum de Harewedon presbiterum paternitati vestre reverende presentamus. Attente rogantes quatinus dictum dominum R. ad eandem ecclesiam admittere et Rectorem instituere in eadem velitis intuitu caritatis. In cujus etc. Data Wintonie. v^to^. Idus Septembris. Anno domini m^o^. ccc^mo^. tertio.

[*September 15. The Bishop presents Walter de Preston to the Bishop of Bath and Wells for admission to the Rectory of Bleadon, Somerset.*]

Venerabili in Christo patri domino . . . Bathoniensi et Wellensi Episcopo J. ejusdem permissione etc. Ad ecclesiam de Bledon vestre diocesis vacantem et ad nostram presentacionem spectantem dilectum nobis in Christo Walterum de Preston Acolitum clericum nostrum paternitati vestre reverende presentamus, attente rogantes quatinus dictum W. ad eandem ecclesiam admittere et Rectorem instituere in eadem velitis intuitu caritatis. In cujus etc. Data Wintonie. xvij. Kalendas Octobris. Anno etc. ut supra.

[*September 16. The custody of the Rectory of Chipstead granted to Walter de Bedewynde till Easter, and afterwards extended to Michaelmas.*]

CUSTODIA ECCLESIE DE CHIPSTED.—Johannes Dei gracia etc. dilecto in Christo filio Waltero de Bedewynde clerico salutem etc. Custodiam ecclesie de Chipsted nostre diocesis vacantis, ad quam per nobilem virum dominum Radulfum de Monte Hermerii Comitem

Gloucestrie et Hertfordie verum ejusdem ecclesie patronum presentatus existis, tibi usque ad festum Pasche proximo futurum committimus per presentes. Salvis religiosis viris . . . Abbati et Conventui de Certeseye duabus partibus majorum et minorum decimarum de manerio de Pirebricht et de terris ipsius manerii et de messuagio et terris de Lovelan, quas ex antiquissima consuetudine percipiunt. In cujus etc. Data Wyntonie. xvj. Kalendas Octobris. Anno ut supra.

Sub eadem [data] scriptum fuit Archidiacono Surreye vel ejus Officiali ut inducerent eum in corporalem possessionem illius custodie. Postmodum continuata est usque ad festum Sancti Michaelis.

[*September 16. Leave of study for seven years in some University granted to Roger de Drokenesford, Rector of Freshwater and Shalfleet.*]

CONCESSUM EST DOMINO ROGERO DE DROKENESFORD QUOD POSSIT STUDERE PER SEPTENNIUM.—Johannes Dei gracia etc. dilecto in Christo filio R. Drokenesford subdiacono Rectori ecclesiarum de Freishwatre et de Schaldeflete nostre diocesis salutem [etc.]. Viros nobilitate preclaros, morum honestate decoros et aliis virtutibus redimitos et precipue quos reperimus dociles in sciencia litterarum, quosque augmentum gracie nostre continuate devocionis studio mereri conspicimus, libenter prosequimur favore gracie amplioris. Volentes igitur tuam honorare personam cui predicta virtutum merita suffragantur ac per honorem nostrum tibi exhibitum ecclesiis tibi commissis in posterum providere, ut in eis fructum suo
[Fo. 40b.] tempore afferre valeas oportunum, tibi | de gracia concedimus speciali ut per septennium continuum a tempore date presentium numerandum, in loco quem elegeris et ubi studium viget generale, studere valeas in sciencia litterarum, quodque ad superiores ordines interim suscipiendos minime compellaris liberam tenore presentium concedimus facultatem. Proviso quod dicte ecclesie tue debitis interim non fraudentur obsequiis, et animarum cura nullatenus negligatur in eisdem. Data Wyntonie. xvj. Kalendas Octobris. Anno domini m°. ccc^mo. Tertio. Consecracionis nostre xxij°.

[*September 26. The Bishop's letters patent to the effect that in passing through Southampton in 1292 he admitted to first tonsure Gaillard de Chenval of Villeneuve d'Agen (Lot-et-Garonne) presented by burgesses of Southampton, with whom he had lived from infancy, for first tonsure which is commonly called* corona benedicta. *This is reported in the Bishop's Register for Ordinations.*]

LITTERA TESTIMONIALIS FACTA GAILLARDO DE CHENVAL SUPER PRIMA TONSURA.—Universis sancte matris ecclesie filiis ad

quorum noticiam presentes littere pervenerint Johannes permissione divina Wyntoniensis ecclesie minister humilis salutem etc. Noverit universitas vestra quod nos Anno domini m°. cc^mo^. Nonagesimo secundo per villam de Suthampton nostre diocesis transitum facientes inter ceteros pueros ejusdem ville ad primam tonsuram admissos Gaillardo de Chenval latori presentium de Villa Nova in Agenensi per burgenses ejusdem ville Suthampton nobis presentato et inter eos a tempore infancie nutrito et ex diuturna mora inter ipsos incola [? incole] effecto, primam tonsuram que vulgariter apud nos corona benedicta nuncupatur contulimus, prout in registro nostro super ordinibus collatis confecto plenius vidimus contineri. In cujus etc. Data Wyntonie. vj. Kalendas Octobris. Anno domini m°. ccc^mo^. Tertio. Consecracionis nostre xxij°.

[*September 20. Collation of Richard de Borne to the Rectory of Hannington.*]

COLLACIO ECCLESIE DE HANYTON.—Johannes permissione divina etc. dilecto in Christo filio Ricardo de Borne Acolito salutem [etc.]. Ecclesiam de Hanyton nostre diocesis nostrique patronatus vacantem et ad nostram collacionem pleno jure spectantem, cum omnibus pertinenciis suis tibi conferimus teque Rectorem instituimus in eadem intuitu caritatis. In cujus etc. Data apud Wolveseye. xij. Kalendas Octobris. Anno domini m°. ccc°. iij°. Consecracionis nostre xxij°.

Sub eadem data scriptum fuit . . . Officiali Wynton. ut induceret eundem Ricardum in corporalem possessionem ejusdem ecclesie.

[*October 3. Leave of study at Oxford or some other University for two years granted to Mag. Richard Wodelok,*[1] *Rector of Bindeworth (? Blendworth).*]

CONCESSUM EST RICARDO WODELOK QUOD POSSIT STUDERE PER BIENNIUM.—Johannes permissione divina etc. dilecto in Christo filio magistro Ricardo Wodelok Rectori ecclesie de Bindeworth nostre diocesis presbitero salutem [etc.]. Volentes tibi in sciencia Dei proficere satagenti graciam facere specialem ut per biennium a die confectionis presentium continue numerandum Oxonie vel alibi ubi studium viget generale insistere valeas studio litterarum, quodque interim in ecclesia tua predicta personaliter residere minime compellaris, liberam tibi tenore presentium concedimus facultatem, proviso quod ecclesia tua predicta debitis non fraudetur

[1] Probably akin to Henry, Prior of St. Swithun's, who succeeded Pontissara as Bishop.

obsequiis et animarum cura nullatenus negligatur in eadem. In cujus rei etc. Data Wyntonie. v. Nonas Octobris. Anno domini m°. ccc^mo^. tertio. Consecracionis nostre xxij.

[*October 3. Leave granted to Thomas de Schireborn, Vicar of Overton, to visit the Holy See on matters concerning his soul's health, on condition that he make suitable provision for his Church during absence, and return before Feb. 17.*]

CONCESSUM EST VICARIO ECCLESIE DE OVERTON QUOD POSSIT SE ABSENTARE AD TEMPUS TRANSFERENDO SE AD CURIAM.—Johannes permissione divina etc. dilecto in Christo filio Thome de Schireborn perpetuo Vicario ecclesie de Overton nostre diocesis salutem [etc.]. Ut ad sedem apostolicam pro hiis que statum tuum et salutem anime tue contingunt in foro penitenciali impetrandis te transferre valeas et a vicaria tua predicta licite absentare, liberam tibi tenore presentium concedimus facultatem. Proviso quod vicarie predicte facias interim per honestos capellanum et clericos sicut decet deserviri. Data Wintonie. v^to^. Nonas Octobris. Anno domini millesimo. ccc^mo^. tertio. Consecracionis nostre etc. ut supra. Presentibus post quindenas Purificacionis beate Marie Virginis proximo venturas minime valituris.

[*October 12. Admission of John de Wynton to the Rectory of Shirfield.*]

ADMISSIO AD ECCLESIAM DE SCHIREFELD.—Memorandum quod iiij^to^. Idus Octobris. Anno domini m°. ccc^mo^. tertio. Consecracionis domini episcopi xxij. apud Wolveseye admissus fuit Johannes de Wynton presbiter ad ecclesiam de Schirefeld ad presentacionem religiosorum virorum . . . Prioris et Conventus de Merton et habuit litteras institucionis et inductionis in forma consueta.

[*October 23. The Bishop collates to the Rectory of Kimpton, which comes to him by lapse, John Fouk.*]

COLLACIO ECCLESIE DE CUMETON.—Johannes permissione etc. dilecto in Christo filio domino Johanni dicto Fouk presbitero salutem [etc.]. Ecclesiam de Cumeton nostre diocesis vacantem et ad nostram collacionem hac vice per lapsum temporis spectantem tibi conferimus intuitu caritatis, teque Rectorem canonice instituimus in eadem. Data Wyntonie. x°. Kalendas Novembris. Anno ut supra.

Sub eadem data scriptum fuit domino . . . Archidiacono Wynton. vel ejus . . . Officiali ut inducerent dictum dominum Johannem in dicte ecclesie possessionem.

[Fo. 41a.]

[*November 5. Letters dimissory granted to Alexander Dwele for all orders.*]

DIMISSORIE ALEXANDRI DE DWELE DE INSULA.—Memorandum quod Nonis Novembris. Anno domini m°. ccc^mo^. tertio. Consecracionis domini xxij°. apud Wolveseye concessit dominus Alexandro Dwele de Insula quod posset promoveri a quocunque episcopo catholico ad omnes ordines minores et majores dum tamen titulum habeat sufficientem.

[*December 5. Admission of William de Stanesfeld to the Vicarage of Wymering.*]

ADMISSIO AD VICARIAM DE WYMERINGG.—Memorandum quod Nonis Decembris. Anno predicto apud Novum locum admissus fuit Willelmus de Stanesfeld presbiter ad Vicariam ecclesie de Wymeringg ad presentacionem . . . Prioris et Conventus de Suwyk verorum ejusdem ecclesie patronorum et habuit litteras institucionis et inductionis in forma consueta.

[*December 7. Letters dimissory granted to William, Rector of Bedhampton, for the order of Subdeacon.*]

DIMISSORIE WILLELMI RECTORIS DE BEDHAMPTON AD ORDINEM SUBDIACONATUS.—Memorandum quod vij. Idus Decembris. Anno predicto apud Sutton concessit dominus Willelmo filio Reginaldi Rectori ecclesie de Bedhampton licenciam quod posset promoveri a quocunque episcopo catholico ad ordinem subdiaconatus.

[*December 12. Admission of Alexander le Convers to the Rectory of Letherhead.*]

ADMISSIO AD ECCLESIAM DE LEDREDE.—Memorandum quod ij. Idus Decembris sequente ibidem admisit dominus Alexandrum le Convers presbiterum ad ecclesiam de Ledrede ad presentacionem domini E. dei gracia Regis Anglie illustris veri ejusdem ecclesie patroni, et habuit litteras [etc.].

[*December 22. Collation of Theobald de Thingden to the Rectory of Houghton.*]

COLLACIO ECCLESIE DE HOVETON.—Item memorandum quod xj°. Kalendas Januarii anno predicto apud Sutton contulit dominus Theobaldo de Thingden Acolito ecclesiam de Hoveton sue diocesis suique patronatus, et habuit [etc.].

[*January 13. Admission of Richard de Donham to the Vicarage of Wootton.*]

ADMISSIO AD VICARIAM DE WOTTON.—Memorandum quod Idibus Januarii anno supradicto apud Wolveseye admisit dominus

episcopus dominum Ricardum de Donham presbiterum ad Vicariam de Wotton ad presentacionem dominorum . . . Prioris et Capituli Sancti Swithuni Wynton. verorum ejusdem Vicarie patronorum, et habuit [etc.].

[*January 27. Admission of Geoffrey de Stoke to the Rectory of Wootton.*]

ADMISSIO AD ECCLESIAM DE WODETON.—Memorandum quod vj. Kalendas Februarii. Anno predicto apud Wolveseye admissus fuit Galfridus de Stoke subdiaconus ad ecclesiam de Wodeton ad presentacionem domini Willelmi le Latimer et habuit [etc.].

[*January 30. Admission of Mag. Adam de Bondon to the Rectory of Blendworth.*]

ADMISSIO AD ECCLESIAM DE BLENEWORTH. Item memorandum quod iij. Kalendas ejusdem mensis. anno et loco predictis admissus fuit magister Adam de Bondon ad ecclesiam de Bleneworth ad presentacionem . . . Priorisse et Conventus de Nonne Eton, et habuit litteram institucionis, et scriptum fuit Decano de Drokenesford ut induceret eum in corporalem possessionem illius ecclesie. Et inductus fuit primo die mensis Februarii anno predicto in corporalem possessionem dicte ecclesie per eundem Decanum.

[*February 4. Collation of Henry de Guldeford to the Rectory of Burghclere.*]

COLLACIO ECCLESIE DE BORGCLERE.—Memorandum quod ij. Nonas Februarii. Anno predicto apud Wolveseye contulit dominus Episcopus domino Henrico de Guldeford presbitero ecclesiam de Burclere sui patronatus, et habuit [etc.].

[*February 24. The Bishop in appreciation of the zeal displayed by the Hospital of St. John of Jerusalem against the enemies of the Christian faith appropriates to them, on the cession or decease of the then Rector, the Church of Woodcott, allowing on account of the poverty of the Parish that it might be served by a fit Chaplain instead of a Vicar. The parishioners being subject to the immediate control of the Bishop and his successors, any spiritual usurpation on the part of the Hospital will make this appropriation and concession void.*]

APPROPRIACIO ECCLESIE DE WODECOTE.—Johannes permissione divina etc. dilectis sibi in Christo fratri Willelmo Priori Hospitalis sancti Johannis Jherusalem in Anglia et ejusdem loci fratribus in Anglia commorantibus salutem in omnium Salvatore. Attendentes quod vos et confratres vestri per diversas mundi partes constituti vos ipsos et vestra omnia et singula contra inimicos Christiane fidei exponere non formidastis et adhuc exponere firmo proposito intenditis Domino adjutore, Et ob hoc volentes vobis ad

hujusmodi laudabile propositum felicius prosequendum graciam facere specialem, ecclesiam de Wodecote vestri patronatus nostreque diocesis, cedente vel decedente Rolano nunc ipsius ecclesie Rectore, vobis et successoribus vestris auctoritate diocesana appropriamus et in usus vestros proprios concedimus imperpetuum per presentes; vobis ex gracia concedentes quod eidem ecclesie possitis absque vicarii institucione propter ipsius ecclesie exilitatem per capellanum ydoneum deservire. Qui quidem capellanus qui pro tempore fuerit et ipsius ecclesie parochiani omnes et singuli nobis, successoribus nostris, nostrisque et eorum ministris quibuscunque
[Fo. 41b.] in spiritualibus juris|dictionique nostre et successorum nostrorum ac ministrorum quorumcunque ordinarie in omnibus et per omnia imperpetuum subsint et tanquam subjecti jurisdictioni nostre ordinarie, nullo exemptionis vestre privilegio seu quocunque alio gaudentes, semper coram nobis nostrisque successoribus nostrisque et eorum ministris quibuscunque tamquam ordinariis in spiritualibus respondeant, eorumque correctioni subjaceant sicut ceteri communiter nostre diocesis non exempti, vestro privilegio seu quocunque alio non obstante. Jure nostro, ecclesie nostre Wyntoniensis successorum nostrorum ac etiam jure Archidiaconali in predicta ecclesia, capellano eidem pro tempore deservienti et parochianis ejusdem ecclesie in omnibus et per omnia semper salvo. Contra que vel eorum aliquod si vos vel aliquis vestrum racione privilegiorum vestrorum seu quacunque alia quicquam attemptaveritis vel attemptaverint, vel per vos seu aliquem vestrum in futurum attemptari contigerit, extunc presens nostra appropriacio et concessio vacua irrita et nulla sit nullumque extunc firmitatis robur optineat ipso facto. In cujus rei testimonium etc. Data Wyntonie. vj. Kalendas Martii. Anno domini millesimo. ccc^mo^. tertio.

[*Feb. 28. Admission of Mag. Robert de Patrica to the Rectory of Faringdon, Hants.*]

INSTITUCIO IN ECCLESIAM DE FARINDON.—Memorandum quod ij. Kalendas Martii. Anno domini m^o^. ccc^mo^. tertio apud Wolveseye admissus fuit magister Robertus de Patrica Acolitus ad ecclesiam de Farindon ad presentacionem venerabilis patris domini Thome dei gracia Exoniensis Episcopi veri ejusdem ecclesie patroni et habuit litteras [etc.].

[*March 7. Admission of Roger Burnel to the Rectory of Shalden, Hants.*]

INSTITUCIO IN ECCLESIAM DE SCHALDEN.—Memorandum quod Nonis Martii. Anno predicto apud Wolveseye admissus fuit Rogerus

Burnel Acolitus ad ecclesiam de Schalden ad presentacionem . . . Prioris et Conventus de Suwyk et habuit litteras [etc.].

[*March 16. Admission of Thomas de Warbelton to the Rectory of Chilton-Candover.*]

INSTITUCIO IN ECCLESIAM DE CHILTON CANDEVERE.—Memorandum quod xvij. Kalendas Aprilis. Anno et loco predictis admissus fuit Thomas Warbelton Acolitus ad ecclesiam de Chilton Candevere ad presentacionem Rogeri Daundely et habuit litteras [etc.].

[*March 19. Admission of John de Couston to the Rectory of Crowhurst.*]

INSTITUCIO IN ECCLESIAM DE CROWEHURST.—Memorandum quod xiiij. Kalendas Aprilis. Anno et loco premissis admissus fuit Johannes de Couston Acolitus ad ecclesiam de Crowehurst ad presentacionem . . . Prioris et Conventus ecclesie sancti Jacobi de Tanrugge verorum ejusdem ecclesie patronorum. Et habuit [etc.].

[*March 23. Admission of Hugh Lengleys to the Rectory of Sherfield.*]

INSTITUCIO HUGONIS LENGLEIS.—Item memorandum quod x. Kalendas Aprilis. Anno et loco predictis admissus fuit Hugo Lengleys clericus ad ecclesiam de Schirefeld ad presentacionem Ricardi Lengleys veri ejusdem ecclesie patroni et habuit [etc.].

[*1304, March 25. Admission of Mag. Richard Loveraz to the Rectory of Deane on the presentation of King Edward, as custodian of the heir and land of dn. Warin Mauduit.*]

INSTITUCIO MAGISTRI RICARDI LOVERAZ. — Memorandum quod viij. Kalendas Aprilis. Anno domini Millesimo ccc^{mo}. Quarto. Consecracionis domini Episcopi xxij^{o}. apud Wolveseye admissus fuit magister Ricardus Loveraz ad ecclesiam de Dene ad presentacionem domini E. Dei gracia Regis Anglie illustris veri ejusdem ecclesie patroni racione custodie heredis et terre domini Warini Mauduit et habuit [etc.].

[*April 12. Institution of Walter de Coleshull to the Rectory of Stratfieldsaye on the presentation of Thomas de Say, reserving to the Abbey and Convent of Walemont the annual pension of five marks customarily paid to them as the Bishop finds on the examination by his clerks of his predecessors' registers and instruments.*]

INSTITUCIO IN ECCLESIAM DE STRATFELD SAY.—Johannes permissione divina etc. dilecto filio Waltero de Coleshull Acolito salutem [etc.]. Ad ecclesiam de Stratfeld Say nostre diocesis vacantem, ad quam per Thomam de Say verum ejusdem ecclesie

patronum nobis presentatus existis, te admittimus intuitu caritatis et Rectorem canonice instituimus in eadem. Salva religiosis [Fo. 42a.] viris . . . Abbati et | Conventui de Walemont et eorum procuratori in Anglia commoranti annua pensione quinque marcarum ab eadem ecclesia ab antiquo debita et consueta, prout in registris nostris et predecessorum nostrorum et etiam in instrumentis dictorum predecessorum nostrorum per Capitulum nostrum Wynton. confirmatis, que inspeximus et per clericos nostros diligenter examinari fecimus, invenimus evidenter. In cujus rei etc. Data apud Wolveseye. ij. Idus Aprilis. Anno domini m°. ccc^mo. Quarto. Consecracionis nostre xxij°.

Sub eadem data scriptum fuit . . . Officiali . . . Archidiaconi Wynton. ut induceret eum in corporalem possessionem ecclesie predicte.

[*April 15. Admission of Robert de Rumbrig to the Rectory of Eldon.*]

INSTITUCIO IN ECCLESIAM DE ELEDEN.—Memorandum quod xvij°. Kalendas Maii. Anno predicto apud Biterne admissus fuit Robertus de Rumbrig diaconus ad ecclesiam de Eleden ad presentacionem Johannis de Chippe veri ejusdem ecclesie patroni et habuit [etc.].

[*April 16. Admission of Peter Sampson to the Chapel of Parley, near Christchurch.*]

ADMISSIO AD CAPELLAM DE PERLE.—Item memorandum quod xvj. Kalendas Maii. Anno predicto apud Bottele admissus fuit Petrus dictus Sampson presbyter ad capellam de Perlee vacantem ad presentacionem domine Isolde la Brune vere ejusdem ecclesie patrone et habuit litteras institucionis et inductionis directas Officiali Wynton. in forma consueta.

[*April 17. Admission of William de Harewedon to the Rectory of Walton.*]

ADMISSIO AD ECCLESIAM DE WALETON.—Item memorandum quod xv. Kalendas Maii. anno predicto ibidem admissus fuit Willelmus de Harewedon Acolitus ad ecclesiam de Waleton ad presentacionem domini Roberti de Harewedon veri ejusdem ecclesie patroni et habuit litteras institucionis et inductionis sibi et . . . Archidiacono Surreye vel ejus . . . Officiali directas in forma consueta.

[*Same day. Admission of Walter de Westerham to the Vicarage of Godstone.*]

ADMISSIO AD VICARIAM DE WOLKENESTED.—Item eodem die apud Farham admissus fuit Walterus de Westerham capellanus ad Vicariam de Wolkenested ad presentacionem . . . Prioris et

Canonicorum de Tanrigg verorum ejusdem vicarie patronorum et habuit litteras [etc.] sibi et . . . Archidiacono Surreye vel ejus . . . Officiali directas [etc.].

[*April 26. Collation of William de Staunford to the Rectory of Westmeon with the Chapelries of Privett and Ponesholt.*]

COLLACIO ECCLESIE DE WESTMENES.—Johannes [etc.] dilecto in Christo filio domino Willelmo de Staunford presbitero salutem [etc.]. Ecclesiam de Westmenes nostre diocesis nostrique patronatus vacantem et ad nostram collacionem mero jure spectantem cum capellis de Privietis et de Ponesholt et omnibus aliis juribus et pertinenciis suis tibi conferimus teque Rectorem instituimus in eadem intuitu caritatis. In cujus rei etc. Data apud Merewell. vj^to^. Kalendas Maii. Anno domini Millesimo. ccc^mo^. Quarto. Consecracionis nostre xxij.

Sub eadem data scriptum fuit . . . Officiali Wynton. ad inducendum dictum Willelmum in corporalem possessionem ecclesie supradicte.

[*Same date. The Bishop presents William de Bedewynde to the Bp. of Salisbury for the Rectory of Fonthill, Wilts.*]

PRESENTACIO AD ECCLESIAM DE FONTELE.—Item eisdem die loco et anno presentavit Episcopus dominum Willelmum de Bedewynde presbiterum domino . . . Sarisberiensi Episcopo ad ecclesiam de Fontele vacantem.

[*May 4. Leave granted to Walter de Coleshull, Rector of Stratfieldsaye, to study for seven years at Oxford or elsewhere in England where there is a University, or even at Paris or Orleans in France, provided that within a year of his institution he become a Subdeacon, and at the close of this term Deacon and Priest.*]

CONCESSUM EST RECTORI ECCLESIE DE STRATFELD SAY QUOD POSSIT STUDERE PER SEPTENNIUM.—Johannes permissione divina etc. dilecto filio Waltero de Coleshull Acolito Rectori ecclesie de Stratfeld Say nostre diocesis salutem [etc.]. Volentes tibi in sciencia [litterarum] proficere et in ecclesia Dei fructum proferre satagenti graciam facere specialem, ut per septennium a tempore institucionis tue in ecclesiam predictam numerandum Oxonie vel alibi in Anglia ubi studium viget generale, aut etiam Parisius vel Aurelianis in Francia, secundum formam constitucionis novelle insistere valeas studio litterarum, liberam tibi tenore presentium concedimus facultatem. Proviso quod infra annum institucionis tue in ecclesiam predictam te facias ad ordinem subdiaconatus promoveri, quodque interim ecclesia ipsa debitis non fraudetur obsequiis et animarum cura in eadem minime negligatur. Elapso vero septennio supradicto te

facias ad ordines diaconatus et presbiteratus statutis temporibus juxta juris exigenciam canonice promoveri. Data apud Merewell. iiij°. Nonas Maii. Anno domini millesimo. ccc^mo^. Quarto. Consecracionis nostre vicesimo secundo.

[Fo. 42b.]

[*May 6. Admission of John de Wamberg to the Rectory of St. John in Montibus outside the East gate of Winchester.*]

ADMISSIO AD ECCLESIAM SANCTI JOHANNIS IN MONTIBUS.—Memorandum quod ij. Nonas Maii. Anno domini millesimo. ccc^mo^. Quarto. Consecracionis domini Episcopi xxij°. apud Merewell admissus fuit Johannes de Wamberg subdiaconus ad ecclesiam sancti Johannis in Montibus extra portam orientalem Wyntonie ad presentacionem . . . Prioris et Conventus sancti Dionisii juxta Suthampton et habuit litteras [etc.].

[*May 7. Admission of William de Bradden to the Rectory of Alfold, Surrey.*]

ADMISSIO AD ECCLESIAM DE ALDEFOLD.—Item memorandum quod Nonis Maii. Anno supradicto ibidem admissus fuit Willelmus de Bradden Acolitus ad ecclesiam de Aldefold ad presentacionem domini Roberti de Monte Alto militis et habuit litteras [etc.] sibi et Archidiacono Surreye directas in forma consueta.

[*May 27. The Bishop's Ordinance concerning the Chapel of St. Peter, Hayling Island. A question or dispute having arisen between the Prior of the Church of Hayling and the Vicar on the one part and the Parishioners of the Chapel of St. Peter, Hayling on the other as to the obligation of roofing and repairing the Chancel of said Chapel, the decision was referred to the Bishop. He decides that for this time the Prior and Vicar shall do this work at their own costs, namely the Prior two-thirds, the Vicar one-third, yet so that by reason of this decision no prejudice may ensue in the future as to this obligation until further inquiry has been made. The Vicar and his successors are bound under canonical penalty for the future to serve the Chapel on the greater and lesser Festivals and on each Sunday, in Mattins, Vespers, Compline, and Masses, and also to celebrate Mass therein on Mondays, Wednesdays, and Fridays.*]

ORDINACIO SUPER CAPELLA SANCTI PETRI DE HEYLING.—Universis pateat per presentes quod cum coram nobis Johanne permissione divina Wyntoniensi Episcopo inter . . . Priorem ecclesie de Heylingg et Vicarium ejusdem loci nostre diocesis ex parte una et parrochianos (*sic*) capelle Sancti Petri de Heylingg ex altera questio seu dissensio fuisset suborta super eo videlicet quis eorum cancellum dicte Capelle cooperire et reficere deberet, dictis parochianis asserentibus hoc ad Priorem et Vicarium predictos pertinere; dictis . . . Priore et Vicario econtrario proponentibus illud onus ipsis parochianis ex quibusdam causis incumbere; eedem partes litium amfractus evitare et jurgiorum materiam amputare cupientes se super

premissis nostre ordinacioni pure et simpliciter submiserunt. Unde nos pro bono pacis inter easdem partes ad presens sic duximus ordinandum, quod predicti . . . Prior et Vicarius hac vice Cancellum dicte capelle suis sumptibus videlicet dictus . . . Prior pro duabus partibus dictusque Vicarius pro tertia parte faciant reparari et etiam cooperiri. Ita tamen quod per hujusmodi submissionem vel hanc nostram ordinacionem nullum partibus ipsis generetur prejudicium in futurum, nec factum hujusmodi racione submissionis et ordinacionis predictarum trahatur in posterum ad consequenciam quoquo modo, quousque super hoc, videlicet ad quem seu ad quos hujusmodi onus pertineat seu pertinere debeat, plenius inquisiverimus et finaliter ordinaverimus in premissis. Volumus etiam et ordinamus quod idem Vicarius et successores sui qui pro tempore fuerint dicte capelle sub pena canonica inposterum deserviant et deserviri faciant prout ante hec tempora deserviri consuerunt (*sic*), videlicet quod in ebdomadis Natalis Domini, Pasche et Pentecostes et in quolibet festo per annum et quolibet die dominico faciant plenum et integrum servicium tam in matutinis, vesperis et completorio quam in missis, ac etiam in qualibet septimana diebus Lune, Mercurii et Veneris missam in eadem capella tantummodo celebrando. In quorum omnium testimonium etc. Data apud Wolveseye. vi^to^. Kalendas Junii. Anno domini m^o^. ccc^o^. Quarto. Consecracionis nostre vicesimo secundo.

[*May 30. Custody of the Rectory of Chaldon granted to Mag. William de Alneto, and to the Parochial Chaplain there.*]

CUSTODIA ECCLESIE DE CHALVEDEN.—Memorandum quod iij. Kalendas Junii. Anno domini supradicto apud Merewell concessa fuit custodia ecclesie de Chalveden vacantis magistro Willelmo de Alneto clerico et domino . . . Capellano parochiali ejusdem loci.

[*June 2. Custody of sequestration of the fruits of Kimpton Rectory granted to Robert de Harewedon.*]

CUSTODIA SEQUESTRI FRUCTUUM ECCLESIE DE CUMETON.—Item memorandum quod iiij^to^. Nonas Junii. Anno et loco predictis concessa fuit domino Roberto de Harewedon custodia sequestri fructuum ecclesie de Kumeton vacantis.

[*June 10. Collation of Mag. Michael de Helleston to the Archdeaconry of Wynton, vacant by the death of Mag. Philip de Sancto Austolo.*]

COLLACIO ARCHIDIACONATUS WYNTON.—Memorandum quod iiij^to^. Idus Junii. Anno et loco predictis contulit dominus episcopus magistro Michaeli de Helleston Archidiaconatum Wynton. vacantem

per mortem magistri Philippi de Sancto Austolo quondam ejusdem loci Archidiaconi et ipsum per birretum suum investivit presentialiter de eadem.

[Fo. 43a.]

[*June 27. Concession for seven years' study at Oxford or elsewhere in England granted to Mag. Robert de Patrica, Rector of Faringdon, on the usual conditions.*]

CONCEDIT EPISCOPUS MAGISTRO ROBERTO DE PATRICA QUOD POSSIT STUDERE PER SEPTENNIUM.—Johannes permissione divina etc. dilecto filio magistro Roberto de Patrica Rectori ecclesie de Farndon nostre diocesis salutem [etc.]. Volentes tibi in litterarum scientia proficere affectanti graciam facere specialem, ut per septennium a tempore institucionis tue in ecclesia tua predicta numerandum Oxonie vel alibi in Anglia juxta formam constitucionis novelle insistere valeas studio litterarum et ecclesiam tuam predictam interim alicui honeste et ydonee persone dum tamen clerico ad firmam dimittere, liberam tibi tenore presentium concedimus facultatem. Proviso quod infra annum tue institucionis te facias ad ordinem subdiaconatus promoveri, quodque ecclesia tua predicta debitis interim obsequiis non fraudetur, et animarum cura cui illa imminet minime negligatur. Elapso vero septennio supradicto te facias ad ordines diaconatus et presbiteratus statutis temporibus promoveri. Data apud Wolveseye. v^to^. Kalendas Julii. Anno domini millesimo ccc^mo^. Quarto. et Consecracionis nostre xxiij^o^.

[*June 27. Letters dimissory for all orders granted to the same.*]

DIMISSORIE EJUSDEM.—Johannes [etc.] dilecto filio magistro Roberto de Patrica Acolito Rectori ecclesie de Farndon nostre diocesis salutem [etc.]. Tue devocionis precibus inclinati ut a quocunque episcopo catholico sedis Apostolice graciam optinente tibique manus imponere volente ad omnes sacros ordines licite valeas promoveri, eo non obstante quod in nostra Wyntoniensi diocesi beneficiatus existis dum tamen aliud canonicum tibi non obsistat, liberam tibi tenore presentium concedimus facultatem. Data apud Wolveseye. v^to^. Kalendas Julii. Anno etc. ut supra.

[*June 28. Appropriation of the Rectory of Crowhurst already under their patronage, to the Priory and Convent of Tandridge, whose poverty as the Bishop understands was too great to allow them to exercise due hospitality, and to relieve the destitute. Episcopal and Archidiaconal rights to be safeguarded, and the ordinance of a Vicarage reserved.*]

APPROPRIACIO ECCLESIE DE CRAWEHURST.—Johannes permissione divina etc. dilectis filiis . . . Priori et Conventui de Tanrigge nostre diocesis salutem [etc.]. Cum inter cetera caritatis et pietatis

opera illud suavius et delectabilius tamquam munus thurificum et redolens ut balsamum, omnium Conditoris immense benignitati magis sit placitum et acceptum infirmorum curam gerere, hospitalitatem liberaliter facere, pauperibus et indigentibus subvenire, eorumque egestatem indefesso studio relevare; Nos licet religiosis ceteris ex officii nostri debito teneamur caritatis viscera aperire, vobis tamen tanta paupertate hiis temporibus pregravatis quod hospitalitatem exercere et egenorum egestatem sublevare et cetera caritatis opera non potestis prout hactenus consuevistis modis multiplicibus ministrare specialius volentes liberalitatis graciam exhibere; vobis et successoribus vestris, ad paupertatem et penuriam vestram premissam sublevandam et ad opera caritatis premissa per vos habundancius exercenda, Ecclesiam de Crowehurst nostre diocesis que ad vestrum patronatum pertinere dinoscitur cum omnibus juribus et pertinenciis suis, cedente vel decedente Johanne de Couston nunc ejusdem ecclesie Rectore, in usus proprios auctoritate pontificali imperpetuum concedimus tenendam et etiam possidendam. Salvis nobis et successoribus nostris Episcopis Wynton. ac loci Archidiacono qui pro tempore fuerit juribus Episcopalibus et Archidiaconalibus et auctoritate et dignitate nostre Wyntoniensis ecclesie in eadem. Reservamus insuper nobis et successoribus nostris potestatem ordinandi et taxandi vicariam perpetuam in ecclesia de Crowehurst predicta de fructibus et proventibus ejusdem ecclesie pro sustentura vicarii qui pro tempore fuerit in ecclesia ad presentacionem vestram per nos et successores nostros ad eandem vicariam admittendi et in eadem instituendi. In quorum omnium etc. Data apud Wolveseye. iiij^to^. Kalendas Julii. Anno domini Millesimo. ccc^mo^. Quarto. et Consecracionis nostre vicesimo tertio.

[*June 28. Admission of Stephen Malone to the Rectory of Kimpton.*]

ADMISSIO AD ECCLESIAM DE KUMETON.—Memorandum quod iiij^to^. Kalendas Julii. Anno domini Millesimo. ccc^mo^. quarto apud Wolveseye admissus fuit Stephanus Malone ad ecclesiam de Kumeton vacantem ad presentacionem Edmundi Huse veri ejusdem ecclesie patroni et habuit litteras [etc.].

[*July 10. Admission of William de Basingge to the Rectory of Minstead.*]

ADMISSIO AD ECCLESIAM DE MINSTED.—Item memorandum quod vj^to^. Idus Julii. Anno et loco predictis admissus fuit
[Fo. 43b.] fuit (*sic*) Willelmus de Basingge subdiaconus | ad ecclesiam de Minsted ad presentacionem Walteri de Bottesthorn veri ejusdem ecclesie patroni et habuit [etc.].

[*July 17. Appropriation of the Rectory of All Saints, Baddesley to the Prior and Brethren of the Hospital of St. John of Jerusalem in England.*]

BADESLE.—Johannes permissione divina etc. dilectis sibi in Christo fratri Willelmo de Tothale Priori Hospitalis sancti Johannis Jherusalem in Anglia et ejusdem loci fratribus in Anglia commorantibus salutem in omnium Salvatore. Attendentes [etc. *verbatim as in the grant to the same Confraternity of the Church of Wodecote* (*pp. 161–2*) *till* ecclesiam] Omnium Sanctorum[1] de Badesle vestri patronatus nostreque diocesis [etc.]. In cujus rei testimonium etc. Data apud Wolveseye. xvj. Kalendas Augusti. Anno Domini Millesimo. ccc^mo^. Quarto. et Consecracionis nostre vicesimo tertio.

[*July 22. Collation of Nicholas de Hatfeld to the Rectory of Chilcomb, vacant by the resignation of Robert la Gayte.*]

CHILTECOMBE.—Memorandum quod xj. Kalendas Augusti. Anno domini m^o^. ccc^mo^. Quarto. et Consecracionis domini xxiij^o^. contulit dominus episcopus Nicholao de Hatfeld presbitero ecclesiam de Chiltecombe vacantem per resignacionem Roberti dicti la Gayte, et habuit [etc.].

[*He has a seven-years dispensation for study.*]

Item eodem die dispensavit secum dominus episcopus quod possit stare in scolis ad septennium cum compellatur ad residenciam.

[*Same date. Collation of Robert la Gaite to the Rectory of Millbrook, with a seven-years dispensation for study.*]

MULEBROK.—Item eisdem die et anno ac loco predicto collata fuit ecclesia de Mulebrok Roberto dicto la Gaite Acolito que vacavit per resignacionem dicti Nicholai de Hatfeld nuper Rectoris in eadem, et habuit [etc.] et dispensatum est secum quod possit stare in scolis ad septennium secundum formam constitucionis novelle.

[*July 28. Collation of Robert de Borghaisse to the Rectory of Upham.*]

UPHAM.—Memorandum quod v^to^. Kalendas Augusti. Anno predicto apud Wolveseye contulit dominus Episcopus Roberto de Borghaisse clerico ecclesiam de Upham sui patronatus, et habuit litteras [etc.].

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[1] The dedication of North Baddesley near Romsey is now attributed to St. John Baptist, that of South Baddesley near Lymington to St. Mary.

[Fo. 44a.]

[*July 31. Collation of Mag. James Sinobaldi de Florentia*[1] *to the Archdeaconry of Winchester vacant by the resignation of Mag. Nicholas de Helleston.*]

COLLACIO ARCHIDIACONATUS WYNTONIENSIS.—Johannes permissione divina etc. dilecto filio magistro Jacobo Sinobaldi de Florencia salutem [etc.]. Tue merita probitatis attendentes Archidiaconatum Wynton. vacantem per resignacionem magistri Michaelis de Helleston nuper Archidiaconi ejusdem et ad nostram collacionem mero jure spectantem cum omnibus suis juribus jurisdictionibus libertatibus et pertinenciis quibuscunque tibi conferimus intuitu caritatis et te in personam (*sic*) magistri Willelmi de Essexia clerici procuratoris tui Archidiaconum instituimus et anulo nostro investimus de eodem. In cujus rei etc. Data apud Wolveseye. ij. Kalendas Augusti. Anno domini m°. ccc^mo^. quarto. et Consecracionis nostre vicesimo tertio.

[*Same date. The Clergy and Laity within the Archdeaconry are admonished to show obedience and reverence to the new Archdeacon and to those who act under him.*]

INDUCTIO EJUSDEM.—Johannes permissione divina etc. dilectis filiis Rectoribus, Vicariis, Archipresbiteris, Presbiteris parochialibus, Capellanis ac clericis et laicis omnibus et singulis per Archidiaconatum Wynton. constitutis salutem [etc.]. Quia Archidiaconatum nostrum Wyntoniensem vacantem per resignacionem magistri Michaelis de Helleston nuper Archidiaconi ejusdem dilecto filio magistro Jacobo Synobaldi de Florencia contulimus intuitu caritatis ipsumque Archidiaconum in personam (*sic*) magistri Willelmi de Essexia procuratoris sui instituimus et anulo nostro investivimus de eodem; vobis in virtute obediencie injungimus et mandamus quatinus eidem magistro Jacobo tanquam Archidiacono vestro ejusque procuratori in ejus absencia et ministris suis obedientes sitis in omnibus et per omnia sicut decet. Sentencias autem suspensionis excommunicacionis et interdicti quas per ipsum vel suos ministros rite proferri contigerit in rebelles ratas habituri faciemus auctore Domino inviolabiliter observari. Data ut supra in proxima littera.

[*July 31. The Bishop presents William de Bedewynd to the Rectory of Ham in the Diocese of Salisbury.*]

HAMME.—Memorandum quod ij. Kalendas Augusti. Anno predicto apud Wolveseye presentavit episcopus dominum Willelmum de Bedewynd presbiterum ad ecclesiam de Hamme sui patronatus in diocesi Sarisberiensi.

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[1] See above, p. 54.

[*Same date. Presentation of Richard Trenchesoyl to the Rectory of Fonthill, Wilts.*]

FONTEL.—Item eisdem die loco et anno presentatus fuit Ricardus Trenchesoyl ad ecclesiam de Fontel Sarisberiensis diocesis.

[*August 1. Collation of Mag. Michael de Helleston to the Rectory of Meonstoke.*]

MENESTOK.—Item memorandum quod Kalendis Augusti. Anno predicto apud Wolveseye contulit dominus episcopus magistro Michaeli de Helleston ecclesiam de Menestok vacantem, et habuit [etc.].

[*August 2. Collation of John de Barton to the Vicarage of Fareham.*]

FARHAM.—Item memorandum quod iiij^{to}. Nonas Augusti Anno et loco predictis contulit dominus episcopus Johanni de Barton presbitero vicariam de Farham vacantem, et habuit [etc.].

July 30. Collation of Andrew de Guldeford to a Chantry of Merewell, vacant by the resignation of Richard de Bonham.]

MEREWELL.—Item memorandum quod iij. Kalendas Augusti. anno et loco predictis contulit dominus episcopus Andree de Guldeford cantariam de Merewell vacantem per resignacionem Ricardi de Bonham presbiteri, et habuit [etc.].

[*August 16. Admission of Thomas de Sutton to the Vicarage of Brading, I.W.*]

BRERDINGG.—Memorandum quod xvij. Kalendas Septembris. Anno et loco predictis admissus fuit Thomas de Sutton presbiter ad vicariam de Brerdingg in Insula Vecta ad presentacionem . . . Prioris et Conventus de Brommore et habuit [etc.].

[*August 18. Collation of Mag. John de Bloyon to the Rectory of Compton vacant by the death of Mag. Henry de Simplingham.*]

COMPTON.—Item memorandum quod xv. Kalendas Septembris. Anno et loco predictis contulit episcopus magistro Johanni de Bloyon ecclesiam de Compton sui patronatus vacantem per mortem magistri Henrici de Simplingham, et habuit [etc.].

[Fo. 44b.]

[*August 22. Admission of Philip Peynre to the Vicarage of Longparish.*]

MIDELTON.—Memorandum quod xj. Kalendas Septembris. Anno domini Millesimo ccc^{mo}. Quarto. Consecracionis domini Episcopi xxiij^{o}. apud Wolveseye admissus fuit Philippus Peynre presbiter ad vicariam de Midelton ad presentacionem magistri Philippi de Barton ejusdem vicarie patroni et habuit [etc.].

[*August 26. Ordinance of the Vicarage of Brading*[1] *wherein the Bishop assigns to the newly appointed Vicar and his successors all oblations and obventions with certain tithes. Competent buildings to be erected at the charge of the Priory.*]

ORDINACIO VICARIE DE BRERDINGG.—Universis pateat per presentes quod nos Johannes [etc.] de unanimi consensu et voluntate religiosorum virorum . . . Prioris et Conventus de Brommore et Thome de Sutton Vicarii ecclesie de Brerdingg dictis religiosis dudum appropriate ordinamus et taxamus vicariam in ecclesia de Brerdingg predicta in hunc modum. In primis volumus et ordinamus quod predictus Vicarius et successores sui qui pro tempore fuerint habeant omnes oblaciones et obvenciones ad altare ejusdem ecclesie qualitercunque provenientes. Item volumus quod idem Vicarius habeat et percipiat decimas agnorum, vitulorum, vaccarum, casei et lactis, aucarum, porcellorum, columbariorum, pullanorum, pomorum, ovorum, mellis et poretti.[2] Ac etiam lini et canabi ortorum et croftorum que fodiuntur pede ; necnon decimas batellorum,[3] retium et molendinorum, et feni omnium pratorum de Blakepanne. Volumus etiam statuimus et ordinamus quod idem Vicarius habeat aream tres acras terre continentem de terra ejusdem ecclesie ubi commodius et vicinius ipsi ecclesie assignari[4] in qua dicti Prior et Conventus domos competentes pro hujusmodi beneficio ad opus ejusdem Vicarii suis sumptibus construi faciant et levari. Volumus insuper ordinamus et statuimus quod Vicarius ecclesie de Brerdingg predicte qui pro tempore fuerit premissis pro sua parte contentus, omnia onera Episcopalia et Archidiaconalia necnon extraordinaria pro rata sue porcionis defectusque ipsius ecclesie Rectori seu Vicario incumbentes, reparacione cancelli dumtaxat excepta, que ad dictos religiosos pertinebit, totaliter sustineat et agnoscat. In cujus rei testimonium huic scripto in modum cyrographi confecto sigillum nostrum hinc inde est appensum. Data apud Wolveseye. die Jovis proximo post festum Sancti Bartholomei Apostoli. Anno domini m°. ccc^mo^. quarto. et Consecracionis nostre xxiij°.

[*September 1. Admission of Mag. Alan de Helleston to the Rectory of Martyr Worthy, presented by the King, as guardian of the estates and heir of Edmund Mortimer deceased.*]

WORDI MORTIMER.—Memorandum quod Kalendis Septembris. Anno supradicto apud Wolveseye admissus fuit magister Alanus

[1] See the appropriation of the Rectorial rights to the Priory of Breamore, p. 123, above.

[2] 'Porret,' obsolete Engl. for a leek, Old French, *poret, porret*, from Lat. *porrum*. From the same source *porridge, porringer*.

[3] *Batellus*, a small boat.

[4] (?) supply 'possit'.

de Helleston ad ecclesiam de Wordy Mortimer ad presentacionem domini Regis veri ejusdem patroni racione Custodie terre et heredis domini Edmundi de Mortuo Mari defuncti in manu sua existentis, et habuit [etc.].

[*September 6. Admission of Alexander de Redborn to the Vicarage of the Prebendal Church of Godalming, in which he swore continually and personally to reside.*]

GODALMING.—Memorandum quod viij. Idus Septembris. Anno et loco predictis admissus fuit Alexander de Redborn presbiter ad Vicariam prebendalis ecclesie de Godalmingg vacantem ad presentacionem magistri Geraldi de Sesiriaco vicarii generalis et specialis venerabilis viri domini Petri de Sabaudia Sarisberie et sancti Martini magni London. veri ejusdem Vicarie patroni, et habuit litteras institucionis et inductionis in forma consueta et continuam ac personalem juravit residenciam.

[*Same date. Admission of Robert Curteys to the Rectory of Holy Trinity, Guildford.*]

ADMISSIO AD ECCLESIAM SANCTE TRINITATIS DE GULDEFORD.—Item memorandum quod eisdem die loco et anno admissus fuit Robertus dictus Curteys Acolitus ad ecclesiam sancte Trinitatis de Guldeford vacantem ad presentacionem religiosorum virorum Prioris et Conventus de Merton verorum ejusdem patronorum et habuit [etc.].

[Fo. 45a.]

[*September 6. Admission of Walter de Bedewynde to the Rectory of Chipstead.*]

CHIPSTEDE.—Memorandum quod viij. Idus Septembris. Anno domini m°. ccc^mo^. quarto. Consecracionis domini Episcopi xxiij°. apud Wolveseye admissus fuit Walterus de Bedewynde clericus ad ecclesiam de Chipstede ad presentacionem domini Radulfi de Monte Hermerii Comitis Gloucestrie et Hertfordie et habuit litteras institucionis in forma consueta.

[*September 9. Collation of Roger Belemain to the Vicarage of Eastmeon.*]

ESTMENES.—Memorandum quod v^to^. Idus Septembris. anno et loco predictis contulit dominus episcopus domino Rogero Belemain presbitero vicariam de Estmenes vacantem per resignacionem domini Willelmi de Bedewynde, et habuit [etc.].

[*September 11.* Commenda *of the Rectory of Wolverton for six months bestowed on Alan de Bolington.*]

WOLFRETON.—Item memorandum quod iij°. Idus Septembris. anno et loco predictis commendata fuit ecclesia de Wolfreton

domino Alano de Bolinton presbitero ad presentacionem domine Johanne de Vivonia vere ejusdem ecclesie patrone usque ad sex menses.

[*September 13. Collation of Oger de Kerink to the Rectory of St. Mary de Valle near Winchester.*]

ECCLESIA BEATE MARIE DE VALLE.—Memorandum quod Idibus Septembris. anno et loco predictis contulit Episcopus Ogero de Kerink clerico ecclesiam beate Marie de Valle juxta Wynton. vacantem et ad suam collacionem spectantem, et habuit [etc.].

[*September 16. Admission of John de Drokenesford to the Rectory of Goodworth-Clatford, a portion of the Prebendal Church of Werewell.*]

GODEWORTH.—Item memorandum quod xvj. Kalendas Octobris. Anno et loco predictis admisit dominus Episcopus dominum Johannem de Drokenesford diaconum ad ecclesiam de Godeworth vacantem, que est porcio prebendalis ecclesie de Werewell, ad presentacionem Abbatisse et Conventus dicti monasterii de Wherewell, et habuit [etc.].

[*September 17. Collation of John de Sancto Johanne to the Rectory of St. Mary de Valle near Winchester with the Chapel of Weeke adjacent to it.*]

ECCLESIA BEATE MARIE DE VALLE.—Item memorandum quod xv. Kalendas Octobris. Anno et loco predictis contulit dominus Episcopus Johanni de Sancto Johanne Acolito ecclesiam beate Marie de Valle juxta Wynton. cum capella de Wyk eidem adjacente, vacantem per resignacionem Ogeri de Kerink nuper Rectoris ejusdem, et habuit [etc.].

[*September 18. Admission of William de Aulton to the Rectory of Newton.*]

NIEUTON.—Item memorandum quod xiiij. Kalendas Octobris. Anno et loco predictis, admissus fuit Willelmus de Aulton presbiter ad ecclesiam de Neuton ad presentacionem nobilis viri domini Adomari de Valencia veri ejusdem ecclesie patroni et habuit litteras institucionis in forma communi.

[*September 20. Admission of Godfrey de Tanrigge to the Rectory of Ockham.*]

OCHAM.—Memorandum quod xij. Kalendas Octobris. Anno et loco predictis admissus fuit Godefridus de Tanrigge Subdiaconus ad ecclesiam de Ocham ad presentacionem domini Radulfi de Monte Hermerii Comitis Gloucestrie et Hertfordie veri ejusdem patroni et habuit [etc.].

[*September 22. Admission of Mag. Richard de Wykham to the Vicarage of Woking. Institution deferred till he had taken Deacon's Orders.*]

WOCKINGG.—Memorandum quod x. Kalendas Octobris. loco et anno domini predictis admissus fuit magister Ricardus de Wykham subdiaconus ad Vicariam de Wockingg vacantem per resignacionem Ricardi de Trente, ad presentacionem Prioris et Conventus Novi loci; in proximis ordinibus in diaconum ordinandus et subsequenter in eandem instituendus.

[*September 25. Admission of Richard de Trente to the Rectory of Barrow.*]

BEREWE.—Item eisdem loco et anno. vij. Kalendas Octobris admissus fuit Ricardus de Trente presbiter ad ecclesiam de Berewe vacantem per resignacionem magistri Ricardi de Wynchmere, ad presentacionem Prioris et Conventus de Suwerk, et habuit [etc.].

[Fo. 45b.]

[*September 25. Collation of Simon de Farham to the Rectory of St. Mary, Southampton with the Chapels adjacent. Investiture to the office of Rector or Precentor by the Bishop's ring.*]

ECCLESIA BEATE MARIE SUTHAMPTON.—Johannes permissione divina etc. dilecto filio domino Symoni de Farham presbitero salutem [etc.]. Ecclesiam beate Marie Suthampton sive Cantariam ejusdem nostre diocesis nostrique patronatus vacantem et ad nostram collacionem mero jure spectantem tibi cum capellis adjacentibus et aliis pertinenciis suis et juribus universis intuitu caritatis conferimus, et te Rectorem seu Cantorem tuo perpetuo canonice instituimus, et per anulum nostrum investimus de eadem. In cujus rei testimonium etc. Data apud Wolveseye. vij. Kalendas Octobris. Anno domini m°. ccc^mo^. quarto. et Consecracionis nostre xxiij°.

Sub eadem data scriptum fuit domino . . . Officiali Wynton. quod induceret dictum dominum Simonem vel procuratorem suum in corporalem possessionem ecclesie supradicte.

[*September 26. Collation of Richard de Borne to the Rectory of Hempton (?).*]

HEMPTON.—Memorandum quod vj. Kalendas Octobris. Anno supradicto apud Wolveseye contulit dominus episcopus Ricardo de Borne presbitero ecclesiam de Hempton sui patronatus vacantem per resignacionem domini Symonis de Farham, et habuit [etc.].

[*September 30. Collation of Robert de Motesfont to a Chantry of the Chapel of Merewell.*]

MEREWELL.—Memorandum quod ij. Kalendas Octobris. loco et anno predictis contulit dominus Episcopus Roberto de Motesfont

presbitero cantariam Capelle de Merewell vacantem per mortem Willelmi le Noreis, et habuit [etc.].

[*October 1. Admission of William de Chauton to the Vicarage of Porchester.*]

PORCESTRE.—Item memorandum quod Kalendis Octobris. loco et Anno quo supra, admissus fuit Willelmus de Chauton presbiter ad vicariam ecclesie de Porcestre vacantem per resignacionem Jordani nuper Vicarii ejusdem ad presentacionem . . . Prioris et Conventus de Suwyk et habuit [etc.].

[*October 18. Admission of John de Dommere to the Rectory of Dummer.*]

DOMMERE.—Memorandum quod xv. Kalendas Novembris Anno et loco predictis admissus fuit Johannes de Dommere ad ecclesiam de Dommere ad presentacionem Roberti de Dommere et habuit [etc.].

[*September 18. Admission of Laurence de la Ride to the Rectory of Peper Harow.*]

PIPERHARGH.—Item memorandum quod xiiij. Kalendas Octobris.[1] Anno et loco predictis admissus fuit Laurentius de la Ride Acolitus ad ecclesiam de Piperhargh ad presentacionem domini Henrici de Guldeford et habuit [etc.].

[*October 19. Stephen de Deene had been presented to the Bishop by Sir John de Insula, Knt., for admission to the Church or Chapel of Wootton, I.W., since Robert de Wylinton who was already in possession of this benefice had subsequently procured the Rectory of Newton, I.W., both benefices having the cure of souls. Stephen brought the case before the Bishop, and his Commissary the Precentor of St. Swithun's decided that Robert must be removed from the charge of Wootton. The Bishop approving of this decision admits Stephen, and institutes him as Rector.*]

WODYTON.—Johannes permissione divina etc. dilecto filio magistro Stephano de Deene salutem [etc.]. Cum in causa seu negocio presentacionis nobis de te facte ad ecclesiam seu capellam de Wodyton in Insula Vecta nostre diocesis curatam tanquam ad vacantem per Johannem de Insula militem verum ejusdem capelle patronum, que vel quod vertebatur primo coram nobis deinde coram dilectis filiis (*sic*) . . . Officiali nostro et postmodum coram precentore ecclesie nostre sancti Swithuni Wynton. nostris in hac parte commissariis specialibus sub certa forma deputatis inter te actorem ex parte una et dominum Robertum de Wylinton Rectorem ecclesie de Nieweton in Insula Vecta consimilem curam animarum habentis possessioni dicte capelle de Wodyton de facto incumbentem reum ex altera; Idem . . . Precentor commissarius

[1] *sic*, ? Novembris.

noster rite procedens pronunciaverit dictam capellam seu ecclesiam de Wodyton de jure vacantem, dictumque Robertum Rectorem ab eadem capella seu ecclesia de Wodyton ammovendum (*sic*) fore eo precipue quod idem Robertus postquam dictam capellam [Fo. 46a.] seu ecclesiam de Wodyton | curam animarum habentem assecutus fuerat dictam ecclesiam de Nieweton cui cura consimilis est annexa institucionis titulo admisit (*sic*) et per non modicum tempus pacifice tenuit et adhuc tenet etiam in presenti, decreverit et quatenus in ipso fuit finaliter ammoverit (*sic*), teque ad eandem capellam admittendum fore et Rectorem instituendum in eadem finaliter et diffinitive declaraverit, ipsius Roberti opposicione seu reclamacione non obstantibus in hac parte, nobisque super tua admissione et institucione per nos facienda supplicando rescripserit prout in processu super hoc coram dicto . . . precentore legitime habito plenius continetur, nos quod per dictum . . . precentorem Commissarium nostrum factum est in premissis ratificantes, et ex certa sciencia approbantes, te ad ecclesiam seu capellam de Wodyton predictam ut premittitur curatam in forma juris admittimus et Rectorem canonice instituimus in eadem. In cujus rei etc. Data apud Wolveseye. xiiij. Kalendas Novembris. Anno domini millesimo. ccc^mo^. quarto. et Consecracionis nostre xxiij.

Sub eadem data scriptum fuit . . . Archidiacono Wynton. vel ejus . . . Officiali ut inducerent dictum magistrum Stephanum in corporalem possessionem dicte capelle de Wodyton.

[*October 23. The Bishop confirms the election of Geoffrey de Feringges, Abbot of Hyde, in the place of Symon de Caningges deceased.*]

Confirmacio Abbatis de Hida.—Johannes permissione divina etc. dilecto filio fratri Galfrido de Feringges Abbati monasterii Sancti Barnabe de Hida juxta Wynton. nostre diocesis salutem [etc.]. Cum ecclesia memorata per mortem bone memorie fratris Symonis de Caningges Abbatis ultimi in eadem vacante fuisses et sis in loci ejusdem Abbatem electus, nos, concurrentibus que in hujusmodi electionis negocio requiruntur, te virum providum honestum et discretum, in regulari observancia, prout humana fragilitas nosse sinit, deo devotum, in temporalibus et spiritualibus plurimum circumspectum, ac aliis virtutum insigniis multipliciter decoratum, auctoritate nostra diocesana dicti loci canonice confirmamus in Abbatem. In quorum etc. Data apud Wolveseye. x^o^. Kalendas Novembris. Anno domini millesimo. ccc^mo^. Quarto. et Consecracionis nostre xxiij^o^.

[*Same date. Letter to the King on the same.*]

LITTERA DOMINO REGI DIRECTA SUPER EODEM.—Excellentissimo principi domino E. dei gracia Regi Anglie illustri etc. J. ejusdem permissione etc. salutem in terris et gloriam in excelsis. Excellencie vestre regie presentibus intimamus quod nos electionem in conventuali ecclesia Sancti Barnabe de Hida nostre diocesis de fratre Galfrido de Feryngges electo in Abbatem dicte ecclesie nuper factam cui assensum regium prestitistis pariter et favorem, sicut in directis nobis super hiis litteris vestris plenius continetur, tanquam de persona ydonea canonice celebratam, auctoritate nostra diocesana duximus canonice confirmandam, eidem electo administracionem spiritualem dicte ecclesie plenarie committentes. Et hoc serenitati vestre notum facimus per presentes, ut ea que in hac parte ad regiam pertinent dignitatem exequamini ulterius si placeat cum favore. In quorum testimonium atque fidem excellencie vestre regie, quam in longitudinem dierum Rex regum conservet omnipotens, has patentes litteras etc. Data ut supra.

[*Same date. Letter to the Subprior and Convent.*]

LITTERA DIRECTA SUPPRIORI ET CONVENTUI.—Johannes permissione divina etc. dilectis filiis . . . suppriori et conventui de Hida nostre diocesis salutem [etc.]. Quia nos fratrem Galfridum de Feryngges quem vos elegistis nuperrime in Abbatem et quem morum gravitas, vite et conversacionis honestas, ac in temporalibus et spiritualibus circumspecta prudencia aliaque virtutum insignia reddunt multipliciter commendatum, vobis et ecclesie predicte auctoritate nostra diocesana prefecimus canonice in Abbatem, unitatem vestram in Domino requirimus et exhortamur vobisque nichilominus in virtute obediencie firmiter injungendo mandamus, quatinus eidem Abbati vestro tamquam membra capiti obsequentes, debitam sibi in omnibus obedienciam et reverenciam impendatis pariter et honorem, ut per debite devocionis promptitudinem vos reddatis Deo gratos et hominibus graciosos. Sentencias excommunicacionum et alias quas rite tulerit in rebelles ratas habebimus et faciemus auctore Domino inviolabiliter observari. In Christo feliciter valiturus. Data ut supra.

[Fo. 46b.]

[*October 25. Collation of Roger Balvayr to the Rectory of Dibden.*]

DEPEDEN.—Johannes permissione divina etc. dilecto filio Rogero dicto Balvayr presbitero salutem [etc.]. Ecclesiam de Depeden nostre diocesis vacantem et ad nostram collacionem hac

vice spectantem cum omnibus juribus et pertinenciis suis tibi conferimus intuitu caritatis et te Rectorem canonice instituimus in eadem. In cujus etc. Data apud Wolveseye. viij. Kalendas Novembris. Anno domini Millesimo. ccc^mo^. Quarto. et Consecracionis nostre vicesimo tertio.

Sub eadem data scriptum fuit Archidiacono Wynton. vel ejus Officiali ut induceret dictum Rogerum vel procuratorem suum in corporalem possessionem dicte ecclesie cum pertinenciis.

[*October 30. Admission of Roger de Wolesworthe to the Rectory of Oxted.*]

Okstede.—Memorandum quod iij. Kalendas Novembris. Anno predicto apud Wolveseye admissus fuit Rogerus de Wolesworthe ad ecclesiam de Okstede vacantem ad presentacionem Martini Schench et habuit [etc.].

[*November 9. Presentation to the Bishop of Lincoln of Walter de Preston for the Rectory of Ivingho.*]

Ivingho.—Memorandum quod v^o^. Idus Novembris. Anno predicto presentavit episcopus dominum Walterum de Preston presbiterum domino . . . Lincoln. Episcopo ad ecclesiam de Ivingho sui patronatus vacantem per mortem Radulfi de Ivingho ultimi Rectoris in eadem.

[*November 14. Admission of Mag. James Synobaldi de Florentia to the Prebendal portion of St. Laurence in the Conventual Church of Romsey to which he was presented by the Abbess and Convent with the Chapels annexed to it. Induction directed to the Official of the Archdeacon of Winchester and to the Dean of Somborne.*]

Romeseie.—Johannes [etc.] dilecto filio magistro Jacobo Synobaldi de Florencia presbitero salutem [etc.]. Ad porcionem prebendalem Sancti Laurencii de Romeseie que est prebenda ecclesie Conventualis de Romeseie nostre diocesis vacantem, ad quam per religiosas mulieres . . . Abbatissam et Conventum ejusdem loci veras ejusdem prebende patronas nobis presentatus existis, cum capellis eidem annexis, juribus et pertinenciis suis universis te admittimus per presentes, teque per anulum nostrum presentialiter investimus de eadem. In cujus rei etc. Data apud Wolveseye xviij. Kalendas Decembris. Anno domini Millesimo. ccc^mo^. quarto. et Consecracionis nostre xxiij^o^.

Sub eadem data scriptum fuit . . . Officiali domini . . . Archidiaconi Wynton. et Decano de Somborn conjunctim et divisim ad inducendum dictum magistrum Jacobum in corporalem possessionem illius prebende cum pertinenciis in persona magistri Willelmi de Essexia procuratoris sui.

[*November 18. Presentation to the Bishop of Salisbury of Robert de Harewedon for the Rectory of Downton.*]

DOUNTON.—Item xiiij. Kalendas Decembris. Anno et loco predictis presentavit episcopus domino . . . Sarisberiensi Episcopo dominum Robertum de Harewedon presbiterum ad ecclesiam de Dounton vacantem per mortem magistri Willelmi de Burnel.

[*November 21. The installation of the Abbot of Hyde entrusted to the Rectors of Wroughton and Waltham without derogation to the rights of the Archdeacon.*]

INSTALLACIO ABBATIS DE HIDA.—Johannes permissione divina etc. dilectis filiis dominis Roberto de Harewedon et Symoni de Farham de Elyndon et de Waltham Sarisberiensis et Wyntoniensis diocesium ecclesiarum Rectoribus salutem [etc.]. Ad installandum hac vice dilectum filium nostrum fratrem Galfridum de Feryngges Abbatem monasterii de Hida juxta Wynton. nostre diocesis hac instanti die Dominica proxima post festum Sancti Edmundi Regis et in corporalem possessionem dicti monasterii et rerum spiritualium ad illud pertinentium auctoritate nostra inducendum, vobis certis de causis conjunctim et divisim liberam concedimus facultatem. Non intendentes per commissionem hujusmodi juri vel possessioni quod et quam dilecti filii nostri . . . Archidiaconi [*erasure*] nostri Wynton. ad ipsum Abbatem installandum habere [*erasure*] aliqualiter derogare, sed potius quatenus in nobis est et jus exigit conservare illesa. Data apud Wolveseye. xj. Kalendas Decembris ut supra.

[*November 30. Admission of Roger de Essex to the Rectory of Wolverton.*]

WOLFRETON.—Memorandum quod ij. Kalendas Decembris. anno et loco predictis admissus fuit Rogerus de Essexia presbiter ad ecclesiam de Wolfreton vacantem per resignacionem Alani de Bolyton ad presentacionem domine Johanne de Vivon[i]a et habuit [etc.].

[Fo. 47a.]

[*December 4. Admission of John de Guldeford to the Rectory of Elvetham.*]

Memorandum quod ij. Nonas Decembris. Anno domini Millesimo. ccc^mo^. Quarto. Consecracionis domini episcopi xxiij. apud Wolveseye admissus fuit Johannes de Guldeford Acolitus ad ecclesiam de Elvetham vacantem ad presentacionem Henrici Stourmy et habuit litteras institucionis et inductionis in forma consueta.

[The rest of this page and Fo. 47b are blank. The Bishop is said by Rudborne (Cassan, *Winchester*, I. 177) to have died on the 3rd or 4th of December. This last entry shows that he was alive on the 4th.]

[Fo. 48a.]

[*Undated. The Bishop, absent from England, writes to the Subprioress and Convent of St. Mary of Winchester. He has heard with sorrow of the death of their Abbess, and extends to them his sympathy. He has commissioned his Vicars to further the election which they will make of a successor, advises them as to their choice, and reserves his benediction of their Elect till his return.*]

Littera episcopi Priorisse et Conventui de Wynton. —Johannes dei gracia Winton. Episcopus dilectis sibi in Christo ... Subpriorisse Monialium Sancte Marie Winton. et ejusdem loci Conventui salutem [etc.]. De morte karissime filie nostre ... Abbatisse vestre dolemus et desolacionis vestre compatimur. Vestris igitur precibus inclinati ne ecclesia vestra viduata que (*sic*, ? pro) defectu gracie nostre in facultatibus suis dispendium paceatur [*lege* paciatur], mandavimus vicariis nostris quod electa[m] per vos Abbatissa[m] in forma Canonica juxta commissionem nostram eisdem factam cum benignitate et gracia confirmari (*sic*) non differant, monentes vos in Domino quatinus seposita affectione carnali et ponderatis meritis Deum et utilitatem ecclesie vestre labentes [*lege* habentes] pre oculis personam ydoneam concorditer eligere studeatis. Negocia itaque vestra [per] nuncios pro impetranda licencia a celsitudine Regia eligenda (*sic*) transmissos pro viribus per nos et amicos nostros promovimus et [? ut] nos vestrarum oracionum suffragiis recommendatos specialiter habeatis. Et quia in benedictione eligende nullum vobis credimus periculum imminere eam in adventum nostrum in Angliam quem in brevi speramus dante Deo duximus reservandam.

[*1287, March 29. The Bishop dates letters patent from Poissy on the Seine stating that whereas the Mayor, peers, and community of Pontoise are bound to him in damages amounting to 10,000 livres Parises levied on them in the presence of Margaret Queen of France, for certain losses and injuries which he had suffered from them, in consideration of the said Queen he hereby remits to them 9,000 pounds of the sum aforesaid.*]

Littera episcopi per quam remittit Majori et paribus Pontissie ix milia Librarum Parisiensium.—Universis presentes litteras inspecturis Johannes etc. salutem. Cum major et pares et communitas Pontisserie nobis tenentur in x^cem^ milibus [librarum] Parisiensium[1] nomine emende nobis facte per dictos majores (*sic*) et pares[2] nomine suo et communitatis predicte in presencia excellentissime domine Margarete Regine Francie et concilio ejusdem pro quibusdam dampnis et injuriis nobis et nostris olim illatis per dictos majores (*sic*) et pares et communitatem, Nos consideracione

[1] The Paris pound contained 25 shillings, that of Tours 20.

[2] *pares.* Ducange (Glossary) notes that in Poitou those citizens are called *Pares* who have discharged the office of Mayor.

et contemplacione dicte domine Regine majori et paribus et communitati de jam dictis decem milibus librarum novem milia librarum duximus remittenda. In cujus rei testimonium sigillum nostrum presentibus duximus apponendum. Data apud Pesiacum. die ante Ramos palmarum. Anno domini m°. cc°. lxxx^mo^. vij^mo^.

[*1289, November 2. The Bishop writing from Gentilly near Paris to the Prior and Convent of Hyde, blames them severely for promoting to a cure of souls a man who had been convicted of grave offences, deprived by the Archbishop of Canterbury of the administration which he had held in Romsey Abbey,*[1] *and had been previously objected to by themselves. He assures them that it is not through indignation but from his sincere affection to them that he is bestowing the Rectory of Stoneham in their patronage upon a person fit for the charge. He will be ready to promote one of their body to a benefice in his own gift, and he concludes by advising them to exercise greater caution in the future.*]

Littera episcopi Priori et Conventui de Hyda.— Johannes dei gracia etc. Priori et Conventui de Hida salutem etc. Sicut filii disciplinati mores et viciorum correctio complacent voto patris et displicent rebellionis incursus, quanto magis nobis que (*lege* qui) disponente Domino non nostris meritis set ex sue affluencia pietatis vobis in patrem preficimur et pastorem displicet quod vos utilitatem vestri monasterii non perpenditis set actibus manifestis nitimini ad subvercionem (*sic*) potius status sui, dum hominem quem nostis dignum [? indignum] ad regimen animarum, dissipantem etiam bona vestra, contra deum et con[s]cienciam cure regimini affectatis prefici qui etiam non novit gubernare se ipsum. Nostis enim quod venerabilis pater noster Cantuariensis Archiepiscopus ab administracione quam habuit in Monasterio de Romeseye ut suspectum removit, et vos frequenti clamore tamquam male meritum et suspectum a vestro obsequio petistis de nostro pastorali officio removeri. Unde nescimus quo spiritu lenitatis ducti [estis] ut cum ejus mores et merita reprobastis in modicis ad tam magnas sarcinas ferendas ut est cura animarum reputatis existere modo dignum. Vestram igitur religionem latere nolumus quod non propter aliquam indignacionem erga vos vel monasterium vestrum conceptam, quod absit,set potius propter vehementem affectionem quam erga vos habemus a quibus beneficia noscimur recepisse, in ecclesia de Stanham vestri patronatus [h]ac vice aliam personam ydoneam et clericum vestrum [? nostrum] prefici fecimus qui vobis et monasterio vestro multipliciter prodesse poterit ut novistis. Quia et si vestra devocio nos rogaret pro ydonea persona de vestris referenda [? preferenda], etiam in ecclesia ad nostram collacionem spectante ac etiam in magis arduis

[1] Gilbert de Chalfhunte, see the Bishop's letter to the Archbishop, below, p. 186.

ubi vestrum versaretur commodum, votis vestris et precibus annuere gauderemus. Ne igitur inputetur pastori qui oves errantes conspicit et earum inductioni debite modo insistit, Vobis consulimus in Domino quatinus cum [? in] hujusmodi facto presenti vos habuistis incaute in aliis studeatis vos cautius habere. Alioquin credimus quod penam canonicam non modicam tam in personas trans-
[Fo. 48b.] grediendo canonum instituta quam etiam detrimentum | in rebus et substancia poteritis merito formidare. Data apud Gentiliacum prope Paris. iiij. Nonas Novembris. Anno Consecracionis nostre septimo.

[*Undated. The Bishop writing from France to John (Peckham) Archbishop of Canterbury regrets that he is kept away so long from his episcopal charge, and begs the Archbishop's good offices with the King to have him recalled. He proceeds to explain at some length his grounds for appointing John de Berewyk to the Rectory of Crondall,*[1] *when provision had to be made for Nicholas de Audeby nephew of his predecessor in the See of Winchester, Nicholas of Ely. He justifies his appointments to other Churches in his Diocese, and recommends to the Archbishop's favourable notice his clerk Peter de Avebyrye, bearer of his letter, who had already proved his ability in forensic matters, but through weak health was obliged to return home. Finally he mentions the promotion of Gilbert de Chalfhunte by Hyde Abbey, which he had not accepted, but considering that the patronage had for this turn devolved on himself he had collated to North Stoneham Ralph de Stanford, his own Chaplain and the Archbishop's friend, who was at present in attendance on the Queen.*]

Littera domini Wyntoniensis episcopi Archiepiscopo Cantuariensi.—Reverendo in Christo patri ac domino suo domino Johanni dei gracia Cantuariensi Archiepiscopo totius Anglie primati suus J. Winton. se totum cum omni Reverencia et honore. Disposiciones temporum et eventus nemo prescire poterit nisi qui secretorum omnium est Rimator, quia cum humana racio contendit conquiescere in termino propositi ordinati, ipsa plerumque submergitur et subito actibus extraneis impeditur. Unde cum nos non lateat quod sanguis subditorum de manibus prelatorum requiritur, proprie salutis memores non essemus, quod absit, nisi totalis nostra intencio circa residenciam nostri regiminis commissi nobis et traditi resideret, quia et si carnis judicio duceremur magis delectabile esset in propriis in pace vivere et vestro paterno (?) personali foveri solacio quam nos sic tantis exponere periculis in remotis, quia ecce pater jam ad mandatum domini Regis et Regine et preces ceterorum magnatum de curia ad dictum dominum Regem, sicut honorem suum diligimus, iter arripere nos oportet, cum instantium temporum curriculis resistere non possumus ut novistis. Unde de littera vestra nuper nobis transmissa, quam ex caritatis amplexu et consueta erga

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[1] See above, pp. 30, 31.

nos sine meritis benivolencia novimus processisse, pie paternitati vestre grates referre non sufficimus, set vobis retribuat omnium Elargitor. Nec in perfecto cordis jubilo esse possumus quousque ad pastorales excubias redierimus et vos in statu prospero corporali oculo videamus. Idcirco vos devote rogamus quatinus litteras vestras revocatorias nobis transmittere dignemini quas celsitudini Regie ostendere possemus ut facilius nostram licenciam redeundi cum sua benivolencia et gracia inpetremus. Ad hec noscat vestra paternitas quod pro ecclesia de Crundal domino Johanni de Berewyk conferenda nedum magnis set etiam maximis et armatis precibus eramus pulsati nisi (? quibus) resistere nequivimus nisi subversionem status ecclesie pro illa iteratam vellemus, quia novit ille qui testis est consciencie quod hoc animi destinacione non fecimus set ut majora pericula vitaremus: ex maliciosis enim et excogitatis persecucionibus in factis propriis in alienis potestis presumere evidentia argumenta, et eo citius ad collacionem ipsius processimus quia aliam quam tenuit in nostra diocesi in nostris manibus litteratorie resignavit, et eam dilecto nostro magistro Nicholao de Audeby nepoti domini nostri bone memorie N[icholai] quondam Wintoniensis episcopi qui pro ea in curia Romana inaniter laboravit jam diu et eum (*sic*) novistis, idem conferre intendimus et eum quem bene meritum intelleximus ad propria revocare. Profecto pater et domine quod vicarios nostros in Anglia quantum ad collacionem ecclesiarum adhuc possemus redarguere non videmus, quia post recessum nostrum de Anglia non vacarunt nisi tria exilia beneficia quorum unum scilicet ecclesiam de Compton prope Winton. contulimus officiali nostro et aliud scilicet ecclesiam de Eston nostre diocesis estimacionis modice senescallo domus nostre et tertiam scilicet ecclesiam de Northe Wautham domino E. de Maydenston capellano nostro clericis familiaribus nostris conferri fecimus quorum conversaciones novimus laudabiles et eos amplioribus beneficiis fore dignos. Veruntamen quandam permutacionem ecclesiarum a persona alienigena cum indigena factam ex nostra connivencia non negamus, quia magister Willelmus de Luda domini Regis Thesaurarius et vester specialis amicus dominum Johannem de Montibus Burgundie quon-
[Fo. 49a.] dam Rectorem ecclesie de | Dunton Sarisberiensis diocesis procuravit in ecclesia quam alibi tenuit prefici in Rectorem et se ipsum ad illam sic per resignacionem dicti J. vacantem a loci diocesano ad nostrorum presentacionem admitti, prout dilectus clericus noster magister Petrus de Avebyrie lator presentium vobis referre poterit viva voce, et estimamus quod per hoc judicabitis nostre ecclesie expedire. Unde dominos . . . Priorem nostrum, Officialem

nostrum et dominum Paganum Tesaurarium (*sic*) nostrum quos vicarios nostros dimisimus, quos semper probos comperimus et fideles, habere dignemini excusatos, et ideo talibus relacionibus sinistris que non ex caritate set potius detractionis et odii fomite procedunt, etsi aures audientium quandoque mulceant, nullatenus est credendum. Et scimus quod talia ab emulis nunciata non creditis, quia vos in considerando proferentis et[1] zelum semper novimus circumspectos. Recommendamus etiam vobis predictum clericum nostrum qui ad mandatum nostrum negocia vestra factum de Maydenstone contingentia in curia domini Regis cum diligencia est alias prosecutus, quem dolentes propter infirmitatem suam non ausi fuimus ad partes nobiscum ducere tam remotas. Paternitati vestre innotescimus insuper per presentes quod religiosus vir Abbas de Hyda[2] ad ecclesiam de Stonham (*sic*) nostre diocesis Gilbertum de Chalfunte quem ut male meritum et suspectum a monasterio de Romesey alias amovisses nuper nostris vicariis in Anglia presentavit, et quia eundem illiteratum, in sacris [?ordinibus] nullatenus constitutum, irregularem quia sentencias sanguinum multociens protulit et dictavit, necnon quia et infamem super crimine simili convictum et propter hoc carceri mancipatum et in aliis multipliciter male meritum et bona ipsius monasterii dissipantem non ausi fuimus propter scandalum et remorsum consciencie talem preficere regimini animarum, et ideo eundem non admisimus sed propter inhabilitatem persone presentate ipsius collacione ad nos devoluta hac vice dominum Radulfum de Stanford capellanum nostrum et vestrum amicum qui in obsequio domine Regine moratur ad presens eidem ecclesie preficimus in Rectorem, ita quod adepta pacifica possessione illius ad (*sic*) suum beneficium in nostra diocesi resignavit.

[*January 10. A reply to the Bishop's letter of the previous November had been received from the Prior and Convent of Hyde. He now expresses astonishment at their folly, takes the various points which they had urged in opposition to his rejection of their nominee, and meets them one by one. He details the various offences for which Chalfhunte has suffered punishment after conviction, of which they were apparently ignorant. These amounted to infamy and irregularity, which closed the doors of promotion to all who had incurred such guilt. They had argued that the reception of Holy Orders blotted out crimes; he tells them that on the contrary criminous persons thereby increased their guilt. Penitence, it was true, washed away sins, but not the irregularity and infamy consequent on crimes. Their present conduct towards this man ill accorded with their opinion of him in the past. Their argument drawn from the Lord's dealing with the adulterous woman is not to the point. All are sinners, but all are not irregular or infamous. If Prelates had not authority to correct criminous clerks, their position would be intolerable. The facts concerning this man's Ordination*

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[1] 'et' seems superfluous.

[2] Robert or Roger de Sopham, 1281–1292.

should be investigated. The issue of a Royal writ was proof of the Convent's obstinacy, and might involve the Bishop in the loss of a hundred marks, but this would be better than injury to the Episcopal Office.]

LITTERA EPISCOPI . . . PRIORI ET CONVENTUI DE HYDA.—Johannes [etc.] Religiosis viris Priori et Conventui de Hida salutem cum gracia et benedictione condignis. Eo quod super facto nostro et epistola nostra vobis nuper transmissa miramini, simplicitas vestra nobis non inmerito materiam admirandi [prebet], que quidem non tam simplicitas quam fatuitas dici potest. Si enim sine cujusquam fame depressione curialius quo potuimus utendo jure nostro presentatum vestrum ad ecclesiam de Stanham non admisimus set eam alii provido duximus conferendam non utique negavimus ipsum alimenta denegando cum sibi tamquam male merito eadem in hoc casu minime deberentur. Profecto si indignos non liceret repellere vacuarentur statuta concilii generalis, quo cavetur quatinus nichil est quod magis ecclesie Dei officiat quam quod indigni sumantur ad regimen animarum. Set vobis, quia super hiis taciturnitas nostra displicet, non nulla de multis duximus exprimenda quorum[? que] non dum (*sic*, ?nedum) ad istud beneficium de quo agitur set etiam ad alia perpetuo reddunt indignum. Non ne scitis (*sic*, ?Non nescitis) ipsum pro falsitate commissa condempnatum et carceri mancipatum. Non nescitis ipsum negociis et officiis secularibus que clericis sunt interdicta se miscuisse se (*sic*) continue. Non siquidem nescitis ipsum frequenter in causa sanguinis, immo potius in causis, sententiam sanguinis protulisse que et infamiam et irregularitatem inducere comprobantur. Infamibus utique et irregularibus porte dignitatis patere non debent. Si hec itaque ignoratis que tam patulo indicio se ostendunt utpote perpetua in regio tribunali et etiam in vicecomitato (*sic*) vestro et alibi, vos esse in lata culpa censemus que dolo siquidem comparatur
[Fo. 49b.] et merito cum ea | que sunt notoria crassa suppina (*sic*) et etiam affectata ignorancia negligitis recordari; quod quasi dolus potest non irracionabiliter judicari. Quod vero dicitis et quod defectus et crimina in sacrorum ordinum susceptione purgantur per auctoritatem, Et purgabit, inquid Scriptura, filios Levi, decipitis (*lege* desipitis) siquidem si sic sapitis, cum secundum canonicas sanctiones si criminosi, maxime quorum crimina sunt notaria (*sic*), se fecerint ordinari, peccatum non minuitur set augetur cum etiam criminosi oculti et precipue viri sanguinum in testimonium dampnacionis sue nec ordines suscipere nec in susceptis debeant ministrare testante Scriptura dicente Non edificabis mihi domum quoniam vir sanguinum es. Unde et si peccatum quodlibet tollatur per penitenciam ut alius dici possit hodie quam heri fuisset, non utique tollitur peccati cujusque

ut puta irregularitas et infamia. Revera non tam causam admiracionis nobis attulit quod eum nunc purgare nitimini, quam quod alias eundem in visitacione nostra ex rancore ut scribitis nisi fueritis accusare cum vobis omnibus et singulis sub obtestacione divini judicii et sub pena excommunicacionis fuisset injunctum nec [? ne] quicquam sinistri ex odio vel rancore contra aliquem diceretis, cujus inhibicionis contrarium cum viri perfecti esse debebatis ut requirit vestre religionis professio ut asseritis vos fecisse miramur. Et ne de sentencia Domini et muliere adultera ac Judeis quam allegatis totaliter omittamus, de plano fatemur nec nos nec aliquem alium venientem sub sole esse a peccato immunem. Cum scriptum sit Si nos peccatum non habere dixerimus mendaces sumus et nosmet ipsos seducimus et veritas in nobis non est, et alibi, Septies in die cadit justus; et iterum, Non est qui faciat bonum, non est usque ad unum i.[e.] Christum. Et si omnes peccatores sumus non tamen omnes irregulares vel infames, quod absit. Auctoritas itaque allegata sanum habet intellectum et secundum canones in accusatoribus, denunciatoribus vel etiam testibus potest intelligi cum criminosi nec accusari nec denunciari nec etiam testificari irregulariter super criminibus permittantur. Absurdum quoque foret quod Prelatus quantumcunque peccator quam diu in officio suo tolleratur (*sic*) subditos suos non posset corrigere vel punire, quia sic peccata inpunita manerent et subditi in peccatis insollentius oberrarent et sanguis subditorum de prelatorum manibus merito quereretur. Insuper quod suadetis nos exemplo dominico confitentem absolvere potius quam condempnare debere ad rem non pertinet, quia nec irregularitas nec infamia per confessionem vel penitenciam abolentur (*sic*), nec etsi vellemus possemus super hiis dispensare, quanquam hujusmodi confitentis absolucio in foro penitenciali et non judiciali fieri debeat, cum in confitentem nulle sint potestates judiciales preterquam in condempnando. Nec etiam super defectu ordinum quem paciebatur tempore presentacionis de se facte, quod quidem inspiciendum est, quanquam subsequenti tempore fuerit ordinatus, propter causas prenotatas cum eo duximus aliquatinus dispensandum. Sileat igitur vestra querelosa peticio, quia quod provide fecimus non possemus cum jure alterius offensa provide revocare, et si graciose vobiscum agere fortassis possemus hoc vestra pertinacia non permittit. Quia nos per brevia Regia quantum in vobis est ad dampnum nostrum c. marcarum mendaciter impetrata non [? *dele*] sinitis fatigari, cum jus patronatus vestri in hac parte minime vendicemus set jure nostro usi fuerimus ista vice. Unde si oporteat ut si [*sic*] vel nos vel vos in hoc negocio confundamur

eligemus potius nos confundi quam ledamus pontificalis officii dignitatem. Porro si lenitatis oleum non sufficiat ad remedium, vanum (*sic*, ? vinum) correccionis infundi convenit vulneribus sanatis. Data apud Salen in Vasconia. iiij. Idus Januarii. Anno Consecracionis nostre septimo.[1]

[*The beginning of a letter to the Abbot of Hyde which is not continued beyond the end of the second line.*]

VACAT.—Johannes [etc.] dilecto in Christo filio fratri R. Abbati de Hyda salutem et graciam quam meruit cum benedictione condigna. Si hactenus ut litteris vestris exprimitis monebamur, non dum eisdem inspectis, idem motus contra . . .

M°. cc°. Nonagesimo quarto.

[Fo. 50a.]

[*1294, Feb. 9. Letters testimonial on behalf of Henry de Kyngeston, Priest, of the Parish of Portsea, who has occasion at times to stay abroad, that he is free and legitimate.*]

LITTERA TESTIMONIAL[IS][2] EPISCOPI SUPER NATALIBUS HE[NRICI][2] DE KYNGESTON PRESB[ITERI].[2]—Universis presentes litteras inspecturis Johannes [etc.] salutem in Domino sempiternam. Quia dilectum in Christo filium Henricum de Kyngeston presbiterum in Parochia de Portesye Winton. diocesis oriundum in partibus alienis nonnunquam morari contigerit, Nos ad peticionem humilem ipsius presbiteri super natalibus suis diligenti inquisicione premissa ipsum liberum et legitimum ac in nostra diocesi ut premittitur origininem (*sic*) traxisse repperimus, et eidem super hoc has nostras litteras testimoniales caritatis intuitu concessimus sigilli nostri inpressione munitas. Data apud Farham. v. Idus Februarii. Anno domini m°. cc°. Nonagesimo quarto. Anno Consecracionis nostre tertio decimo.

[*1282, May. 15. Cardinal Benedict (Gaetani, who became Pope in 1294, under the title of Boniface VIII) enrols the Archdeacon of Winchester*[3] *among his Chaplains.*]

LITTERA DOMINI BENEDICTI CARDINALIS ARCHIDIACONO WYNTONIENSI.—Benedictus miseracione divina etc. salutem etc. Gratum sentientes de fama tue probitatis odorem dignum reputamus et merito ut qui de nostrorum familiarium probitate letamur personam tuam graciosis affectibus honorem[us]. Hiis itaque

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[1] In July, 1292 Gilbert de Chalfhunte was admitted to the Prebend of Itchen, see above, p. 54.

[2] Shaved by the binder.

[3] Philip de Sancto Austolo was Archdeacon in 1294. See p. 61.

provida consideracione pensatis te capellanorum nostrorum consorcio duximus aggregandum, ut de cetero tanquam noster favoris nostri presidia sorciaris. Sic igitur mentem et actus tuos ad salubria dirigas quod per hoc divine gracie te constituas aptiorem et reddaris dignior ad ampliorem graciam providendam. In cujus rei testimonium etc. Data apud Montem Sancti Severii. prope Urbem Veterem. Idibus Maii. Anno domini M°. cc°. lxxxij.

[*1294, Feb. 17. The Bishop addresses the Archbishop of Canterbury (Winchelsey). He has heard of his Grace's safe return from attending the King in Wales. He is himself guarding the coast with a large and costly retinue at the King's command, but he will notwithstanding meet the Archbishop as speedily as possible at Mortlake, probably on the following Wednesday. Certain letters from the Pope, the due execution of which is almost impossible, call for immediate discussion.*]

Littera domini episcopi Archiepiscopo Cantuariensi.— Venerabili patri domino R. dei gracia Archiepiscopo Cantuariensi totius Anglie Primati J. ejusdem permissione Wyntoniensis episcopus etc. De paternitatis vestre negociis cum domino Rege in Wallia feliciter expeditis et de prospera reversione vestra in Angliam sicut per litteras vestras nobis amicabiliter significare curastis, nedum ex debito verum etiam de sincere dilectionis congaudemus affectu, Rogantes altissimum ut progressum vestrum dirigat in honorem ecclesie sue sancte. Revera licet tuicioni procuratorie nostre maritime de mandato Regio cum equis, armis et familia ultra quam alias expediret sumptuosa quantum licite possumus viriliter intendamus, vestris tamen beneplacitis pro posse omni excusacione postposita annuere cupientes paternitati vestre cum ea celeritate qua possumus occurremus. Porro quia pericula majora in absencia nostra possent forsitan im[m]inere, ne de contemptu seu negligencia vel de remissione argui super hoc valeamus, de armatis ad tuicionem prefatam pro nobis ibidem in nostra absencia faciendam non sine sumptibus gravioribus sicut oportuit duximus providendum, et ad vos apud Mourtelage die Mercurii proximo post confectionem presentium Deo propicio veniemus. Accessu nostro citiori nedum ex causa premissa, set etiam per litteras papales super execucione facti quasi impossibilis sub excommunicacionis et suspensionis ab administracione spiritualium et temporalium penis et sentenciis quas nos incurremus nisi mandatis Apostolicis sine dilacionis diffugio curaverimus obedire postea presentatas maxime prepedito, pro ut cum ad vos venerimus plenius explicabimus viva voce. Valeat etc. Data apud Farham prope Portesmuth. xiij. Kalendas Martii. Anno domini m°. cc°. Nonagesimo quarto.

[*1295, April 3. The Bishop orders his Treasurer at Wolvesey to pay through his attorneys into the Exchequer the sums due to the King from his Liberty without expecting any further order. He is to have an allowance of them on his own account.*]

LIBERA.—Johannes [etc.] dilecto in Christo filio Thesaurario nostro de Wolveseye salutem etc. Libera attornatis nostris ad scaccarium domini Regis pecuniam quam recipitis, recipietis vel recepistis de summonicionibus scaccarii ejusdem libertati nostre retornatis que ad dominum Regem pertinet ibidem per attornatos nostros persolvendam, quocienscunque videritis expedire, non expectato a nobis super hoc alio precepto seu mandato. Quam quidem pecuniam vobis super compotum vestrum volumus allocari. Data apud Farham. die sancto Pasche. Consecracionis nostre Anno Tertiodecimo.

Anno domini m. cc°. Nonagesimo quinto.[1]

[Fo. 50b.]

[*1295, May 4. The Archbishop reflecting that the wrath of God, kindled as it is by the sins of mankind, may be appeased by the practice of penitence, while the present discords prevailing in Europe check the hoped for recovery of the Holy Land, desires by the devotion of the Prelates to stir up that of the people. He therefore requests the Bishop to order twice in each week a special mass to be appointed in his Cathedral and in the Collegiate and Parish Churches of his Diocese for the support of the Holy Land and also for the peace and good estate of the realm, that Friday processions should be arranged out of doors when fine, indoors when wet, and in case on account of distance or otherwise Parishioners be unable to take part in these, that they should say humbly:* Laity, *five Paters and Aves;* Clergy, *psalms, litany, and prayers. Certain indulgences are promised to those who devoutly observe these directions, which may be added to by the Bishop.*]

LITTERA DOMINI CANTUARIENSIS ARCHIEPISCOPI DIRECTA DOMINO . . . EPISCOPO WYNTONIENSI UT ORET PRO RECUPERACIONE TERRE [?SANCTE], ET PRO PACE REGNI.[2]—R. permissione divina Cantuariensis Archiepiscopus totius Anglie primas, venerabili fratri domino J. dei gracia Wyntoniensi episcopo salutem etc. Nostre sollicitudinis aciem ad expeditiva peramplius ut oportet undique dirigentes, finali remedio congruum et inevitabiliter oportunum esse conspicimus, ut iram Dei per humana demerita frequenter accensam mitigari placabilibus hostiis vigilanti studio procuremus. Ad quod divine clemencie promptitudo nos excitat et instantis temporis indubitata necessitas admonet et inducit, dum regnis et populis fidei Christiane per eorum discordias et stragem innumeram mutua persecucione[3] concussis presidium terre sancte in augmentum fidei nostre a populari potencia divino juvamine succedente speratum in magna parte

[1] Rubricated heading at top of pages 50 and 51.

[2] Printed in full by Wilkins, *Concilia*, ii. 213 from Winchelsey's Register, fol. 167a.

[3] 'prosecutione' *W.*

minuitur, et animarum periculum indubitatis indiciis creditur im[m]inere. Viam utique[1] ad remedia super hiis procuranda pensantes precipuum et primum esse debere perpendimus ut, delictorum rubigine vigilanter excussa, populus habilitatus ad graciam devocioni debite firmiter applicetur, et meritoriis actibus subsecutis caritatem algentem et fere jam exulem revocari, tantaque cessare pericula faciat Summus Judex, ad quod populus ipse per prelatorum suorum debite sanctitatis ac devocionis exemplum efficacius inducetur. Ut igitur tante necessitatis negocium morosa dissimulacione non pereat, sed ecclesia super hiis manum ut convenit diligenter apponat, viam salubris obsequii in nobis primitus incoantes, ut convenit, placere Deo virtutum operibus ardenti conamine studeamus, eoque in nobis affectuose premisso, Fraternitati vestre committimus et mandamus quatinus vestris subditis tam clero quam populo diebus et locis que ad id oportuna videritis celeriter convocatis, proposito verbo Dei et expositis que premittuntur periculis[2] ac etiam[3] necessitate urgente que ad remedia super hiis imploranda jam im[m]inet,[4] tam clerus quam populus ad expiacionem excessuum[5] et devocionem congruam excitetur exponendo eisdem que circa[6] ea ut inferius tangitur sunt provisa. In vestra siquidem cathedrali ecclesia et singulis collegiatis ac[7] parochialibus ecclesiis vestre diocesis missam peculiarem pro terre sancte subsidio et pro pace,[8] necnon[9] pro statu Regis et Regni Anglie cum officio Salus populi, et oracionibus propriis ad premissa faciatis bis[10] in Ebdomoda (*sic*) quarta videlicet et sexta feria si a festo cum regimine chori vacaverint,[11] et aliud impedimentum racionabile non subsistat, alioquin aliis feriis ad hoc aptis solempniter celebrari ; et tam in ipsis quam aliis[12] missis de die festorum duplicium solempnitatibus dumtaxat exceptis immediate ante Pax domini, presbiteri taliter celebrantes flexis a clero et populo genibus psalmos Deus venerunt, Deus misereatur et[13] Ad te levavi cum precibus et oracionibus presentibus interclusis rotunde pronunciet (*sic*) sine nota. In Civitatibus etiam et villis mercatoriis ét[14] aliis in quibus populi pariter habitantes de facili poterunt conveniri[15] per vicos ejusdem, si id patitur[16] aeris serenitas, alioquin in ipsis ecclesiis qualibet sexta feria fiat solempnis cum pulsatione campanarum processio, et decantacione solita letanie, missa solempni in ecclesia ad id congrua

[1] 'itaque' *W.*
[2] 'in ecclesia' *ins. W.*
[3] 'ac etiam' *om. W.*
[4] 'imminent' *W.*
[5] 'excessivam' *W.*
[6] 'citra' *W.*
[7] 'et' *W.*
[8] 'et pro pace' *om. W.*
[9] *after* 'necnon' *ins.* 'et' *W.*
[10] 'bis' *om. W.*
[11] 'vacaverit' *W.*
[12] 'feriis' *ins. W.*
[13] 'et' *om. W.*
[14] 'ac' *W.*
[15] 'convenire' *W.*
[16] 'patiatur' *W.*

ut superius tangitur postea subsecuta. In villis vero campestribus ubi populus distanter inhabitat processio similis cum presbitero et ministris ejusdem ac etiam comitiva presenti circa Cimiterium si tempus id patitur,[1] alioquin in ipsa ecclesia cum missa sequente ut pretangitur celebretur. Et parochiani qui propter locorum distanciam eidem processioni interesse non poterunt quarta et sexta feria dicant quinquies Pater noster et Ave Maria. Presbiteri etiam diaconi et subdiaconi manentes in ipsa parochia non curati eisdem feriis si processioni predicte interesse non valeant septem psalmos penitenciales cum letania aliisque oracionibus quas eorum voluntati relinquimus dicant humiliter et devote. In vestris etiam oratoriis seu capellis ut a vobis incipiat devocionis occasio in[2] missis et ceteris que fieri convenit in eisdem[3] premissa fieri faciatis. Religiosos autem exemptos, cujuscunque [status][4] vel condicionis existant, ut premissa in suis ecclesiis, villis et locis[5] similiter faciant modo quo convenit inducatis. Omnibus vero catholicis vere contritis et confessis dictas processiones sequentibus xl., psalmos vero penitenciales ut supra dicentibus xx^ti^., oraciones autem dominicas cum salutacionibus virginis gloriose predictis dicentibus x. dies in-
[Fo. 51a.] dulgencie singulis vicibus quibus | ea sic fecerint de Dei pietate et sue sanctissime Matris ac sancti Thome martiris aliorumque Confessorum[6] meritis confidentes concedimus graciose. Memoratam quoque indulgenciam ad devocionem fidelium excitandam favorabiliter amplietis pro ut vobis divinitus fuerit inspiratum, pro vestris etiam parochianis ratificantes indulgencias super hiis per quoscunque ad id potestatem habentes concessas, ac etiam inposterum concedendas: quas indulgencias et ratificacionem ipsarum faciatis temporibus et locis congruis pupplicari. Ea omnia tam diligenti conamine et modo laudabili prosequi facientes, ut exinde fructuosus divine clemencie[7] speretur effectus et vobis cedere valeat ad incomparabile commodum et cumulum meritorum. Presbiteris vero parochialibus cedule premissorum substanciam quatenus ad eos et eorum subditis[8] pertinet continentes tradantur pro ut vestra circumspecta discrecio duxerit ordinandum. Valete. Data apud Hindon. iiij°. Nonas Maii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre Primo.

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[1] 'patiatur' *W.*
[2] 'in' *om. W.*
[3] 'eis' *W.*
[4] 'status' *W.*
[5] 'villis et locis' *om. W.*
[6] 'Sanctorum' *W.*
[7] 'divina clemencia' *W.*
[8] 'subditos' *W.*

[*Sequel to the last. Schedule enclosed in the letter.*]

TENOR CEDULE INCLUSE IN LITTERA PRESCRIPTA.[1]—Immediate post Pax domini, dictis tribus psalmis, videlicet Deus venerunt, Deus misereatur et Ad te levavi, unoquoque psalmorum hujusmodi cum versu Gloria patri finito, et postea Kyrieleyson. Christeeleyson. Kirieleyson. Pater noster. Ave Maria, deinde dicatur, Et ne nos. Exurgat Deus, etc. Et fugiant, etc. Domine fiat pax in virtute tua et habundancia, etc. Domine salvum fac Regem. Et exaudi nos, etc. Salvum fac populum tuum domine, etc. Et rege eos, etc. Domine exaudi oracionem meam. Dominus vobiscum. Oremus. Deus qui admirabili providencia cuncta disponis, etc. Deus auctor pacis et amator, quem, etc. Quesumus, omnipotens Deus, ut famulus tuus Rex noster, etc. et postea, Pax domini.

[*May 8. Mandate to the Archdeacons of Winchester and Surrey for the execution of the Archbishop's mandate.*]

MANDATUM DOMINI WYNTON. EPISCOPI ARCHIDIACONIS SUIS DIRECTUM UT EXEQUANTUR PREDICTUM MANDATUM DOMINI ARCHIEPISCOPI.—Johannes [etc.] dilecto in Christo filio . . . Archidiacono Wynton. [etc.]. Mandatum venerabilis patris et domini Roberti dei gracia Cantuariensis Archiepiscopi totius Anglie primatis recepimus in hec verba. R. permissione divina Cantuariensis Archiepiscopus etc. ut supra in proxima littera precedente. Quod quidem mandatum in omnibus et per omnia pro ut nobis est directum exequamini cum effectu. Data Wyntonie. viij. Idus Maii. Anno domini ut supra.

ARCHIDIACONO SURREYE.—Sub eadem forma scriptum fuit Archidiacono Surreye eodem die et sub eadem data.

[*May 19. The Bishop writes an injunction to the Prior and Convent of St. Swithun to observe the Archbishop's mandate. No heading.*]

Johannes dei gracia etc. dilectis in Christo filiis . . . Priori sancti Swithuni Wynton. et ejusdem loci Conventui salutem etc. Mandatum venerabilis patris domini Roberti dei gracia Cantuariensis Archiepiscopi totius Anglie primatis recepimus in hec verba. R. permissione divina Cantuar. Archiepiscopus etc. ut supra. Vobis igitur injungimus et mandamus quatinus predictum mandatum tante necessitatis jam instantis et pietatis operibus subnixum secundum ipsius formam exequamini cum effectu. Data apud Farham. xiiij°. Kalendas Junii. Anno domini ut supra.

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[1] Not printed by Wilkins.

[*May 22. Discharge of the Archdeacon of Winchester with regard to all Synodals up to Michaelmas, 1293.*]

QUIETA CLAMANCIA FACTA ARCHIDIACONO EXONERATO DE SINODALIBUS.—Noverint universi quod nos Johannes [etc.] recognoscimus et fatemur de omnibus sinodalibus et eorundem arreragiis Archidiaconatus Wynton. usque ad festum sancti Michaelis. Anno domini m°. cc°. Nonagesimo tertio per magistrum Philippum de sancto Austolo Archidiaconum nostrum Wynton. esse plenarie satisfactum. In cujus rei testimonium etc. Data apud Farham. xj°. Kalendas Junii. anno domini M°. cc°. Nonagesimo quinto. Consecracionis nostre xiij°.

[*May 22. The Bishop commissions the Archdeacon of Winchester to demand the Synodals of his predecessors annually due from the exempt Churches of his Archdeaconry, with power of canonical coercion.*]

COMMISSIO FACTA ARCHIDIACONO WYNTON. AD PETENDUM SINODALIA ARCHIDIACONATUS SUI.—J. dei gracia etc. Archidiacono nostro Wynton. etc. Ad petendum [? et] ad recipiendum Synodalia predecessorum nostris et nobis annuatim debita et consueta de ecclesiis exemptis Archidiaconatus vestri vobis cum canonice cohercionis potestate vices nostras committimus per presentes. Data sub sigillo nostro apud Farham. xj°. Kalendas Junii. Anno ut proximo supra.

[*June 5. The Bishop in recognition of the valuable services rendered by their family to his Church of Winchester assigns an annual pension of ten marks till he is provided with a competent benefice to Theobald, brother of Henry, Earl of Bar.*]

PENSIO CONCESSA THEOBALDO FRATRI DOMINI HENRICI COMITIS DE BAR.—Johannes [etc.] dilecto sibi in Christo Theobaldo fratri incliti viri domini Henrici Comitis de Bar clerico salutem [etc.]. Vestre probitatis merita virtusque discrecionis et prudencie que in vobis vigere cognoscimus nos multipliciter ex-
[Fo. 51b.] citant | et inducunt ut ea devota promptitudine faciamus que vestri commodi incrementa respiciunt et honoris. De vestra igitur sollicitudine circumspecta quam quantum cum Deo poteritis circa defensionem ecclesie nostre Wyntoniensis et nostri tamquam columpna fortis exhibebitis, velit Deus, non modicum confisi, vobis damus et concedimus decem marcas sterlingorum annue pensionis de camera nostra annis singulis quamdiu nos ecclesie Wynton. preesse contigerit in festo Pasche percipiendas quousque vobis de competenti beneficio ecclesiastico duxerimus providendum. In cujus rei etc. Data in manerio nostro de Byterne. Nonis Junii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre xiij°.

[*June 5. Citation through the Bp. of London from the Abp. of Canterbury to a provincial Council summoned hastily through the urgency of important business to meet in London at the New Temple on July 15. No excuse for absence will be accepted.*]

CITACIO AD PROVINCIALE CONCILIUM PER LONDONIENSEM EPISCOPUM.[1]--Venerabili in Christo patri domino J. dei gracia Wyntoniensi episcopo R. ejusdem permissione Londoniensis episcopus salutem etc. Mandatum reverendi patris domini R. dei gracia Cantuariensis Archiepiscopi totius Anglie primatis recepimus sub hac forma verborum. R. permissione [etc.] venerabili fratri domino R. dei gracia London. episcopo salutem etc. Emergentium nuper necessitas nos inducit confratres et coepiscopos nostros, celerius quam in mente concepimus aut juxta qualitatem temporis oportunum existeret, convocare. Tanta igitur necessitate compulsi fraternitati vestre committimus et mandamus quatinus cum celeritate qua fieri poterit oportune[2] omnes et singulos coepiscopos et suffraganeos nostre provincie convocari ac citari peremptorie faciatis, ut omni evitabili qualitercunque excusacione postposita, que si pretensa extitit nullatenus admittetur, Idus (*sic*) Julii apud Novum Templum London. ad tractandum dicto die et diebus sequentibus proximis quamdiu oportunum extiterit vobiscum[3] super articulis arduis statum totius ecclesie provincie antedicte et omnium personarum ecclesiasticarum ejusdem tangentibus in virtute sancte obediencie qua[m][4] nobis et ecclesie nostre Cantuariensi exhibere juramento prestito personaliter sunt professi et sub pena districtionis canonice suam exhibeant presenciam personalem. Vos etiam eisdem die et loco personaliter ad id idem postpositis aliis intersitis. De die vero receptionis presentium etc. Data apud Ottesford.[5] iiij°. Nonas Junii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre primo.

Ut igitur juxta vim et effectum dictis die et loco personaliter conveniatis auctoritate presentium personaliter vos citamus. Data apud Loddesworth. Nonis Junii. Anno domini supradicto.[6]

[*July 6. The Archbishop of Canterbury applies to the Bishop for the release of the temporalities of St. Thomas's Hospital, Southwark to Bro. Richard de Hulmo senior who has been elected Master or Warden of the Hospital, within the Diocese of Winchester but in the Archbishop's patronage. Further delay would be prejudicial to the interests of the Hospital and to the Archbishop's rights.*[7]]

LITTERA ARCHIEPISCOPI CANTUARIENSIS PRO HOSPITALI SANCTI THOME DE SUWERK.--R. permissione divina Cantuariensis

[1] Printed by Wilkins, *Concilia*, ii. 215.
[2] 'opportuna' *W.*
[3] 'vobiscum' *om. W.*
[4] 'quam' *W.*
[5] 'Otteford' *W.*
[6] The final clause is not in Wilkins.
[7] See below, p. 200.

Archiepiscopus totius Anglie primas venerabili fratri J. dei gracia Wynton. episcopo salutem etc. Quia electione fratris Ricardi de Hulmo senioris in magistrum seu custodem hospitalis sancti Thome de Suwerk vestre diocesis nostrique patronatus per vos auctoritate diocesana ut dicitur confirmata ad liberacionem temporalium hospitalis ejusdem dicto magistro pro ut convenit faciendam non est ut deberet processum, pro eo quod ad id sufficienter ut dicitur minime rescripsistis, fraternitatem vestram requirimus et hortamur attente quatinus jus nostrum et ecclesie nostre cui ex vestra professione tenemini diligencius attendentes, quod vobis circa expedicionem debitam premissorum incumbit efficaciter exequi non tardetis: ne super hoc morosa dilatio dicte domui dispendium afferat, aut injuriose deroget juri nostro. Valete. Data apud Otteforde. ij. Nonas Julii. Anno domini m°. cc°. Nonagesimo quinto. Consecracionis nostre primo.

[*Undated. July. The Bishop writes to the Archdeacon of Wells complaining that he and his colleague the Dean of St. Paul's have laid an excessive taxation on his Bishopric. He asks for more equitable treatment.*]

PRO EPISCOPATU WYNTONIENSI. PETIT EPISCOPUS REMEDIUM DE EPISCOPATU SUO INJURIOSE TAXATO ET SCRIBIT ARCHIDIACONO WELLENSI TAXATORI EPISCOPATUS SUI.—Reverende discrecionis viro Magistro W. Archidiacono Wellensi J. permissione divina etc. Quia per taxacionem per vos et discretum virum R. Decanum Sancti Pauli Londonie in bonis episcopatus nostri factam sentimus mirabiliter nos gravatos, eidem Decano (*sic*) rogavimus oraculo vive vocis, ut nobis super hoc remedium adhiberet, qui super hoc quantum in ipso fuit se promptum reddidit et paratum si vestra super hoc voluntas concurrat et assensus. Vestram igitur discrecionem ea affectione qua possumus attente rogamus quatinus taxacionem tam ruinosam per vos et dictum Decanum in bonis nostris nuper factam juxta formam vobis per eundem Decanum declaratam cui idem
[Fo. 52a.] Decanus quantum in ipso est | satis consentit, si ad hoc vester accedat assensus, moderari velitis: ne nos et ecclesia nostra ultra verum valorem bonorum nostrorum per vestram duriciam futuris temporibus pregravemur. Statum etenim episcopatus nostri licet famosi nominis sit et magni et onera eidem episcopatui incumbentia si bene perpenderetis et sciretis per omnia sicut scimus ad remedium super taxacione hujusmodi adhibendum vestram prudenciam credimus satis celerem et benignam. Placeat igitur discrecioni vestre dictum Decanum super voluntate vestra in premissis, utinam nobis utili et benigna, per presentium bajulum

reddere certiorem, vos si placet in premissis ejusdem voluntati juri et equitati consone conformantes. Valete etc. Data London. Placeat amicicie vestre scribere domino Decano London. quod litteras patentes quas sigillo suo sigillaverit, vestrum sigillum similiter eisdem litteris apponetis. Iterum valete.

[*July 27. The same to the same, carrying his protest against overtaxation into further particulars, and objecting to the publication of the full amount demanded, lest it should prejudice his successors.*]

ITEM ARCHIDIACONO PREDICTO SUPER PREDICTA CAUSA.—Reverende discrecionis viro magistro Waltero Archidiacono Wellensi J. [etc.] Wyntoniensis ecclesie minister salutem etc. Super eo quod nobis scripsistis quod nos per taxacionem aliquam gravare vestre nullatenus extitit voluntatis, vobis quas possumus ad presens graciarum referimus actiones, discrecionem vestram attente rogantes quatinus illam taxacionem trium milium c. vij. li. et quadrantis per particulas factam ad quatuor mille marcas [? libras], ultra quam summam proventus episcopatus nostri ecclesiasticos, deductis necessariis expensis ad declaraciones apostolicas deducendis, credimus non valere, equitate pensata moderari velitis, ipsam particularem taxacionem vel majorem per summulas factas amore nostri si placet nemini revelantes. Possimus etenim per eas in posterum mirabiliter et indebite pregravari, quod vobis non credimus complacere. Intelleximus siquidem quod taxaciones premisse per vos et collegam vestrum facte nondum sunt domino . . . Bathoniensi vel alicui alii publicate. Diu et bene valete etc. Data London. vj. Kalendas Augusti. Anno domini m°. cc°. Nonagesimo quinto.

[*July 25. The two Cardinals who were staying in England, the Bishops of Alba and Praeneste,*[1] *address a letter to all the Prelates of England and to deputed collectors on the subject of their Procurations. They understand that Cardinal Othobon when he was acting as Papal legate in England had exacted six marks apiece from the ecclesiastical authorities. Doubts had been thrown on their own intention for the present. They explain that they will require six marks sterling for the two together and enjoin the payment of this sum by ecclesiastical censure, if it cannot be procured otherwise; the collectors to follow out the instructions given them in previous letters.*]

LITTERA CARDINALIUM IN ANGLIA COMMORANTIUM DECLARACIONIS OMNIBUS PRELATIS ANGLIE.—Miseracione divina Beraldus Albanensis et Simon Penestrinus (*sic*) episcopi sacrosancte Romane ecclesie Cardinales venerabilibus patribus Archiepiscopis et Episcopis in Regno Anglie constitutis ad quos presentes littere perve-

[1] In the March following they published Boniface's Bull, *Clericis laicos*. See Wilkins, *Conc.* ii. 222.

nerint, ac discretis viris universis pecuniarum nostrarum procuracionum collectoribus a nobis in eodem Regno deputatis salutem in domino. Informati per homines fidedignos quod bone memorie dominus Otthobonus tunc sancti Adriani diaconus Cardinalis dum in hiis partibus legacionis officio fungeretur a venerabilibus patribus Archiepiscopis et Episcopis nec non et electis, Abbatibus, Prioribus, Decanis, Prepositis, Archidiaconis, Archipresbiteris et aliis ecclesiarum prelatis et ecclesiasticis personis religiosis et aliis, earumque Capitulis et Conventibus exemptis et non exemptis, Cysterciensis, Cluniacensis, Premonstratensis, sancti Benedicti et aliorum ordinum, nec non magistris et preceptoribus domorum milicie Templi et Hospitalis sancti Johannis Jerosolimitani a singulis eorum a quibus procuraciones levavit sue procuracionis nomine sex marcas exegit, vobis collectoribus nuper cum exactionem et collectionem pecuniarum procuracionum nostrarum discrecioni vestre duximus committendas, inter cetera nos dedisse meminimus nostris litteris in mandatis ut in Civitatibus et Diocesibus in quibus nos deputavimus collectores secundum modum et formam hujusmodi procuracionis nostras pecunias exigatis pro nobis ambobus, nil amplius nec minus. Verum quia pro ut intelleximus a quibus personis dictus dominus Otthobonus procuraciones legavit [? levavit], omnino dicitis vos nescire: asserentes instructionem certam vos non posse super hoc invenire, et sic nostram intencionem super exigendis et colligendis premissis nostris procuracionibus vos asseritis ignorare; ideo discrecioni vestre tenore presentium intimamus quod nostre intencionis existit ut pro nobis ambobus simul sex marcas sterlingorum et nil amplius nec minus a venerabilibus patribus Archiepiscopis et Episcopis et totidem a singulis Abbatibus, Prioribus et aliis ecclesiarum collegiatarum prelatis, ac totidem a singulis Cathedralium et aliarum collegiatarum ecclesiarum et Monasteriorum
[Fo. 52b.] | Capitulis et Conventibus in quibus bona prelati et capituli seu Conventus sunt discreta: nec non totidem a singulis Magistris, Preceptoribus seu Rectoribus singularum domorum milicie templi, sancti Johannis Jerosolimitani et aliarum quarumcunque domorum Religiosorum cujuscunque sint ordinis exemptarum et non exemptarum in Civitatibus et Diocesibus in quibus nos collectores deputavimus constitutis procuracionum nostrarum nomine exigatis. Ceterum cum omnes ecclesie nobis procuraciones impendere teneantur, et nos a nullis preter quam a premissis personis procuraciones ipsas exigi mandamus ad presens; quia tamen nolumus aliquos in procuracionum hujusmodi prestacione gravare, volumus et mandamus quod si ex dictis Abbatibus,

Prioribus et aliis quoque prelatis Capitulis, Conventibus, Magistris, Preceptoribus et Rectoribus sint aliqui qui in prestacione procuracionum ipsarum essent nimium aggravati, vos Archiepiscopi et Episcopi a nobis dictis collectoribus super hoc sollicite requirendi per nos vel Officiales nostros in vestris Civitatibus et Diocesibus aliquas parochiales ecclesias vel personas sive rectores earum sine difficultate quacunque predictis personis premissas nostras procuraciones solvere nequeuntibus injungatis, et per vos seu per vestros Officiales quos ad hoc auctoritate presentium deputamus ad contribuendum in dictis procuracionibus pro rata suorum reddituum vel ad solvendum omnino pro ipsis solvere non valentibus pro ut vobis Archiepiscopis et Episcopis vel vestris Officialibus expedire videbitur, censura ecclesiastica auctoritate nostra immo verius apostolica compellatis. Et hanc nostram declaracionem sub pena suspensionis quam in vos Archiepiscopos et Episcopos et excommunicacionis quam in vos collectores nisi hiis mandatis perveritis (*sic*) ferimus in hiis scriptis precipimus observari, vobis collectoribus nichilominus qua fungimur auctoritate mandantes quatinus juxta hanc presentem declaracionem nostram ea que de predictis nostris alias vobis directis litteris continentur et curetis diligenter exequi juxta continenciam earundem. Data Londonie. viij. Kalendas Augusti. Anno domini m. cc. Nonagesimo quinto. Pontificatus domini Bonefacii pape Octavi. anno primo.

June 25. The case of an alleged election to the Mastership of St. Thomas's Hospital, Southwark by the brethren of that Society, which the Bishop could not admit as valid, because from time immemorial the appointment of Master or Warden of this Hospital had rested with the Bishops of Winchester. Richard de Hulmo senior the Elect resigned all possible rights resulting from this informal election, and was appointed Master or Warden by the Bishop. A public Instrument was drawn up in confirmation hereof.]

INSTRUMENTUM PUPLICUM PRO MAGISTRO HOSPITALIS BEATI THOME DE SUWERK.[1]—In nomine Domini amen. Constitutis in presencia venerabilis patris domini Johannis dei gracia [etc.] fratre Ricardo de Hulmo seniore, qui se gerebat pro electo Hospitalis beati Thome de Suwerk, et fratre Ricardo de Hulmo juniore procuratore fratrum Hospitalis ejusdem, presentavit idem electus supradicto patri quoddam decretum electionis de se facte ad Hospitale predictum per fratres loci ejusdem, petens tam idem electus quam procurator supradictus ab eodem patre electionem confirmari predictam. Qui supradictus pater supradictis electo et procuratori secedentibus in partem vocatisque clericis suis et cum eis consilio

[1] A contemporary marginal note: 'Memorandum quod istud instrumentum non est inter cartas domini episcopi sub manu publica.'

habito pleniori, ac omnibus munimentis exhibitis per eosdem electum et procuratorem diligenter examinatis et plenius circumspectis, revocari fecit supradictos electum et procuratorem ad suam presenciam ostendens eis qualiter eadem electio multis ex causis erat nulla ac etiam non valebat, et maxime quia idem pater tanquam patronus prout consueverat a tempore cujus non exstabat memoria debebat in eodem Hospitali sancti Thome absque fratrum loci ejusdem electione magistrum preficere seu custodem. Quare idem electus de suo jure diffidens pure sponte simpliciter et expresse renunciavit omni juri sibi competenti si quod sibi expetere posset ex electione supradicta. Submiseruntque se tam idem electus suo nomine quam supradictus procurator suo nomine et nomine fratrum supradicti Hospitalis disposicioni voluntati et ordinacioni ejusdem patris de custodia Hospitalis predicti, protestacione tamen premissa per eos, videlicet quod salvum esset in [? jus] seligendi magistrum sive custodem in Hospitali supradicto fratribus hospitalis ejusdem in posterum si quod habere deberent. Tandem supradictus pater post aliqualem deliberacionem eundem fratrem Ricardum de Hulmo seniorem prefecit in magistrum ejusdem Hospitalis sancti Thome sive custodem. Data fuerunt omnia supradicta apud Farham Wyntoniensis diocesis in capella manerii supradicti patris, presentibus magistro Thoma de Skerning Archidiacono Suff. (*lege* Surreye), domino Roberto de Maydenestane Rectore ecclesie de Muchelmareis, magistro Willelmo de Essexia, domino Laurencio vicario de Hameldon testibus ad premissa rogatis et vocatis, sub anno domini ab incarnacione domini m°. cc°. nonagesimo quinto. Indictione octava. xxv. die Junii.

[Fo. 53a.]

[*Undated. Archbishop Winchelsey petitions Pope Boniface VIII with regard to Statutes lately promulgated by him, which place the Clergy of England under difficulty in view of their obligations to the Secular power, and also to a strict fulfilment of these Statutes, with regard to vacant benefices, commendams, pluralities, and presentations of minors. He complains of various infringements of ecclesiastical liberty, asks the Pope's interest for the restoration of a large sum alienated from the See of Canterbury, and of peace between Canterbury and York.*

The latter part of this letter deals with various subterfuges by which the Secular Courts were wont to usurp jurisdiction which by right belonged to Ecclesiastics, and to oppress the Bishops by fines and exactions for sums which they could not recover from defaulting clerks. Reticence is asked as to the source from which these complaints issue.]

PETICIONES DOMINI . . . CANTUARIENSIS ARCHIEPISCOPI AD SEDEM APOSTOLICAM PRO CLERO ANGLICANO.—Significat sanctitati vestre Archiepiscopus Cantuariensis quod statuta[1] super insti-

[1] These statutes drawn up by Abp. Peckham according to the Constitutions of the Council of Lyons may be seen in Spelman, *Concilia*, 322.

tucionibus ecclesiarum, commendis et custodiis edita per eum et suffraganeos privilegiata a sede apostolica confirmentur ac sentencia excommunicacionis lata per eundem in omnes rebelles et contradictores apostolico munimine roboretur. Item super quod cum plura beneficia per illa statuta vacaverint, quorum collacio ad sedem apostolicam per lapsum temporis exstiterit devoluta, detur alicui vel aliquibus potestas illa beneficia conferendi. Item super [quod] cum commende vel custodie preter modum illum quem constitucio Gregorii Lugdunensis permittit non valeant et plures habeant unam intitulatam et aliam commendatam ante illud concilium ac contendant se posse licite retinere, cum constitucio futura dat formam negociis non preteritis nisi de preteritis mencio habeatur, petit a sede apostolica edoceri quid in talibus sit tenendum. Item cum Comites, Barones et alii nobiles Regni Anglie plures ecclesias fundaverint, dotaverint ac earum fuerint patroni, et ad eas presentaverint filios, nepotes et propinquos qui non attigerunt xxv. annum et obstante constitucione Lugdunensi non valeant institui vel admitti, petit dictus Cantuariensis istam constitucionem mitigari ne predicti nobiles a clero se retrahant et noxiis indulgeant. Item cum multa nimis gravia contra ecclesiasticas libertates hiis diebus in Anglia fuerint attemptata pro quibus Thomas gloriosus martir occubuit auferendis, petit qualiter debeat procedere in plena extirpacione talium que sunt ad subversionem totaliter ecclesie Anglicane.

Item cum dominus Portuensis[1] quondam Archiepiscopus Cantuariensis habuerit in manibus suis tempore mortis bona ecclesie Cantuariensis usque ad v. millia marcarum, petit dictus Cantuariensis illa sibi et ecclesie sue restitui. Ad hoc graciam et officium summi pontificis implorando. Item cum dictus Portuensis quondam Cantuariensis Archiepiscopus postquam ad Cardinalatus officium assumptus esset et consensum suum ad hoc adhibuisset plures Electos in episcopos sedi Cantuariensi suffraganeos auctoritate metropolitica confirmaverit et consecraverit, nonnulla beneficia ecclesiastica personatus et dignitates contulerit, et in causis que agitate fuerant coram eo diffinitivas sentencias promulgaverit quibusdam a nobis petentibus sentencias excommunicacionis mandari, partibus contrariis petentibus illas tanquam a non suo Judice latas nullas penitus nunciari, petit per sedem apostolicam quid sibi super hiis sit faciendum. Item cum pro bajulacione Crucis Cantuariensis et

[1] Archbishop Robert Kilwardby, a Dominican Friar, was in 1278 nominated by Pope Nicholas III Cardinal Bishop of Portus with the title St. Rufina. Upon this he resigned the Archbishopric and took with him, Somner informs us, a fortune of 5,000 marks. Hook, *Archbishops*, iii. 325.

Eboracensis ad defensionem ecclesiastice libertatis que hiis diebus opprimitur et enervatur simul in aliquo loco Civitate vel Castro non possint sine scandalo seu periculo convenire, petit ut sedes Apostolica super hoc provideat et ordinet ne sic divisa ecclesia pereat incursibus malignorum.

ITEM SUPER EODEM.—Ad cautelam prohibicio inpetratur non expresso nomine inpetrantis sub ea forma. Ex relatu plurium intelleximus etc. que judici et parti dirigitur et intitulatur in cauda littere ex parte Regis, porrigiturque per aliquem ignotum laicum. Et si judex procedat ulterius vel pars sequitur attachiacio. Nec potest Judex coram Justiciariis uti jure communi, scilicet de lege facienda cum manu tertia: si neget se contra prohibicionem venisse set dicunt Justiciarii; Rex est pars, et tunc sive velit sive nolit Judex vel pars ad inquisicionem procedetur. Item sub eadem forma impetrant laici in genere super decimis, obvencionibus, oblacionibus, mortuariis, redempcionibus penitenciarum, violenta manuum injectione in clericum vel conversum et in causis diffamacionis in quibus agitur ad penam canonicam inponendam. Item cum executores alicujus testamenti agant contra debitores testatoris ut ex eorum debitis compleant voluntatem ipsius, et si fidei commissa respiciant vel legata, proponitur prohibicio Regia contra eos. Item ubi in Civitate [? vel] Burgo domus, molendinum, redditus seu talia ex consuetudine speciali legantur, [? cum] coram Judice ecclesiastico super hiis questio moveatur prohibicio Regia prohibetur [? exhibetur]. Item si aliquis in fundo de novo erexerit molendinum et postea a Rectore loci exigatur decima de eodem exhibetur Regia prohibicio
[Fo. 53b. sub hac forma. | Quia de molendino tali hactenus decime non fuerunt solute, prohibemus etc. Et sentenciam excommunicacionis quam hac occasione promulgaveritis revocetis omnino. Item seculares potestates compellunt personas ecclesiasticas, eorum mancipia libere tenentes et servos eorum solvere Pedagia, Tonnuta, Muragia[1] contra libertates ecclesie et Cartas Regum Anglie eis concessas et ad collectas, tallias sive tallagia et excommunicaciones injuriosas contra libertates ecclesie et jura scripta circa hoc. Item testamenta laicorum defunctorum liberorum et aliorum qui servilis condicionis reputantur per dominos Feudorum impediuntur nec permittunt ordinarios locorum promovere observare seu facere observari salvis dominiis suis debitis et consuetis. Item si aliqua causa seu negocium cujus cognicio spectat ad forum ecclesiasticum

[1] *Pedagium*, toll paid by travellers especially through forests. *Tonnuta* (? *tolneta*), tolls. *Muragia*, charges in towns for repairing the walls.

coram ecclesiastico Judice fuerit finaliter terminata et transierit in rem judicatam, nec per applicacionem fuerit suspensa, si pretermodum coram Judice seculari super eadem re inter easdem personas questio moveatur et probetur per testes vel instrumenta talis exceptio in foro seculari non admittitur.

Item littera Regia ordinariis dirigitur qui aliquos suos subditos excommunicacionis vinculo innodarunt quod eos absolvant infra tertium diem. Alioquin quod compareant responsuri quare eos excommunicaverint.

Item Barones de Scaccario domini Regis vendicantes sibi ex privilegio quod non debeant extra illum locum conquerenti cuiquam respondere extendunt illud privilegium ad clericos commorantes ibidem vocatos ad ordinem seu ad residenciam, et diocesanis inhibent ne aliquo modo aliquave ex causa dum sint in scaccario et servicio domini Regis trahant ad judicium quoquo modo.

Item clerici clericis vel laicis aliqua debita debentes coram Justiciariis in Banco vel Baronibus de Scaccario eadem recognoscunt certum diem solucionis admittentes ibidem, ad quem si non solverint mandatur episcopis per Justiciarios vel Barones quod de bonis eorum tantum levari faciant et ad certum diem per proprium nuncium eis mitti: quod si non fecerint inpediti quavis racione mandatur vicecomitibus litteratorie quod distringant talem episcopum per terras et catalla. Ita quod nec ipse nec aliquis per ipsum manus apponat ad ea, et etiam quod corpus habeat coram eis ad certum diem ad respondendum quare hujusmodi pecuniam non levaverit, et super pluribus defaltis. Et si episcopus ad diem eundem litteratorie significaverit quod sequestraverit bona hujusmodi clericorum et sub arto sequestro tenet quousque satisfecerint, quodque eos ulterius cohercere non potest nichilominus breve porrigitur in forma prescripta. Eodem modo proceditur in brevi quando scribitur episcopo Venire facias. Item ministri domini Regis ut vicecomites et alii ingrediuntur feuda ecclesie ad districtiones faciendas et aliquando capiunt animalia Rectorum in via Regia quando non habent nisi terram pertinentem ad ecclesiam.

Item vacantibus Archiepiscopatibus, Episcopatibus, Abbatiis et Prioratibus illi qui per dominum Regem ad eorum custodiam deputantur non solum temporalia set etiam beneficia ecclesiastica appropriata eisdem cum omnibus decimis et oblacionibus occupant cum hec ad personam laicam non potuerint pertinere.

Item si quis clericus in obsequio domini Regis per aliquod tempus steterit omnia bona sua etiam ad raciocinia non astricti tam spiritualia quam alia cum decesserit per loci vicecomitem seque-

strantur. Ita quod ejus executores nullam habere possint administracionem de bonis predictis.

Item clerici incarcerati ex quacunque causa civili vel criminali sine delicto non liberantur ordinariis nisi primo per laicos probato judicio contra eos. Item Bedelli et servientes et vicecomites capiunt et abducunt naves, bigas et equos clericorum ac aliarum personarum ad res suas transvehendas vel alias deducendas. Item vicecomites aliquando necligunt capere excommunicatos prece vel precio favore vel amore corrupti, et sic per necligenciam ipsorum leditur nervus ecclesiastice discipline. Item quandoque aliqui confugientes ad ecclesiam abjurant terram secundum regni consuetudinem et persecuntur laici eos vel inimici eorum et a publica strata abstrahuntur et suspenduntur vel statim decapitantur et dum sunt in ecclesia custodiuntur per armatos infra Cimiterium et quandoque infra ecclesiam ita arte quod non possunt exire locum sacrum causa superflui ponderis deponendi nec permittitur etiam aliquando eis necessaria victui ministrari. Item coguntur clerici in actionibus personalibus que ex delictis vel contractibus oriuntur in foro seculari laicis respondere.

[Fo. 54a.]

[*Aug. 13. The Bishop concedes to the Masters and University of Oxford that clerks belonging to his Diocese who have disturbed the peace of the University or have done injury to persons therein should suffer sequestration of their ecclesiastical benefices to the extent of needful reparation, or, if unbeneficed, should make proper satisfaction before promotion to a benefice.*]

LITTERA DOMINI EPISCOPI WYNTONIENSIS CONCESSA MAGISTRIS ET UNIVERSITATI OXONIENSI QUOD DELINQUENTES ET PACEM PERTURBANTES UNIVERSITATIS PER IPSUM [EPISCOPUM] [1] DE SUA DIOCESI EX [ ] [1] PUNIENTUR.—Johannes [etc.] venerabilibus viris domino . . . Cancellario ac Universitati Magistrorum et Scholarium Oxonie Lyncolniensis Diocesis salutem etc. Querentes in agro scolastice discipline sciencie margaritam non immerito quo possumus favore prosequimur eaque libenter eis concedimus per que, materia submota gravaminis, ipsorum pacis tranquillitas prosperetur. Hinc est quod vestris devotis precibus inclinati, cum intellexerimus quod nonnulli proprie salutis immemores, cum propter delicta in Universitate Oxon. perpetrata suspensionis vel excommunicacionis sentenciis per Cancellarium Universitatis ipsius vel Judices inferiores deputatos ab eo, vel per ipsum Cancellarium una cum tota universitate quandoque solum regentium quandoque regentium et non regentium fuerint innodati, a vobis et a vestra

[1] Words shaved in binding.

jurisdictione recedunt, claves ecclesie temere contempnendo, ut dicte sentencie robur optineant firmitatis, quotiens nos super hoc a vobis legitime fuerimus requisiti quod per nos vel Officialem nostrum nostrosve ministros in nostra diocesi execucioni debite demandentur, vobis concedimus per presentes: volentes insuper tranquillitati vestre uberius providere, ut vestra communitas in futurum in statu prospero et tranquillo valeat gubernari, tenore presentium vobis concedimus, et quantum ad nos attinet ordinamus, ut si qui clerici in nostra diocesi beneficiati die aut nocte inventi fuerint in pacis vestre perturbacionem arma deferentes vel tranquillitatem ipsius Universitatis per modum alium perturbantes et super hoc convicti fuerint legitime aut rite seu per eorum fugam presumptive confessi quod (*sic*) eorum beneficia in manibus nostris ad denunciacionem Cancellarii facienda nobis sub ipsius Universitatis sigillo communi faciemus tanto tempore sequestrari, donec de fructibus beneficiorum hujusmodi percipiendis interim vel perceptis leso aut lesis per convictos vel confessos aut fugitivos hujusmodi denunciacione super hoc unica nobis facta legitime satisfiat. Quod si beneficium ecclesiasticum non habuerint ad tempus, secundum qualitatem aut quantitatem delicti ad beneficium ecclesiasticum minime admittantur, nisi ipsi ad beneficium ecclesiasticum promovendi antequam hujusmodi beneficium assequantur suam innocenciam in premissis ostendant aut lesis ab ipsis satisfaciant competenter et graciam universitatis meruerint optinere, et sic restituantur legitime fame sue. In quorum omnium testimonium etc. Data Londonie. Idus Augusti. Anno domini m°. cc°. Nonagesimo quinto.

[*Undated. The Prelates of England complain to the Apostolic See that when at the Royal mandate they have cited a clerk to appear before a King's Court and on his non-compliance have excommunicated him, beyond which they cannot go, their own lands and chattels are liable to distraint. They ask for a remedy.*]

PETICIO PRELATORUM ANGLIE AD SEDEM APOSTOLICAM.—Licet prelati cum eis mandatur nomine Regis sub viridi cera quod venire faciant clericum suum ad aliquem certum diem, eundem clericum citari et bona ejus sequestrari fecerint et quatenus in ipsos (*sic*) est ipsum ad veniendum compulerint, et si die prefixa non venerit ipsum excommunicaverint et excommunicatum denunciari fecerint, sic quicquid eorum incumbit officio contra eundem exercentes, cum nichil ultra facere valeant in hac parte; nichilominus tamen si non venerit talis clericus mandatur vicecomitibus quod distringant tales prelatos per terras et catalla etc. et quod venire faciant, et sic iidem prelati quasi ad impossibile coartati sine causa et eorum culpa

nimium dampnificati graviter puniuntur, cum ipsi fecerint quicquid facere potuerunt. Super quo petunt sibi remedium adhiberi, cum clerici per ipsos capi non possunt nec etiam arestari.

[*Five lines blank at the bottom of this page.*]

Statuta Sinodalia[1].

[*Undated.*[2]]

[The Synodal Statutes here put forth as Bishop John de Pontissara's are printed with variations by Hen. Spelman, *Concilia*, 445–57, and by Archdeacon David Wilkins in his *Concilia*, vol. ii, pp. 293–391, from MS. Cotton. Otho A. 15, fol. 141 a, under the title 'Constitutiones Synodales per Henricum Woodloke Winton. episcopum circa annum Domini M.CCC.VIII. editae'. As the Statutes are not included in Bishop Woodlock's Register, and the MS. from which Spelman and (perhaps) Wilkins extracted them perished in the fire of 1731, fatal to so many treasures of the Cottonian collection, we cannot say on what authority they were attributed to Woodlock. As this Prelate was Prior of St. Swithun's, Winchester, during Pontissara's latter years, it is possible that he may have had a principal hand in their original compilation, and, if this were so, he might fairly put them out after revision as his own[3]; or he may have adopted them as already known and current in the Diocese. All important varieties of reading in Woodlock's transcript, as printed by Wilkins, have been given at the foot of the page, but it has not been thought necessary to notice the mere transposition of words, which is rather frequent.

That these Statutes were the outcome of a Diocesan Synod is clear, and if Pontissara's lost Register had been preserved to us records of Synodical action in the Diocese might have been found in it. Their place at the end of documents and transactions of 1295 makes that date a likely one. It is followed on Fo. 60 by a fresh series beginning with the Bishop's assumption of office in 1282. The Synod of Exeter under Bishop Quivil was held in 1287[4], that of Chichester under Bishop Gilbert de S. Leofardo in 1289[5]. Our present compiler has borrowed largely from Bishop Quivil, who, however, is far more diffuse, while the Constitutions of Chichester are much shorter. The recital of excommunications at the end is a common feature of all Synods. A summary, or rather, in places, a free translation of the Statutes is now given.

The Bishop being appointed, though unworthy, as a keeper in the vineyard of the Lord of Hosts, is anxious to discharge his office watchfully, thwarting foxes, rooting up weeds, so that the vines may be fruitful and answer their Lord's expectations. He therefore exhorts that what this holy Synod has decreed for the adornment of the Church of God, the reformation of manners, and the general advantage, may be faithfully observed, saving in all points the Councils of Oxford and London[6], and the salutary institutions of the holy Fathers. Their appointments are to be held as God's appointments.

On the Sacraments, and first on Baptism.—This being the door of all Sacraments, without which none can reach the Kingdom of Heaven, Priests who have the cure of souls should often explain to their Parishioners in the vulgar tongue the formula of Baptism, that if inevitable necessity should arise, the Priest's substitute should know

[1] The page heading of Fo. 54b. and of the ten following pages.

[2] The last date before these Statutes is 1295, the next after, 1282.

[3] Spelman's heading is as follows: *Constitutiones Synodales per* . . . Winton. *Episcopum, circa Annum Domini* M.CCC.VIII. *editae.* Woodlock was consecrated May 30, 1305, and the 'circa' makes it at least doubtful whether the revised Statutes are rightly attributed to him. The variations between Spelman's text and Wilkins' are exceedingly slight.

[4] Spelman, *Concilia*, 350–403. [5] ib. 404–11.

[6] Probably those of 1222 and 1237 respectively.

the right form. In this case the Priest should make diligent inquiry, so that if he should find anything omitted or not observed, he may himself use the full form. A child privately baptized on convalescence must be carried to the Church for the supply of what was omitted. The vessel in which the child was baptized should be reserved for the use of the Church or burnt, and the water poured into the fire or into the Church font. The Priest should instruct his Parishioners that any lay persons, even the parents though unmarried, may baptize infants in case of urgent necessity. Water should be at hand when a woman is in labour lest it should be needed for this purpose.

Parents should be warned not to refuse, like soothsayers, to have their children baptized on the Vigils of Easter and Whit-Sunday [1], days specially appointed by the holy Fathers for receiving the laver of Salvation.

Also that no one on the ground of doubt may lack Baptism, which is certainly necessary to Salvation, children exposed, whether with or without salt, and others of whose Baptism there may be reasonable doubt, should be conditionally baptized.

On Confirmation.—Because our adversary the Devil, desiring to have partners in his ruin, makes his heavier attacks against the baptized, the Church as a careful mother has thought good to add the Sacrament of Confirmation, that, strength being received hereby, every Christian may more bravely resist his foe. The Parish Priests therefore should frequently warn and lead their people to have their children confirmed as quickly as possible, so that, if within three years from their birth, provided there has been a Bishop at hand, children have not been confirmed, their parents should be compelled to fast for a day on bread and water. As Confirmation should not be repeated, parents should instruct their children who have been confirmed as to the fact, and the Priests should warn parents that by such iteration they incur irregularity, and parents who are guilty should be visited with heavy penance. The Priests should warn lay persons that, a spiritual affinity being set up by sponsorship, such persons as are thus connected are forbidden to intermarry.

On the Sacrament of the Altar.—Human strength being insufficient for the spiritual conflict, Christ gave His disciples the power of making a viaticum, that is, His Body, to increase their spiritual strength and console them for His departure. We therefore beseech all presbyters to practise diligent self-examination before they approach so great a mystery, and if they have committed mortal sin to receive penance from a Priest. Masses are to be celebrated only on consecrated Altars or complete super-altars, and in the celebration at least two lights shall be burning in the Church—one of them of wax.

In imitation of the devotion and faith of our predecessors to all parishioners truly penitent and confessed who help to supply the torches burning in the Canon of the Mass we relax ten days of penance enjoined them.

The local presbyters should frequently urge the laity to bow reverently at the elevation of the Lord's Body, and to adore with great devotion.

When the Host is carried to a sick man, the Priests vested in surplice and stole are to bear it in a clean box [2] before their breast, with light and bell going before, and the faithful should be warned to adore.

The parishioners, when they hear the aforesaid bell, should follow it to the sick man's house and thence conduct it to the Church. To those who do so, ten days' indulgence is granted for each occasion.

That the Eucharist may not be a cause of loathing to communicants it should be kept in a clean and dry place, and not reserved more than a week after consecration.

On Penance.—Such is human misery and frailty that man falls not only daily but almost continually. But Christ, lest He should lose man whom He redeemed, has provided after shipwreck a second plank, namely the Sacrament of Penance. Every

[1] See Bingham, *Antiquities*, Bk. xi, sect. 7, and for the service *Ordo Romanus I* in Mabillon's *Museum Italicum*, ii. 24-9.

[2] Formerly called a 'Chrismal'. Rock, *Church of our Fathers* (ed. 1905), i. 108.

Priest therefore should warn his parishioners that each at least thrice in the year, if it may be, or at any rate once in Lent, and that as soon after the beginning as possible, so that he may not lack the suffrages of the Church, should make full confession of his sins to his own Priest, or with his licence, which for just cause should not be refused, to another.

We wish the laity to be expressly told that a foreign Priest without the aforesaid licence is unable to loose or bind another man's parishioner.

One who has confessed to an alien Priest in the manner aforesaid should make this clear to his Parish Priest, otherwise let him be held as unconfessed.

And, because what heals the eye is no remedy for the heel, let Priests be discreet and wary so that like skilful physicians they may apply according to the nature of the wounds the wine or oil of health. Let them listen to their penitents in a gentle spirit and not look at anyone's face unless to estimate their contrition. Let the Priests beware of enjoining any penance to husbands or their wives which might cause a mutual suspicion of serious crime.

When the sick of whose recovery there is doubt are commended to God's mercy, no fixed and precise penance should be enjoined, but it should rather be signified to them what is due, that, if they pass, the debt of eternal punishment may be commuted into that of purgatory. If they should recover they can discharge the penance alive.

Women expecting their confinement should confess for fear of being unfit afterwards in case of a difficult delivery. Priests are forbidden to enjoin on their penitents masses to be performed by themselves or other lucrative penances. Transgressors must fast that year every Friday in Lent on bread and water, and anyone convicted hereof shall be expelled from our Diocese without hope of restitution.

No one subject to us shall prevent the Dominicans and Franciscans as they pass through the Parishes, whether in Lent or at other times, from hearing the confessions of the faithful and enjoining penances, they having first obtained leave from their own Priest, and the oblations accustomed and due to the Parish Church being paid. And since the preaching and holy conversation of the Friars are known to bear no little fruit, we direct that when they pass through our Diocese they shall be received everywhere with hospitality and respect.

On Extreme Unction.—The mystery of Extreme Unction, serving as it does both for the relief of the body and the health of the soul, should be venerated among the other Sacraments.

We enjoin therefore that Parish Priests should not venture to pass the night away from their Parish without reasonable cause and then leaving another suitable Priest in their place. Should anyone through the Priest's absence, negligence, or other fault die without the last rites, the fault being proved, the Priest himself shall be *ipso facto* suspended till he has expiated his fault by a condign penance. One who has been accustomed to do this shall incur perpetual suspension.

We have heard that some ignorant persons have such a dread of this Sacrament that they are unwilling to receive it even at the last; we direct the Parish Priests to announce publicly that this Sacrament can be repeated when needful, so that those who have been anointed, if they recover, are not bound to give up the usual duties of life.

On Matrimony.—We know that the Sacrament of Matrimony was ordained to check the concupiscence which we have contracted from the infected stock of our first parents: its virtue in the Church of God is easily shown by the fact that only those lawfully begotten are admitted to Ecclesiastical dignities and civil Successions, and unless with canonical dispensation those otherwise born are rejected.

To avoid therefore the perils and perplexities which often happen from the irregularities of contracting parties, following canonical rule, we prohibit the contracting of matrimony unless after a threefold notice at proper intervals in the parishes where they reside. Priests who without such notice take part in a matrimonial contract or solemnize a marriage shall be canonically punished.

Also, because in cases of intoxication consent cannot be called lawful, we forbid

a man and woman to pledge their troth mutually in taverns by any words, or unless fasting, and in the presence of trustworthy persons who can bear witness if asked.

Moreover, because some men, heedless of their own salvation, do not fear to contract with different women in different provinces, we strictly forbid that any unknown person should be allowed to enter into such contract in our Diocese unless he first prove his banns by the letters of a Bishop, his Official, or an Archdeacon, giving clear evidence that he can contract lawfully and without impediment.

We also prohibit, under a money-penalty, abjurations to be made by prostitutes, but let such delinquents contract mutually under this form :—'I accept thee from this time as mine, if hereafter I should know thee carnally : and I thee as mine, if I allow myself to be known by thee.' Lest afterwards doubts should be raised, we order that all should be clearly written down.

On Ordination.—We direct that the Sacrament of Orders, whereby those called into the Lord's heritage receive an increase of virtues and gifts of graces, be venerated with all reverence, and especially by those who have already received, or who desire, or are bound to receive them in the future.

We enjoin therefore, and very earnestly beseech you in Jesus Christ, that whoever approaches so great a Sacrament, and especially Holy Orders, should take them with all purity and only after confession and penance.

We will and order that all who are beneficed in our Diocese should apply for the Orders which the cure of their benefices requires at our successive Ordinations.

On Churches and other Holy Places, and their Ornaments.—If the Israelites serving the shadow of the Law required places dedicated to worship the Lord, much more are Christians, to whom the kindness and love of the Saviour have appeared, bound with all their powers to procure the Consecration of Churches in which the Son of God is sacrificed. We then, being eager to carry out what is your business, order the Rectors of unconsecrated Churches to take pains to prepare them, so that we can dedicate them whenever it happens that we have leisure, yet so that we may have notice a week beforehand. We will that dedication-anniversaries be solemnly observed by the parishioners of the Churches themselves and of adjacent undedicated Chapels. And we will that the day and year of Consecration, with the name of the consecrator and the endowment and indulgence then granted, be distinctly noted in the Kalendar and other books of the Church. Also, in order that the Churches which are houses of prayer may not be made a den of thieves, we strictly forbid the holding of public markets in Churches or Churchyards ; nor for this purpose let tents be pitched in the same, nor secular pleas be held, nor let buildings be constructed there, unless, which God forbid, war should break out. Any built must be pulled down before Easter.

We direct also that Churchyards be properly enclosed with a ditch, hedge, or wall, by those whose customary duty it is, so that hereby unclean animals be kept out, and in them on the festivals of Saints and at other times let not wrestling take place, nor dances or other showy sports be held : nor in them let any animals be fed.

Because of the members of Religious Orders in our Diocese some hold Churches to their own uses, others certain portions of particular tithes, others receive and keep annual pensions from Churches, lest prejudice should arise to such Churches, the Rectors of which are frequently slack and remiss in the prosecution of their own right, we sequestrate into our own hands all such Churches, tithes, and pensions, until we are satisfied as to the right of the receivers.

We will, moreover, that in all Churches which are commonly taxed up to fifty marks or more there shall be a Deacon and Subdeacon continually serving, and at least one solemn vestment with tunic and dalmatic.

Further, wishing to anticipate future perils which we hear have often arisen, we order that the Rectors of Churches who have Chapels immediately subject to them, and receive all or some emoluments from them, if the said Chapels are distant from the Churches two miles or over, cause burial-grounds to be prepared, if this is not yet done, near the Chapels, so that when we may happen to pass by such places, we may be

able to consecrate them for the burial of the Parishioners of those Chapels, without prejudice to the rights of the Mother Churches, for whose indemnity we will then make provision, with careful and effectual regard for the Rectors themselves.

Let no one, moreover, under any pretext give or receive to farm the Churches of our Diocese or lands belonging to them. Anyone whom we have allowed to do this is forbidden to serve in another man's Church as stipendiary.

We direct also that Churches and Chapels be decked according to ability with proper ornaments, and that both they and their furniture be entrusted to good and safe custody, yet not of lay persons, unless this be clearly necessary. Moreover, no lay persons or married clergy may touch consecrated vessels or otherwise serve in Church in the place of the Clergy.

Moreover, we forbid under pain of anathema that fraudulently at our Visitation or that of the Archdeacons, when they have heard of our arrival, any Rector, Vicar, or Priest whatsoever presume to receive or to lend to another as a loan any vestments or ornaments from the Church, that so those who receive them may, for the deception of the Visitors, as we find has been done elsewhere, fraudulently assert that they are their own.

On the Life and Good Conduct of the Clergy.—Since the life of Clerics ought to be a pattern and instruction to the Laity, we direct that the Clergy show themselves sober and respectable in habit and gesture, not wearing clothes of green or red silk nor using gilt trappings. Let them have a sufficient tonsure of hair and crown [1], nor let any clerics frequent taverns or play at dice, or presume to take part in public shows.

We direct also that Clergy, rejecting all sinful lust, whereby ecclesiastical propriety is grievously blackened, live continently, and do not keep concubines either in their houses or in other places. We have determined to compel them to this by suspending them from office, withdrawing the fruits of their benefices, and finally by deprivation if they remain obstinate.

We have decreed that their public concubines shall be suspended from entering the Church which they disgrace. And if, being thrice warned, they fail to correct themselves, let them be excommunicated and their excommunication publicly announced. We inhibit also, under pain of anathema, that anyone should knowingly presume to entertain or otherwise receive them. And to show more fully our detestation of this vice, however willing we are that the last wills of departing clergy should be free, so far as concerns legacies to their housekeepers we decree that such shall be void. We will that such legacies, if there be any, shall be claimed by our Officials for the use of the poor. We order further that no Clergy, beneficed or in Holy Orders, build or buy houses or possessions for the use of their concubines or sons, nay more, that they do not presume to apply any money for them. Let those convicted of this be condemned in the amount spent on such gifts.

Also since, according to the Apostle, we must abstain not only from evil but from all appearance of evil, we forbid Clergy to visit frequently nunneries or to have familiar conversation with nuns, or to have any women in their houses of whom any sinister rumour may reasonably arise.

Moreover, we inhibit Clergy or the Secular Religious from presuming to enter into business, especially for the purpose of trade, and from borrowing or lending for interest money or anything else on terminal payments (?). And since we are unwilling that the mouth of the ox treading out the corn should be muzzled, we decree that, apart from the question of good and well-deserving presbyters, no Parish Priest should have less than five marks a year for stipend. Since we believe that Priests themselves take at least partial care of this, we give orders that, rejecting all appearance of disgraceful gain, none presume to say divers offices in one Mass, or to celebrate more Masses than one except on Christmas and Easter Day, and when a funeral is arranged from his own Parish and in his own Church, and this in Churches wherein on account of their poverty there is only one Chaplain. Parish priests, moreover, are not to receive

[1] See note 53 in Rock, *Church of Fathers*, i. 145, on the two forms of tonsure.

annual or triennial payments, by which the Parish Church may be deprived of obsequies due. Further, to avoid confusion, we inhibit Deacons from hearing confessions or dispensing other Sacraments restricted to Priests alone, except in cases of necessity, in which even lay persons are permitted.

To avoid the return of the Clergy to secular matters which they have abandoned, we inhibit clerks beneficed or in Holy Orders from being Sheriffs or Justiciaries or from taking up any such administration or temporal bailiwick, by which they are bound to render accounts to lay persons, especially to such as by secular influence may actually grasp at the goods of Clergy. They are also forbidden to take in hand any case of bloodshed or to write or dictate letters on it, or to have anything to do with it. If any hold such bailiwicks at present, as they wish to escape a heavy penalty, they must resign them within a month.

[Also under pain of excommunication we strictly forbid any clerk to draw another clerk into a case before a secular court on a spiritual matter or any action personal to himself or to any of his friends; nor let any parishioner, clerical or lay, maliciously presume to call any other cleric or layman of our Diocese against whom he has no just complaint before an extraordinary judge outside our Bishopric, so as to harass him with labours and expenses, or take money from him to give over his vexatious conduct.

We also forbid all Clergy to build on lay ground with the goods of the Church, and to deposit their tithes outside the Sanctuary of the Church, and if they have no ground in the property of the Church, we direct that ground be bought within a year for this purpose . . .] [1]

Let decent dwellings be provided for Parish Priests in the Church's free land, lest for want of such they be compelled to lodge with lay persons not without scandal and peril.

We will also and by the present Holy Synod decree that Rectors, Vicars, and all others beneficed in our Diocese, who from the nature of their charge are bound to residence, before Christmas repair to their benefices, prepared to reside henceforth continually therein, saving, however, special conditions made beforehand. Otherwise we shall proceed against them according to canonical sanctions which declare such benefices of those who decline to reside vacant. Except, however, some persons who for some reason have been dispensed by the Apostolic See or ourselves; and those also who hold canonically more than one benefice in our own or another Bishop's Diocese, concerning whose residence we have thought good to appoint that, the number and amount of their rents being reckoned according to more or less, they arrange to reside, now in one, then in another. But to those who think themselves in this regard sufficiently protected by dispensations, but have not yet exhibited them before us in due form, so that we could judge whether they are sufficiently protected, we peremptorily require that they should show them to us before Christmas, otherwise we shall proceed against them thenceforth according to the tenor of the Council published hereon.

Moreover, by the sanction of the Synod, we direct that concerning the fruits of non-Residents (which term should be understood as well of monks holding Parish Churches to their own uses, as of seculars), by the ordinance of ourself or our Official, some portion, not less than the tenth of the tithes, should be applied to the uses of the needy. Those monks, however, being excepted who hold Parish Churches within the enclosure of their Monastery or adjoining the same in their Monastery.

We also forbid any Priest, except Rectors or Vicars who are bound to personal service of their own Churches, to undertake the charge of a Parish in the first year of his Ordination.

In Churches which are near the Schools of the City of Winchester or of the Castles of our Diocese holy water is to be carried only by the scholars. Let Rectors, Vicars, and Parish Priests also take care that the boys of their Parishes know the Lord's Prayer, the Creed, and the Hail Mary, and can sign themselves properly with the Sign of the Cross. From the adult laity also, when they come to Confession, let very

[1] These two clauses in brackets are not found in *Pontissara*.

careful inquiry be made whether they know these, that if perchance they are ignorant, as is very commonly the case, they may be instructed therein by the Priests. Let parents also be induced, after their boys have learnt to read the Psalter, to keep up their knowledge, lest after they have learnt more difficult things, they may be compelled to go back to this study, or as being found ignorant of this they may be always reckoned unfit for divine service.

We further decree that a Rector dying after Maundy Thursday shall receive fully the autumn fruits, then let him bear all the charges contingent to the Church up to the next Maundy Thursday. But if the Church should be one whose whole, greater, or mean revenue consists in oblations, which are payable in full to his successor immediately after his institution, let the successor meet all such charges, or a part of them in proportion to his receipts.

But if Rectors should die before the feast aforesaid, we will that an allowance be made in full to their executors by their successors for the expenses incurred in the cultivation of Church-lands, the same privilege being given concerning those who hold Churches to farm with our licence, but die before the end of their term. Agreements which deceased Rectors have made with their Chaplains should bind their successors till the end of the year, unless there be lawful cause to the contrary.

On Tithes and Oblations.—That there may be no default in the payment of tithes which the Lord has reserved to Himself as a token of His universal dominion, which ought to be paid fully on all things, we order that tithes be paid on all handicrafts, businesses, honey, windmills, watermills, fulling mills, and on all other things which are subject to annual renewal. But specially let tithe of hay be paid in full whether meadows be mowed once or twice in the year.

We order, moreover, that before corn is tithed at harvest-tide no sheaf should ever be delivered to anyone for the service of the reapers or in any other wise, so as to cheat the tithe.

We decree, moreover, that tithes be fully paid on pannage, unless a Rector or Vicar holds his pigs quit from pannage on account of the Church not of the fee; and on herbage sold, unless it be sold to parishioners from whom the Parish Church may have tithes on the issues of animals, let tithes be paid in full.

But with regard to a certain custom which has grown up among some laity of our Diocese, rather to be called an abuse, namely, that such lay persons decline to pay their tithes fully unless the Rectors provide them with a banquet first, we order that apart from any banquet and gift such withholders of tithes be compelled by ecclesiastical censure to make full payment.

Since by driving flocks to different pastures contentions sometimes arise between Rectors on tithes, we, wishing to make peace, decide that to the Churches of those Parishes in which sheep are fed and folded from their shearing-time till Easter, even if afterwards they are removed and shorn elsewhere, the tithe of wool shall be fully paid, and of cheese, lambs and milk at the same time, and that this may be done without any cheating, we appoint that before sheep are taken from their pastures or are even separated, care shall be fully taken for the payment of this tithe to Rectors. But, if within the aforesaid time sheep are fed on different farms, let each Parish receive their tithe in proportion of time, a space of less than a month not being reckoned in such proportions.

Since no one ought to lay violent hands on what can be demanded judicially, we excommunicate, by the authority of the said Father and the present Synod, all those with their abettors who dare to seize by force of arms the tithes of their neighbours or even their own, not hitherto in their possession, saving nevertheless the legal penalty published against such encroachers. All those who, against the rights and liberty of the Church, intrude or procure admission into ecclesiastical benefices we strike with the same sentence.

We excommunicate, moreover, all those who shall rashly violate our sequestrations on ecclesiastical goods and revenues.

We decree also that by all Parishioners who have passed their eighteenth year, provided they have movables, or are employed outside their parents' houses at fixed wages, at the four Festivals, namely, Christmas, Easter, the Festival [of a holy place], and the dedication of the Church, due and accustomed oblations be paid.

We are willing also to give indulgence to Rectors and Vicars to excommunicate or suspend by themselves, after canonical monition thrice given, the withholders of tithes, oblations, and other rights of their Churches, the possession of which is well known to have hitherto belonged to the Rectors and Vicars, but in other cases this must not be attempted.

Moreover, we will that the Paschal wax candle[1] already removed from the candlestick after the Feast of Holy Trinity be left in the Church for burning, or that private candles may be made of it, yet so that by reason hereof the accustomed lights of the Church may not be diminished.

On Wills.—That the last wills of those departing may proceed duly, we enjoin that executors immediately after the deceased's death make a faithful and full inventory of all his movable goods and send a copy of it to us or our Official, before they make any administration of the goods, so that, in rendering to us an account of the goods aforesaid to which they acknowledge themselves bound, the proceeding may be safer. For, if they show themselves negligent or liable to suspicion in this or other matters, when the account of their receipts and expenses has been sent in they may be removed, and others appointed by ourself or Official, if it seem expedient.

We do not wish that any executors should meddle with the goods of the deceased, except so far as to make an inventory, until the wills have been proved before us or our Official or others appointed by us, and they should be careful to render an account when they are required.

Also under pain of excommunication we forbid such executors to buy personally or through others or mutually to exchange or under any title to acquire any of the goods of the deceased, unless in the presence of trustworthy persons and at a reasonable price, except what was left to them in the will.

And let no legacy be delivered, unless after sufficient caution for making needful restitution, if there be ground for suspecting forgery.

We forbid the Religious of any profession to undertake executors' duties in our Bishopric without our special licence.

Moreover, to confute the wickedness of forgers, all those who after the death of anyone have attempted to make or sign any will in his name, or, beside the testator's will, to add, withdraw, or to commit any such fraud in the will itself, with the approval of the Sacred Synod we excommunicate and publicly proclaim excommunicated, and those who may happen to be convicted of such crime we decree to be repulsed as forgers from any lawful action.

We prohibit under anathema anyone from hindering or disturbing the will of any person of whatsoever condition against the custom of the kingdom.

Concerning the principal legacy, which is otherwise called a mortuary, that contention may be removed and a uniform solution may obtain in our diocese, we have decided on this course, that, if a male testate or intestate or a widow should die, for their tithes wilfully or ignorantly detained or imperfectly paid, the second best possession, which in the partition of goods in the portion of the deceased we wish to be reckoned, be assigned to the Mother Church or Chapel according to the custom of the place, unless perchance the person dying be so poor that such possession having been given up, nothing of value would remain to the heir or children. If this should happen, we will that when there is canonical proof of such poverty, nothing should be exacted from the dead man's goods except what he specially designed to leave to the Church. But anything under the title of second best goods and legacy due to the Church, in the case of a married woman, citizen, burgess, tradesman, or others who die not holding lands, we think should be left to the custom of the places. We wish,

[1] See Rock, *Church of Fathers*, iv. 283–5.

however, all such persons to be diligently advised and urged that of the goods belonging to the deceased some reasonable portion should be left to the Church under the title of mortuary. And, because many people falsely allege that what is found second best among the goods of the deceased is their own, we direct that, if proof be given, such persons shall be excommunicate, decreeing, however, that persons should not be heard in favour of the Church unless they have first given clear proof of their title.

Since the wishes of the dying in these days scarcely receive due effect, as well on account of the negligence of executors, as on account of fictitious creditors who maliciously demand from the executors what the deceased did not owe them, then also on account of debtors, who reckoning on the impossibility of proof refuse to pay what they are bound, we, desiring to apply such remedy as we can, by the authority of God and the Holy Synod excommunicate all who maliciously demand anything from executors in a trial, if they carry it on to a definitive sentence, and also those who knowing themselves bound to the deceased, allow themselves to be sued by executors, that in failure of due proof they may be freed from payment by judicial sentence.

On Archdeacons, Officials, Deans, and their Apparitors.—As greater causes by their nature require greater judges, we inhibit Archdeacons, their Officials, or Deans from presuming to handle matrimonial or civil causes which tend to deposition or deprivation of a benefice, whether the action is criminal or civil, or those which belong in any other way to our jurisdiction. Let them not claim or receive procurations from Churches in our collation and exempt, or in any way take upon themselves to visit them.

And, moreover, let them not venture without our special licence to increase old procurations, or to accept those increased, or to impose new procurations on poor Churches from which on account of their poverty none were payable in our predecessors' times, or to extort any so imposed.

Let not the Archdeacons visit several Churches on one day, and let not them nor their men dare on any pretext to claim gifts from those whom they visit.

Also, we enjoin that Archdeacons do not presume to demand or receive procurations from Churches which they do not visit personally, or when they visit that they do not exceed the amount of profits laid down by the Lateran Council, but behave in their household and among all others quietly according to the tenor of the new Constitution.

Moreover, we strictly forbid Rectors and Vicars of Churches in our gift, in which the Archdeacon has no place, either themselves, their Chaplains, or Parishioners to follow suit at the Archdeacons' Chapters or answer before them against the ancient custom of the Church of Winchester.

But, allowing the correction of lesser offences and cognizance in lesser causes to the same Rectors or Vicars in their Parishes according to ancient custom, we strictly forbid them to concern themselves with matrimonial or other greater causes, or with the correction of greater offences, or even that they handle the lesser through unlearned and unskilled Chaplains or farmers.

We enjoin that Priests unknown and of foreign ordination whom we will have examined by ourself or our Official be not admitted to celebrate without our special mandate.

Moreover, to the Archdeacons themselves, their Officials, and others having ordinary jurisdiction, we enjoin and command that, in assigning fines and amercements on their dependents, they show themselves so moderate that the receiver may not be considered greedy nor the giver too much burdened, so that for the future no clamour or complaint may din in our ears.

Nevertheless, we forbid the same under pain of canonical distraint to extort any money from our clerical or lay dependents by malicious evasions of our statutes or precepts.

Moreover, we firmly inhibit any Archdeacon, Official, Dean, or Apparitor from summoning anyone to a Chapter unless he be first accused by good and weighty persons.

In fixing a period of expiation for persons thus accused, let them not exceed a term of five years for a light charge or ten or twelve for a greater and detestable crime.

Moreover, greatly desiring to study the quiet of our subjects, we enjoin that the general Chapters of Archdeacons be held in the middle of each Deanery and not unless at intervals of four weeks. At which let Rectors, Vicars, Parish Priests, private persons, but not all be compelled to attend; only those who are nearest, and others who may have their own or their parishioners' business to see to there. And then we enjoin that they should be set free as soon as possible, lest they linger on outside their own Parishes to the peril of souls.

And let none be vexatiously dragged from one Deanery to another, or to distant spots.

But Chaplains of Parish Churches engaged about the burials of their Parishioners or other lawful business, provided they may be reasonably excused by their clerks or other messengers if they fail to come to any Chapters, we will not have adjudged contumacious on this account.

Let no Archdeacon's clerk except the Official venture to publish sentences of excommunication or suspension against any dependent of the Archdeacon, or in any way to practise jurisdiction unless a commission by letter has been given him by the Archdeacon or his Official for a lawful reason.

And as it is right that both we and our Official should often receive information by the assertions of the Rural Deans and Apparitors about citations and other things, we appoint that for the future as well Deans as Apparitors be chosen by us or our Official, the Archdeacons or their Officials in common, and likewise be removed in common by the same persons. But there should be in each Deanery only a single Apparitor without a horse, except in the more scattered Deaneries in which we allow their Apparitors to be mounted, since they could not on foot accomplish with due speed all that we, our Official, or the Archdeacons and their Officials shall enjoin on them.

Let them not entrust citations to Parochial Chaplains outside their own Parishes, lest meanwhile the cure of souls be left in danger.

Also, since it is a grievous sin to hinder the blessing of peace, we decree that provided the cause is one which can be duly terminated by a composition, the litigants can retire from a suit whenever they wish without penalty, and let no amercement be exacted from them on this account, unless there be clear proof of excessive injury and evil-doing on one side or the other.

Further, since the remedy of an appeal has been set on foot for the defence of innocence, we enjoin that Archdeacons, their Officials, and Deans, when appeals have been lodged for our audience, accept them reverently, giving no trouble to the appellants or to their own people on this account, nor threatening them at all so as to make them withdraw their opposition. But when we or our Official can be easily approached, let a convenient term be fixed for such appellants, within which they can appear to prosecute their appeal.

Since every man ought to bear his own burden, we forbid the Archdeacons, their Officials, or the Deans on account of the crimes of Rectors or Vicars to suspend Churches from divine services, but let them restrain and curb such delinquents by sentences of suspension or excommunication against their persons, or by the compulsion of sequestration and distraint of their goods, if necessary.

But concerning the goods of those who die intestate, which, according to the custom of the Church of England are known to be at the Bishop's disposal, we do not wish that without our special licence anyone should interfere with them.

And since many ignorant and illiterate persons to the peril of their own souls usurp the pastoral office, we enjoin both our Official and the Archdeacons, by the sprinkling of the Blood of Jesus Christ, that personally they make frequent and anxious inquiry whether any Rectors or Vicars are greatly deficient in learning; and concerning sacerdotal and parochial matters let frequent trial be made whether they know the decalogue and the ten precepts of the Mosaic law, the seven Sacraments moreover, and the seven deadly sins, and whether they have at least a simple understanding of

the Faith; and whether they know how to explain all these to the laity in the vulgar tongue, and to instruct the people committed to them thereon.

We decree, moreover, that if any layman has been convicted of a heinous crime, for which, by right, public punishment ought to be inflicted or a solemn penance, it should by no means be commuted for another, unless perhaps for greater fruit of penance, or if, considering the person of the offender, he who has jurisdiction in the case considers it better to dispense otherwise.

Clergy also convicted of, or confessing to, similar crimes, we will to be suspended, and that the suspension should not be relaxed without our knowledge; and we enjoin that such, both Clergy and Laity, should be sent to our penitentiars to receive condign penance for their sins, and that they should return to their own Priest with the penitentiars' letters containing the penance enjoined them, that he may be able in due course to bear witness that the penance has been carried out.

But Archdeacons, their Officials, and Deans who permit Clergy thus suspended or repeatedly convicted of incontinence, on payment of money, to carry out their office, we will to be *ipso facto* suspended from the execution of their office.

Archdeacons also and their Officials or Deans who in regard of cupidity, by occasion of gain, commute corporal penances justly due into others, or enjoin corporal penances where they are not due, that for fear of them they may be able to extort money, if convicted of this, must from their own purse restore double, and, notwithstanding, submit to another heavy punishment.

Moreover, we inhibit the Archdeacons (by reason of a custom by which from some time back they have extorted twelve pence yearly from the several Churches of their Archdeaconry, which, to conceal the vice of simony inherent in it, some call a present, others a pork-butcher's gift, others by a feigned name the Archdeacon's pig) from daring to extort any money, or the Rectors or Vicars from paying the exaction, until the Archdeacons themselves have clearly shown us their right to receive this payment, and the Rectors and Vicars have other instructions from us hereon.

On the Veneration of Saints and the Celebration of their Festivals in the Year.—As it is prohibited in a general Council so we also strictly forbid anyone to venerate publicly newly discovered Relics, until they have been approved by the Pope's authority.

But let not stones, logs, trees, or wells on account of some dream be venerated as holy, since we believe that from such things many perils have come to the souls of the faithful.

Moreover, we strictly forbid anyone to admit a begging preacher to collect the alms of the faithful without letters; but not even then should they allow him to preach without our special licence, nor any indulgences to be offered, unless such as can be clearly proved by the authentic books of a Pope, or by our letter; and not according to schedules, which we know to have been often forged.

We direct, moreover, that the feasts of the Blessed Swithun and Birinus our patrons, also the festivities of Saints Edmund of Canterbury and Richard of Chichester, together with other feasts the solemnization of which the holy fathers our predecessors have sanctioned, be solemnly celebrated everywhere through our Diocese.

On the Sentence of Excommunication to be Pronounced Thrice in the Year.—We direct that the sentences of excommunication which are contained in the Council of Oxford for curbing the ill-doing of perverse men be published thrice a year through all the Churches of our Diocese under this form:—By the authority of God the Father and of the Blessed Mary and all the Saints we excommunicate all those who maliciously presume to deprive of their own right Churches, and especially the Church of Winchester, or otherwise the Diocese of Winchester, and strive to infringe or disturb their liberties.

Also we bind with the sentence of excommunication all those who injuriously presume to disturb the peace and tranquillity of the Lord King and of the kingdom, or who unjustly strive to keep back the rights of the Lord King.

We also attach all those as bound by a like sentence who knowingly and

deliberately offer false witness or procure that it should be offered, or who knowingly bring forward or suborn such witnesses in a matrimonial cause where the action is against a marriage, or also where the action is for someone's disinheritance.

We also excommunicate all those advocates who in matrimonial causes move exceptions or cause them to be moved, so that true marriages may not attain their due effect, or that the process of the cause may be suspended against justice.

Moreover, we excommunicate all those who for the sake of gain or hatred or favour or for whatever other reason maliciously allege a crime against anyone, when he has not been ill-spoken of among good and weighty men, that so at least he may be forced to clear his character or be otherwise annoyed.

Moreover, we bind with the sentence of excommunication all those who when a Church is vacant maliciously move a question on the right of patronage, that so for that time at least they may defraud the true patron of his collation.

And so we excommunicate all those who for the sake of gain or hatred or otherwise refuse to obey the King's mandate published against excommunicate persons, despising the keys of the Church.

But we will that for the future every year the Synod be celebrated in this place on the fifth day before the feast of St. Denys. And, that no Rector, Vicar, or Priest shall be able to pretend or plead ignorance about the aforesaid Synodal Statutes, we direct that they be transcribed before Easter in all Churches of our Diocese under canonical penalty to be inflicted for contempt or neglect. But to those who obey and keep them be health and life perpetual in our Lord Jesus Christ. Amen.]

HIC INCIPIUNT STATUTA SINODALIA JOHANNIS EPISCOPI WYNTONIENSIS.—In vinea domini Sabaoth licet indignis Custodibus constitutis hoc nobis sollicitudinis onus incumbit ut ita studiose circa ipsius custodiam vigilemus; ne eam fraudulentarum [1] vulpium demolliat (*sic*) immorigerata voluptas, nec succrescentium criminum cumulet aut conterat novella [2] propago, set manu diligentis agricole succisis noxiis et superfluis resecatis, flore formosior fructuque fecundior, supremo possit respondere colono. Nos igitur in virtute obediencie, que est Christiane religionis porcio speciosa, vos hortamur firmiter injungendo ut que ad ecclesie Dei ornatum, reformacionem morum ac communem utilitatem hec sacra sinodus statuenda decreverit, salvis in omnibus Oxoniensi et Londoniensi conciliis, ac sanctorum patrum salubribus institutis, observentur [3] fideliter faciatisque a vobis subditis diligencius observari. Attendentes quod hoc sanctorum patrum firmat [4] opinio, ut quod prelatorum vice Dei fungentium injungit [5] auctoritas non secus omnino accipiendum [6] quam si preciperet ipse deus. De male etenim viventibus prelatis dominicum est preceptum, Que dicunt facite. Ex quo verbo beatus Bernardus concludit quod qui non [7] facit aperte non in hominem tantum set in Deum prevaricator existit.

DE SACRAMENTIS ET PRIMO DE BAPTISMO.—A sacramentis igitur inicium ordinantes, circa Sacramentum Baptismi quod est

[1] 'fraudulenter' *W.* [2] 'nonnulla' *W.* [3] 'observetis' *W.*
[4] 'firmet' *W.* [5] 'jusserit' *W.* [6] 'accipiendum est omnino' *W.*
[7] 'non' *om. W.*

omnium sacramentorum janua, sine quo etiam[1] ad regnum celorum minime pervenitur, sacerdotibus quibus cura animarum committitur districte injungimus ut frequenter in lingua vulgari parochianis suis formam baptizandi exponant que talis est. N. ego baptizo te IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI, AMEN . . . ut, si necessitas inevitabilis emerserit quare quemquam[2] per alium quam per sacerdotem oporteat baptizari, ipsam formam sciat necessarius baptizator hujusmodi observare. Que si observata fuerit per sacerdotem loci ab hiis qui intererant inquiri precipimus diligenter, ut si eam omissam vel non observatam invenerit puerum extoto secundum ecclesie formam baptizet.[3] Puer autem domi forma quam premisimus baptizatus si forte convaleat ad ecclesiam deferatur, ut per sacerdotem omissis immersione et precedentia (*sic*)[4] ipsam immersionem sequentia suppleantur. Vas autem, in quo baptizatus extitit, ad opus ecclesie reservari vel comburi ipsamque aquam in ignem[5] fundi vel in Baptisterium ecclesie projici precipimus in signum reverencie sacramenti. Doceant insuper parochianos suos presbiteri memorati quod non solum sacerdotes verum etiam laici, clerici et quicunque,[6] ipsi[7] insuper pater aut[8] mater absque copule maritalis prejudicio possunt in inevitabili casu hujusmodi parvulos baptizare. Et ne casus hujusmodi surripiat quemcunque inprovisum, precipimus quod tempore quo mulier laborat in partu aqua semper habeatur ad manus, ut si ingruerit necessitas puer in forma quam premisimus baptizetur.

Item ut commissus nobis grex dominicus destructis erroribus universis in fidei soliditate firmetur, precipimus quod sacerdotes parochianos suos moneant ne in vigiliis Pasche aut Pentecostes, diebus quidem a sanctis patribus ad suscipiendum salutis lavacrum institutis, pueros suos velud sortilegi renuant baptizari.

Item ne quis dubietatis pretextu baptismo careat sine quo proculdubio ut diximus quis salvari non potest, precipimus quod pueri expositi sive inveniantur cum sale sive non, et alii de quorum [baptismo] potest probabiliter dubitari, sub hiis verbis baptizentur. Si tu non es baptizatus ego te baptizo[9] N. IN NOMINE PATRIS ET FILII ET SPIRITUS SANCTI, AMEN.

DE CONFIRMACIONE.—Quia adversarius noster diabolus perdicionis sue participes habere cupiens fortiores insultus propter hoc ingerit baptizatis, ecclesia mater provida superaddendum confirma-

[1] *for* 'etiam' 'ab ecclesia' *W.* [2] *for* 'quemquam' 'quandoque' *W.*
[3] 'baptizaret' *W.* [4] 'precedentibus' *W.* [5] 'igne' *W.*
[6] 'clerici et laici quicunque' *W.* [7] 'ipsi' *om. W.*
[8] 'aut' *above the line*, 'et' *in text.* [9] 'baptizo te' *W.*

cionis censuit sacramentum, ut accepto per hoc robore Christianus quilibet inimico hujusmodi resistat fortius exadverso.

Precipimus igitur districtius quod sacerdotes parochiales subditos suos moneant frequentius et inducant ut parvulos[1] quam citius poterant[2] confirmari procurent. Ita quod si[3] iidem parvuli infra triennium ab ortus sui tempore dum tamen interim sui vel[4] alieni episcopi habeatur copia non fuerint confirmati, ex tunc patres et matres eorum per unum diem in pane et aqua jejunare cogantur. Et cum non sit iterabile hujusmodi sacramentum, moneantur parentes puerorum per locorum presbiteros ut eis confirmacionem suam cum adoleverint innotescant. Ad quod, ut magis
[Fo. 55b.] reddantur | solliciti, ipsis per sacerdotes ipsos denunciari volumus, quod hii in quibus sacramentum hujusmodi fuerit iteratum irregularitatem incurrunt, ipsique parentes propter hoc gravi penitencie sunt subdendi.

Volumus insuper per denunciacionem presbiterorum laicos non latere, quod inter tenentes ad confirmandum pueros ex una parte ad[5] ipsos confirmatos et eorum patres et matres ex altera[6] in baptismo cognacio contrahitur spiritualis propter quam[7] non poterunt persone hujusmodi adinvicem matrimonialiter copulari.

De sacramento altaris.—Quia humana virtus ad pugnam non sufficit nisi pugnanti viaticum ministretur, Christus conficiendi ipsius viatici hoc est corporis sui formam discipulis suis dedit, quia ipsum ad augmentum roboris spiritualis et absencie sue corporalis solacium per eos eorumque posteros presbiteros videlicet secundum claves ecclesie ordinatos voluit consecrari.

Obsecramus igitur et adjuramus presbiteros universos ut priusquam ad tantum accedant[8] ministerium vias vite sue diligenter examinent, et si conscienciam mortalis peccati habuerint, illud alicui referent[9] sacerdoti et penitenciam inde recipiant competentem.

Precipimus insuper quod misse non nisi in sacris[10] altaribus vel superaltariis[11] integris celebrentur. Quodque in celebracione misse ad majorem ipsius sacramenti reverenciam et propter casus fortuitos duo ad minus luminaria habeantur in ecclesia et ad minus eorum alterum sit de cera.

Et ut devocionem et fidem predecessorum nostrorum quantum possumus imitemur, omnibus parochianis nostris vere penitentibus et confessis qui ad sustentacionem[12] torticeorum ardentium in

[1] 'suos' *ins. W.* [2] 'poterunt' *W.* [3] 'si' *om. W.*
[4] 'aut' *W.* [5] 'et' *W.* [6] *after* 'altera' *W. ins.* 'sicut.'
[7] *for* 'quam' 'que' *W.* [8] 'accedunt' *W.* [9] 'referant' *W.*
[10] 'consecratis' *W.* [11] 'super altaribus' *W.* [12] 'duorum' *ins. W.*

canone misse manus porrexerint adjutrices x. dies de injuncta sibi penitencia relaxamus.

Per locorum autem[1] presbiteros laici frequentius[2] inducantur quod in elevacione Corporis Christi se reverenter inclinent et ipsum cum summa devocione adorent.

Cum vero ipsum corpus dominicum ad infirmum fuerit deferendum sacerdotes superpelliciis induti et stola, ipsum precedente lumine et tintinnabulo ut ejus sonitu ad currendum (?)[3] et adorandum fideles quilibet moneantur, et[4] pixide munda et honesta reverenter ante pectus suum deferant[5] collocatum.

Volumus insuper et precipimus quod sacerdotes ipsi parochianos suos moneant diligenter ut impendendo[6] suo reverenciam creatori[7] audito predicto tintinnabulo corpus ad ipsam domum infirmi sequantur et inde ad ecclesiam usque conducant. Hiis autem qui cum devocione[8] fecerint singulis vicibus[9] ad instar predecessorum nostrorum x. dies indulgencie misericorditer relaxamus. Ne autem ipsa Eucharistia communicantibus reddatur abhominabilis precipimus quod ipsa in vase mundo et contra mucorem seu humiditatem apto et non ultra octo dies postquam consecrata fuerint conserventur.[10]

De penitencia.—Tanta est humanitatis miserie[11] et humane miserie ex primorum parentum culpa contracta fragilitas, ut non solum cotidie verum quasi cotidie (*sic*)[12] decidat per peccatum. Mediator tamen Dei et hominum Jesus Christus, ne hominem perderet quem redemit, vulnerato per lapsum hujusmodi secundam providit tabulam post naufragium penitencie videlicet sacramentum.

Precipimus igitur et obsecramus in Domino ut sacerdos quilibet parochianos suos[13] moneat efficaciter et inducat ut[14] quilibet eorum ter ad minus in anno si fieri potest vel ad minus semel in Quadragesima scilicet et hoc in ipsius inicio vel quam primum poterit, ne suffragiis ecclesie careat que pro penitentibus Deum orat, peccata sua integre proprio vel de ipsius licencia quam ex justa causa petitam precipimus non negari, alicui honesto detegat sacerdoti.

Ipsis vero laicis per locorum presbiteros expresse dici volumus quod sacerdos extraneus absque predicta licencia alterius parochianum solvere nequeat vel ligare.

Qui autem[15] alieno presbitero modo premisso confessus fuerit,

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[1] 'etiam' *W.* [2] 'frequenter' *W.* [3] 'attrahendum' *W.*
[4] 'in' *W.* [5] 'deferat.' *W.* [6] 'ad impendendum' *W.*
[7] 'salvatori' *W.* [8] 'hoc' *ins. W.* [9] 'videlicet' *W.*
[10] 'fuerit conservetur' *W.* [11] 'miseria' *W.* [12] 'continue' *W.*
[13] 'suos' *om. W.* [14] 'quod' *W.* [15] 'tamen' *W.*

de confessione sua facta confessoris assertione, parochiali constare faciat sacerdoti. Alioquin pro non confesso penitus habeatur.

Et quia[1] quod sanat oculum non[2] sanat calcaneum, sint in penitenciis injungendis[3] discreti sacerdotes et cauti, ut tanquam periti medici juxta vulnerum qualitatem infundere sciant vinum aut oleum sanitatis. Audiant autem quicquid dixerint confitentes[4] in spiritu lenitatis, nec faciem alicujus[5] [respiciant] nisi ad hoc tantum ut ex aspectu hujusmodi contricionem estiment penitentis.

Caveant insuper sacerdotes ne quam maritis aut eorum
[Fo. 55b.] uxoribus injungant penitenciam per quam | inter se invicem de enormi crimine suspicio habeatur.

Item cum infirmi de quorum convalescencia dubitatur divine tantum misericordie commendantur[6] non est ipsis certa et precisa aliqua penitencia injungenda, sed innotescenda potius que debetur,[7] ut si transierint pene eterne debitum in temporalem penam purgatorii commutetur. Et si forte convaluerint perficiant eam vivi.

Moneantur insuper per presbiteros mulieres ut cum partus sui tempus instare crediderint, sua peccata patefaciant sacerdoti, ne preoccupate postmodum impedientibus pariendi doloribus cum voluerint nequeant confiteri. Inhibemus insuper ne sacerdos quilibet missas, annualia, tricennalia per seipsos facienda aut alias penitencias lucrativas sibi confitentibus injungat. Approbante sacra precepti[8] sinodo statuentes ut[9] si quis hoc fecerit per Quadragesime sextas ferias eo anno in pane jejunet et aqua. Et super hoc convictus sine spe restitucionis a nostra diocesi expellatur.

Volumus autem et firmiter injungendo precipimus ut nullus omnino[10] nobis subditus fratres Predicatores aut Minores impediat quo minus in Quadragesima et[11] extra per parochias transeuntes audiant confessiones fidelium, ipsisque injungant penitencias qui sibi voluerint confiteri, proprii sacerdotis prius in forma quam supradiximus[12] licencia requisita, et ecclesie parochiali[13] oblacionibus consuetis et debitis persolutis. Et quoniam ipsorum fratrum predicacio et sancta conversacio noscuntur in ecclesia Dei fructum non modicum produxisse, cum per nostram transierint diocesim[14] ubique eos reverenter hospicio recipi precipimus et honeste.

De extrema unctione.—Extreme unctionis misterium quod

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[1] *after* 'quia' 'non omne' *W.* [2] 'non' *om. W.*
[3] 'penitentia injungenda' *W.* [4] 'dixerit confitens' *W.*
[5] 'faciem ipsius respiciant' *W.* [6] 'commendentur' *W.*
[7] 'debentur' *W.* [8] 'precepti' *om. W.* [9] 'ut' *om. W.*
[10] 'homo' *W.* [11] 'vel' *W.* [12] 'ut diximus' *W.*
[13] 'parochialis' *W.* [14] 'ut decet' *ins. W.*

tam ad alleviacionem corporum quam salutem proficiat[1] animarum inter alia sacramenta censemus non incongrue venerandum.

Precipimus igitur quod parochiales presbiteri de commissa sibi cura solliciti extra suam parochiam absque causa racionabili et tunc dimisso loco eorum alio presbitero ydoneo non audeant pernoctare. Statuentes quod si quem per sacerdotis sui absenciam,[2] negligenciam aut culpam aliam sine confessione, viatico aut[3] unctione extrema mori contingat, probata culpa hujusmodi, sacerdos[4] ipse a celebracione divinorum sit ipso facto suspensus, quousque peccatum hujusmodi per condignam sibi per nos aut Officialem nostrum injungendam penitenciam expiaverit. Is[5] autem qui ex consuetudine hoc fecerit,[6] perpetue suspensionis penam incurrat.[7]

Et quoniam ut audivimus imperiti quidam sacramentum hujusmodi[8] sic abhorrent ut illud etiam[9] vix velint suscipere in extremis, per parochiales presbiteros pupplice denunciari precipimus, quod istud[10] sacramentum sicut et quedam alia potest quotiens opus fuerit iterari. Ita quod inuncti si postmodum forte convaluerint carnes comedere, uxores suas cognoscere aut nudis pedibus incedere occasione hujusmodi omittere non tenentur.

De matrimonio.—Ad excusandam humane fragilitatis concupiscenciam, quam ex toxicato primorum parentum contraximus[11] stipite, sacramentum matrimonii novimus institutum ; cujus[12] quanta sit virtus in Dei ecclesia per hoc facile cernitur, quod sola proles que in fide Thori gignitur ad dignitates ecclesiasticas et successiones civiles admittitur, et aliter genita sine dispensacione canonica ad[13] hujusmodi tanquam illegitima reprobatur.

Ut igitur evitentur pericula et graves perplexitates in causis que ex contrahentium insollenciis audivimus frequentius audivisse,[14] sacrorum canonum instituta sectantes[15] districtius inhibemus ne nisi trina denunciacione premissa diebus solempnibus et festivis, debitis observatis intersticiis, in parochiis ubi habitant copulandi matrimonia contrahantur. Sacerdotes autem qui omissa denunciacione hujusmodi matrimoniali contractui intererunt[16] aut contractum per quoscunque solempnizare presumpserint canonice puniantur.

Item quia in personis ebriis non debet dici consensus legitimus, inhibemus ne in tabernis per quecunque verba aut nisi jejuna saliva vir aut mulier de contrahendo matrimonio sibi invicem fidem dare

[1] 'proficit' *W.* [2] 'vel' *ins. W.* [3] 'aut' *om. W.*
[4] 'sacerdotis' *W.* [5] 'Hii' *W.* [6] 'fecerint' *W.*
[7] 'incurrant' *W.* [8] 'hujusmodi' *om. W.*
[9] 'etiam' *before* 'in extremis' *W.* [10] 'illud' *W.*
[11] 'traximus' *W.* [12] 'ejus' *W.* [13] 'ab' *W.*
[14] (*rightly*) 'accidisse' *W.* [15] 'sequentes' *W.* [16] 'intererint' *W.*

presumant et nisi in fidedignorum presencia qui de contractu ipso si requisiti fuerint possint testimonium perhibere.

Ad hec quia quidam proprie salutis inmemores cum diversis in diversis provinciis contrahere non verentur, inhibemus firmiter ne aliqua ignota persona ad contrahendum in nostra diocesi admittatur, nisi prius per Episcopi, Officialis sui aut Archi-
[Fo. 56a.] diaconi | litteras de quorum jurisdictione extitit contractum suum bannitum fuisse ibidem [1] et se posse legitime et sine impedimento contrahere docuerit evidenter.

Abjuraciones quoque fornicariarum sub pena pecuniaria fieri prohibemus, set delinquentes hujusmodi invicem contrahant sub hac forma. Ego accipio te ex nunc in meam, si amodo carnaliter te cognoscam. Et ego te in meum si a te permisero me cognosci. Et [2] ne postmodum revocentur in dubium omnia certam redigi precipimus in scripturam.

De Ordine.—Sacramentum ordinis per quod vocatorum in sortem Domini virtutes augentur et munera graciarum cum aliis precipimus cum omni reverencia venerari, et ab hiis maxime qui illud susceperint hactenus aut in futurum suscipere cupiunt vel tenentur.

Injungimus igitur et in Jesu Christo districtius obtestamur quod quicunque accesserit ad tantum sacramentum et maxime ad sacros ordines cum omni mundicia et non nisi facta prius confessione et recepta penitencia illud sumat.

Volumus autem [3] et precipimus quod omnes beneficiati in nostra diocesi ad ordines quos beneficiorum [4] cura requirit se faciant in successivis nostris ordinibus promoveri.

De ecclesiis et aliis locis sacris ac [5] eorum ornamentis.—Si populus Israeliticus legis umbre deserviens loca dedicata ut adoraret [6] Dominum requirebat, Christiani multo fortius quibus apparuit benignitas et humanitas Salvatoris ecclesiam [7] in qua [8] Dei filius immolatur procurare tenentur totis viribus consecrari.

Nos vero circa hoc quod ad vos pertinet exequi cupientes precipimus ecclesiarum non consecratarum Rectoribus, quod sic eas parare procurent, ut eas dedicare possimus, quandocunque contigerit nos vacare. Dum tamen super hoc per viij. dies [9] fuerint (*sic*) premuniti. Dies autem anniversarios dedicacionum a parochianis ipsarum ecclesiarum et capellarum adjacentium non dedicatarum

[1] *for* 'bannitum . . . ibidem' *W. reads* 'ter fuisse ibidem publicatum.'
[2] 'Que' *W.* [3] 'etiam' *W.* [4] 'suorum' *ins. W.*
[5] 'et' *W.* [6] 'adorarent' *W.* [7] 'ecclesias' *W.*
[8] 'quibus' *W.* [9] 'precedentes' *ins. W*

solempniter precipimus observari. Dies[1] autem et annus[2] ipsius consecracionis simul cum nomine consecrantis ac dote et indulgencia tunc largitis in kalendario et aliis libris ecclesie distincte precipimus annotari. Ne etiam de ipsis ecclesiis que sunt domus oracionis fiat spelunca latronum: Inhibemus firmiter ne in ecclesiis aut in[3] Cimiteriis publica fiant mercata, nec propter hoc figantur tentoria in eisdem, seu placita secularia teneantur nec ibi construantur edificia nisi forte, quod absit, guerra acciderit. Constructa autem citra Pascham precipimus[4] demoliri.

Precipimus etiam quod Cimiteria fossata[5] sepe vel muro per eos ad quos de consuetudine[6] onus hujusmodi pertinet honeste claudantur, ita quod ab eis per hoc immunda animalia arceantur et ne[7] in ipsis in festorum[8] festivitatibus aut alias lucte[9] fiant,[10] coree ducantur vel alii ludi spectabiles habeantur: ne[11] in eis eorum[12] aut aliorum animalia depascantur.

Quia[13] nonnulli Religiosi in variis parochiis nostre Diocesis, alii ecclesias in usus proprios, alii decimarum particularium certas[14] porciones, alii ab ecclesiis annuas percipiunt et detinent porciones[15], ne ecclesiis hujusmodi fiat prejudicium quarum Rectores ad juris sui prosecucionem frequenter sunt desides et remissi, nos omnes hujusmodi ecclesias, decimas et pensiones in manus nostras sequestramus, quousque de jure percipientium hujusmodi nobis facta fuerit certitudo.

Volumus insuper quod in singulis ecclesiis que ad L^a. marcas[16] vel ultra communiter sunt taxate sint unus diaconus et unus subdiaconus continue ministrantes et unum ad minus vestimentum solempne ac tunica et dalmatica competentes[17].

Adhuc[18] volentes occurrere futuris periculis que ante sepius audivimus evenisse precipimus quod Rectores ecclesiarum qui capellas habent sibi immediate subjectas omniaque emolumenta vel aliqua recipiunt ab eisdem, si capelle eedem per duo miliaria vel ultra a suis distent[19] ecclesiis, apud ipsas Capellas[20] cimiteria si facta non fuerint faciant preparari, ut ea[21] ad sepeliendum parochianorum ipsarum capellarum corpora[22] cum per loca illa nos transire contigerit absque matricum[23] ecclesiarum et eorum quorum interest

[1] 'Diem' *W.* [2] 'annum' *W.* [3] 'in' *om. W.*
[4] 'volumus' *W.* [5] 'fossato' *W.* [6] 'commune' *W.*
[7] 'ne' *om. W.* [8] 'sanctorum' *W.* [9] 'non' *ins. W.*
[10] 'aut' *ins. W.* [11] 'neque' *W.* [12] 'qui presunt' *ins. W.*
[13] 'vero' *ins. W.* [14] 'certas' *om. W.* [15] 'pensiones' *W.*
[16] 'marcarum (summas)' *W.* [17] 'competens' *W.* [18] 'Ad hec' *W.*
[19] 'distant' *W.* [20] 'ecclesias' *W.* [21] 'ut ea' *om. W.*
[22] 'ut' *ins. W.* [23] 'tamen' *ins. W.*

prejudicio, quorum indempnitati faciemus tunc prospici et circa ejus prospexionis modum Rectores ipsos interim studere volumus cum effectu, benedicere valeamus.

Inhibemus insuper ne sub quocunque colore aliquis ecclesias nostre Diocesis aut terras ad eas spectantes tradat vel recipiat ad firmam, absque nostra licencia speciali. Is[1] autem cui ex causa graciam fecerimus in hac parte, in aliena ecclesia[2] tanquam stipendiarius nullatenus audeat ministrare.

[Fo. 56b.] Precipimus etiam | quod ecclesie et capelle honestis juxta facultates suas fulgeant ornamentis, et tam ipsa quam vasa earum honeste et secure custodie committantur, non tamen laicorum nisi ad hoc necessitas compulerit manifesta. Nulli insuper laici aut clerici uxorati vasa consecrata contingant, nec alias in ecclesia loco clericorum ministrent.

Sub pena insuper anathematis inhibemus ne in fraudem visitacionis nostre vel Archidiaconorum, cum de adventu nostro audierint, Rector, Vicarius vel Sacerdos quicunque vestimenta aut ornamenta ab[3] ecclesia nomine commodati recipere, vel sua alii commodare presumant[4], ut sic qui ea receperint in elusionem visitantium, sicut alias factum comperimus, ea mendaciter asserant sua esse.

De vita et honestate clericorum.—Quoniam clericorum vita exemplum debet esse et informacio laicorum precipimus quod ipsi clerici maturos et honestos se exhibeant in habitu et in gestu, et ne pannis sericis viridibus utantur aut rubeis, nec portent faleram deauratam[5]. Tonsuram capillorum et coronam habeant competentes. Presbiteri vero tam supertunicis quam capis clausis utantur, nec ipsi[6] nec clerici quilibet[7] tabernas exerceant aut[8] ad talos ludant vel publicis presumant spectaculis[9] interesse.

Precipimus etiam[10] quod clerici abjecta omni libidine per quam ecclesiastica nimium denigratur[11] continenter vivant, nec in domibus suis vel aliis locis suas teneant concubinas; ipsos autem[12] ad hoc per suspensionem officii et subtractionem fructuum beneficiorum suorum, ac demum per privacionem beneficiorum ipsorum si pertinaces fuerint, decrevimus compellendos.

Puplicas autem ipsorum[13] concubinas ab ingressu ecclesie quam infamant decrevimus esse suspensas. Que si ter monite se non correxerint excommunicentur et excommunicate puplice nuncientur.

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1 'Hic' *W.* 2 'ecclesia' *om. W.* 3 'alia' *ins. W.*
4 'presumat' *W.* 5 'phalera deaurata' *W.* 6 'insuper' *ins. W.*
7 *W.* and *Sp.* leave a blank space for this word. 8 'aut' *om. W.*
9 'spectabilibus' *Sp.* 10 'etiam' *om. W.* 11 'honestas' *ins. W.*
12 'autem' *om. W.* 13 'eorum' *W.*

Inhibemus etiam sub pena anathematis ne quis eas scienter hospitari vel alias receptare presumat. Et[1] hujusmodi vicium plenius detestemur, quantumcunque velimus[2] liberas esse ultimas decedentium voluntates, testamenta clericorum omnium quo ad ea que focariis[3] suis relicta fuerint per legata[4] carere decernimus[5] robore firmitatis. Legata vero hujusmodi si que[6] fuerint per Officiales nostros in usum pauperum volumus erogari. Precipimus insuper ne clerici quicunque beneficiati vel in sacris constituti ordinibus domos aut possessiones ad opus concubinarum vel filiorum suorum construant sive emant, sed nec ad hujusmodi aliquam pecuniam numerare presumant. Convicti autem super hoc usque ad quantitatem expensam in talibus condempnentur.

Item cum non solum a malo sed ab omni specie mali sit secundum apostolum cavendum, inhibemus ne clerici monasteria sanctimonialium nimis frequentent vel familiare colloquium cum eisdem habeant[7], aut aliquas mulieres in suis teneant domibus, de quibus possit merito sinistra suspicio suboriri.[8]

Insuper inhibemus ne clerici aut Religiosi quilibet[9] seculares negociaciones commercii maxime causa exercere presumant, et ne pecuniam vel quicquam aliud sub consideracione cursus temporis mutuent aut commodent[10] ad usuram. Et quoniam os bovis alligari nolumus triturantis statuimus quod, salvis meliorum et bene meritorum presbiterorum condicionibus, nullus sacerdos parochialis pro stipendiis[11] annuis minus habeat quinque marcis[12]. Et quoniam ipsis sacerdotibus per hoc prospici credimus vel in parte, precipimus quod abjecta omnis turpis lucri specie sacerdotes ipsi in una missa diversa dicere officia aut plures missas exceptis diebus Nativitatis et Pasche et quando de parochia propria et in propria ecclesia corpus presens habuerint[13], et hoc in ecclesiis in quibus propter sui[14] tenuitatem unus tantum fuerit capellanus, nullatenus celebrare vel in duabus ecclesiis ministrare presumant. Ipsi insuper parochiales presbiteri annalia aut[15] tricennalia non recipiant per que possit parochialis ecclesia[16] debitis obsequiis defraudari. Ad hec ne promiscuis actibus turbentur officia personarum inhibemus ne diaconi confessiones audiant, aut alia sacramenta dispensent que solis sacer-

[1] 'ut' *ins. W.* [2] 'volumus' *W.* [3] 'fornicariis' *W.*
[4] 'vel legata' *W.* [5] 'decrevimus' *W.* [6] 'qua' *W.*
[7] 'habeant' *om. W.* [8] This clause and the next are reversed in *W.*
[9] 'quilibet' *om. W.* [10] 'accommodent' *W.*
[11] 'in suis' *ins. W.* [12] 'quam quinque marcas' *W.*
[13] *W. adds* 'tumulandum'. [14] 'suam' *W.* [15] 'aut' *om. W.*
[16] 'parochiali ecclesie' *W.*

dotibus sunt premissa[1] exceptis necessitatis casibus in quibus etiam[2] hoc facere est permissum[3].

Et ne clerici ad secularia[4] redeant que spreverunt, inhibemus ne clerici beneficiati vel in sacris constituti ordinibus sint Vicecomites, Justiciarii vel aliquam hujusmodi administracionem seu [Fo. 57a.] ballivam recipiant | temporalem per que ad reddenda raciocinia[5] teneantur, laicis maxime et talibus qui per potenciam secularem de facto ad bona clericorum possint extendere manus suas, sed nec[6] causam sanguinis tractare nec in ea litteras scribere vel dictare seu hujusmodi audeant interesse. Si qui autem ballivas hujusmodi ad presens habeant, ipsas sicut gravem penam effugere voluerint dimittere precipimus infra mensem.[7]

Sacerdotibus autem parochialibus in libera terra ecclesie honesta provideantur domicilia ne pro[8] eorum defectu eos cum laicis non sine scandalo et periculo oporteat commorari.

Volumus insuper et presenti sinodo sacra statuimus quod Rectores, Vicarii et omnes alii beneficiati nostre diocesis qui ex suscepta cura regiminis in suis beneficiis residere tenentur citra Natalem domini[9] ad sua accedant beneficia facturi in eis deinceps continuam residenciam personalem salvis nichilominus specialibus citacionibus[10] prius factis. Alioquin contra eos secundum sanctiones canonicas que beneficia hujusmodi residere nolentium vacantia connotant[11] procedemus. Exceptis tamen personis aliquibus cum quibus forte in hac parte per sedem apostolicam aut nos ex causa fuerit dispensatum. Et hiis etiam qui canonice in nostra vel aliena diocesi plura optinent beneficia circa quorum residenciam sic duximus statuendum quod beneficiorum suorum numero et quantitate red-

[1] 'permissa' *W.* [2] 'laicis' *ins. W.*

[3] 'permissum facere hujusmodi' *W.* [4] 'negocia' *ins. W.*

[5] 'reddendum rationationes' *W.* [6] 'etiam' *ins. W.*

[7] The two following paragraphs are found in Woodloke's text, not in Pontissara's :—

'Item sub poena excommunicationis firmiter inhibemus, ne clericus clericum super re spirituali, aut quacunque actione personali, sibi vel de suis alicui [*Wilkins, p. 297.*] | competentem in causam trahere audeat coram judice seculari: sed nec quisquam parochianus noster, clericus aut laicus, quemcunque clericum sive laicum nostrae diocesis, contra quem nihil justae questionis habet, coram judice extraordinario, extra episcopatum nostrum, maliciose, ut eum scilicet fatiget laboribus et expensis, aut pecuniam ab eo pro redimenda vexatione sua accipiat, convenire praesumat.

'Inhibemus insuper clericis universis, ne de bonis ecclesiasticis in fundo aedificent laicali, nec extra sanctuarium ecclesiae decimas suas reponant: qui si forte fundum non habeant de bonis ecclesiae, ad opus hujusmodi fundum emi praecipimus infra annum.'

[8] 'ex' *W.* [9] 'festum Natalis dominice' *W.*

[10] 'conditionibus' *W.* [11] 'judicant' *W.*

dituum compensatis secundum majus et minus nunc in uno nunc in altero residere procurent. Illis autem qui in hac parte dispensacionibus hujusmodi estimant se munitos, nec eas hactenus in forma debita exhibuerunt coram nobis ita quod eos sufficienter in hac parte munitos[1] judicaverimus, ad ostendendum eas nobis citra Natale[2] domini terminum peremptorium assignamus, alioquin contra eos extunc juxta tenorem concilii super hoc editi procedemus.

Sanctione insuper precipimus sinodali quod de fructibus non residentium, quod tam de Religiosis ecclesias parochiales in usus suos habentibus quam de secularibus intelligi volumus, per nostram aut officialis nostri ordinacionem aliqua porcio[3] in usus egentium parochiarum[4] hujusmodi expendatur[5] non minus utique quam decimarum decima. Illis tamen Religiosis exceptis qui ecclesias parochiales infra septa sui Monasterii vel contiguas eidem in Monasterio suo[6] habent.

Inhibemus etiam ne quis sacerdos, exceptis Rectoribus aut Vicariis ecclesiarum qui propriis tenentur ecclesiis personaliter deservire, primo ordinacionis sue anno curam parochialem admittat.

Item in ecclesiis que scolis civitatis[7] Wyntoniensis vel castrorum nostre diocesis sunt vicine, aqua benedicta portanda solis scolaribus assignetur[8]. Provideant insuper Rectores, Vicarii et parochiales presbiteri quod pueri parochiarum suarum sciant oracionem dominicam, simbolum et salutacionem beate Virginis et recte crucis signaculo se signare. A laicis etiam jam adultis cum ad confessionem venerint an sciant hujusmodi exquisitius[9] inquiratur, ut, si forte eam non noverint prout in plerisque accidit, per ipsos presbiteros super hoc informentur. Inducantur insuper parentes puerorum quod ipsos pueros preterquam psalterium legere sciverint[10] tantum addiscant ne postquam forte majora didicerint ad hoc discendum redire cogantur, vel tanquam hujusmodi inscii ad divinum obsequium sint suo[11] perpetuo minus apti.

Statuimus insuper quod Rector ecclesie post diem cene moriens[12] integre percipiet fructus autumpnales [?et] omnia onera ipsam ecclesiam contingentia sustineat usque in subsequentis festum cene. Si autem talis fuerit ecclesia[13] cujus tota, major vel media pars

[1] Apparently through a *homoioteleuton* *W.* has omitted the clause 'nec eas . . . munitos', reads the next word 'induciavimus', and inserts 'et' before 'ad'.

[2] 'Natalis' *W.* [3] 'alique portiones' *W.* [4] 'parochianorum' *W.*

[5] 'expendantur' *W.* [6] 'in, suo' *om.* *W.*

[7] *For* 'scolis civitatis' *W.* *reads* 'scilicet'.

[8] *W.* *reads* 'aque portande beneficia solis scolaribus assignentur'.

[9] 'exquisitive' *W.* [10] 'sciant' *W.* [11] 'pro' *W.*

[12] 'quod' *ins.* *W.* [13] 'ecclesie' *W.*

obvencionum consistat in oblacionibus que statim post institucionem suam debentur[1] integre successori, idem successor omnia hujusmodi onera vel partem ipsorum pro rata sustineat perceptorum.

Rectoribus autem decedentibus ante festum predictum de sumptibus quos apposuerint[2] circa ecclesie terras excolendas per successores ipsorum eorum executoribus integre volumus responderi. Idem fieri statuentes de firmariis ecclesiarum qui ipsas de licencia nostra tenentes ad firmam ante finitum firme terminum moriuntur. Convenciones autem[3] quas Rectores defuncti cum suis fecerint capellanis usque ad[4] finem anni ipsorum teneant successores nisi causa fuerit legitima quare id facere non tenentur. |

[Fo. 57b.] De decimis et oblacionibus.—Ne in solucione decimarum quas dominus sibi in signum universalis dominii[5] aliqua fiat defalcacio que de omnibus plenarie reddi debent[6] precipimus quod de omnibus[7] artificiis negociacionibus[8] melle molendinis ad ventum aquaticis fullinaticis[9] et de omnibus aliis que renovantur per annum decime persolvantur;[10] specialiter autem[11] decima feni sive semel sive bis prata falcentur integraliter persolvatur.[12]

Precipimus insuper quod antequam bladum[13] tempore messium decimetur, nulla garba pro servicio metentium vel alio quovis modo in fraudem decime unquam liberetur.

Statuimus insuper quod de pannagio nisi Rector aut Vicarius porcos suos quietos habeant a pannagio racione ecclesie et non feodi, et de herbagio vendito nisi forte parochianis ipsius ecclesie venditum fuerit, de quibus parochialis ecclesia habere possit decimas de exitibus animalium ibidem pascentium decime[14] cum integritate reddantur.

Ceterum consuetudinem quandam que apud quosdam[15] laicos nostre diocesis inolevit que dicenda est[16] corruptela verius detestantes quoniam[17] scilicet laici hujusmodi decimas suas integre solvere contradicunt, nisi eis prius a Rectoribus convivia preparentur[18], precipimus quod cessante omni convivio et[19] munere detentores decimarum hujusmodi ad solucionem earum plenariam[20] per censuram ecclesiasticam compellantur.

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[1] 'debetur' *W.* [2] 'exposuerint' *W.*
[3] 'autem' *om. W.* [4] 'in' *W.* [5] 'reservavit, ne' *ins. W.*
[6] 'debeant' *W.* [7] 'omnimodis' *W.* [8] 'negotiatoribus' *W.*
[9] 'fullonicis' *W.* [10] *Before* 'specialiter' *W. ins.* 'Precipimus etiam'.
[11] *W. om.* 'autem', *ins.* 'quod'.
[12] This and the following clause transposed in *W.*
[13] 'blade decimentur' *W.* [14] 'decime' *om. W.*
[15] 'quosdam' *om. W.* [16] 'est' *om. W.* [17] 'quod' *W.*
[18] 'preparantur' *W.* [19] 'ac' *W.* [20] 'plenarie' *W.*

Ad hec quoniam per appulsiones pecorum ad diversa pascua super decimis[1] eorum inter ecclesiarum Rectores contenciones aliquociens oriantur[2], Nos sedata omni discordia pacem ponere cupientes statuimus quod ecclesiis in quarum parochiis oves a tonsionis sue tempore usque ad Pascha continue pascuntur[3] et cubant, etiam si postmodum amoveantur ab eis et alibi tondeantur, decima lane integre casei vero agnorum et lactis ejusdem temporis persolvatur. Et ut hec sine fraude qualibet observentur, precipimus quod antequam oves a pascuis transferantur, vel etiam distrahantur, de solvenda decima Rectoribus hujusmodi plenarie caveatur[4]. Si vero infra predictum tempus in diversis pascantur prediis[5], quelibet parochia pro rata temporis decimam percipiat eorundem, minori xxx. dierum spacio in rata temporis minime computato.

Cum vero non debeat quis propria auctoritate invadere quod per judicem habet exposci, auctoritate dicti[6] patris et presentis sinodi sacrosancte excommunicamus omnes illos cum eorum fautoribus qui decimas vicinorum suorum seu proprias etiam in quarum possessione hactenus non steterunt, manu armata invadere non formidant, salva nichilominus pena legali contra invasores hujusmodi promulgata. Omnes illos qui contra jura et libertatem ecclesie in beneficiis ecclesiasticis per secularem potenciam[7] se intrudunt vel intrudi procurant simili sentencia percellentes.

Excommunicamus[8] omnes illos qui sequestra nostra facta in bonis aut proventibus ecclesiasticis ausu temerario violabunt[9].

Statuimus etiam quod a singulis parochianis annum octavum decimum excedentibus dum tamen[10] habeant mobilia aut extra domos paternas pro certis stipendiis commorentur in quatuor festivitatibus Natalis scilicet, Pasche festivitatis[11] et dedicacionis ecclesie oblaciones consuete et debite persolvantur.

Rectoribus etiam et Vicariis indultum esse volumus detentores decimarum, oblacionum et aliorum jurium ecclesiarum suarum in quorum possessione notorium est ipsos Rectores et Vicarios hactenus extitisse trina monicione canonica premissa excommunicare vel suspendere per seipsos, in aliis autem casibus hujusmodi nullatenus audeant attemptare.

Cereum insuper paschalem post festum Sancte Trinitatis a candelabro jam amotum in ecclesia relinqui volumus ad ardendum ad

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[1] 'decima' *W.* [2] 'oriuntur' *W.* [3] 'depascuntur' *W.*
[4] 'teneatur' *W.* [5] 'parochiis' *W.* [6] 'Dei' *W.*
[7] 'potestatem' *W.* [8] 'insuper' *ins. W.* [9] 'violarunt' *W.*
[10] 'bona' *ins. W.* [11] 'festivitate sancti loci' *W.*

id[1] particulares cereos fieri de eodem. Ita tamen quod occasione[2] consueta ecclesie luminaria non decrescant.

De testamentis.[3]—Ut rite procedant ultime decedentium voluntates precipimus quod executores[4] statim[5] post mortem defuncti de omnibus bonis ipsius mobilibus fidele et plenarium faciant inventarium ipsiusque copiam priusquam de bonis ipsis aliquid administrent nobis aut Officiali nostro faciant, ut in reddenda nobis vel eidem Officiali racione de bonis predictis ad quam singuli se noverint obligatos securius procedatur. Qui si in hoc aut in aliis necligentes apparuerint vel suspecti, reddito de receptis et expensis suis compoto, amoveantur et alii per nos aut Officialem ipsum si expediens visum fuerit subrogentur. |

[Fo. 58a.] Nolumus autem quod executores aliqui de bonis defunctorum hujusmodi nisi quo ad faciendum inventarium se aliquatenus intromittant donec defunctorum testamenta coram nobis aut Officiali nostro seu aliis ad hoc per nos deputatis probata fuerint evidenter, et sufficienter caveant de reddenda racione cum fuerint requisiti.

Sub pena etiam excommunicacionis interdicimus ne executores testamentorum hujusmodi per se vel per alios de bonis defunctorum aliquid nisi in fidedignorum presencia et sub precio[6] racionabili sibi ipsis emere vel sibi invicem donare vel quo vis titulo usurpare preter id quod eis in testamento fuerit relictum presumant.

Nulli etiam aliquod[7] liberetur legatum nisi sufficienti caucione prestita de restituendo quantum oportuerit si forte apparuerit falsidie locum esse.

Inhibemus etiam ne viri Religiosi cujuscunque professionis fuerint onus execucionis hujusmodi in episcopatu nostro suscipiant absque nostra licencia speciali.

Ad falsariorum insuper maliciam confutandam[8], omnes illos qui post mortem alicujus testamentum aliquod suo nomine fabricare vel signare vel[9] preter testantis voluntatem aliquid in testamento ipso addere,[10] detrahere vel fraudem aliquam circa hoc committere[11] attemptaverint, presentis sancte sinodi approbacione excommunicamus et excommunicatos puplice nunciamus, eosque qui super hoc convinci contigerit[12] tanquam falsarios ab omni actu legitimo decernimus[13] repellendos.

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[1] *For* 'ad id' *W. reads* 'vel ad ibidem'. [2] 'hujusmodi' *ins. W.*
[3] 'De testamento' *W.* [4] 'testamenti' *ins. W.*
[5] 'statim' *om. W.* [6] 'testimonio' *W.* [7] 'aliquid' *W.*
[8] 'confundendam' *W.* [9] 'vel' *om. W.* [10] 'vel' *ins. W.*
[11] 'vel fraudem aliam quamcunque committere' *W.* [12] 'contigerint' *W.*
[13] 'decrevimus' *W.*

Sub pena etiam anathematis inhibemus ne quis solute vel conjugate proprie vel alterius vel cujuscunque alterius persone cujuscunque condicionis extiterit impediat vel turbet[1] contra Regni consuetudinem testamentum.

De primo autem legato quod alio nomine Mortuarium appellatur, ut tollatur contencio[2] et solucionis ipsius uniformis sit modus in nostra diocesi apud omnes, sic duximus faciendum quod si vir masculus testatus vel intestatus seu vidua in fata decedat pro decimis suis indiscrete[3] vel ignoranter detentis seu minus plene solutis secundum melius averium quod in particione[4] bonorum in porcione defuncti computari volumus matrici ecclesie seu capelle secundum loci consuetudinem assignetur, nisi forte moriens ita pauper fuerit quod soluto averio hujusmodi[5] apud heredem vel liberos nichil sit equivalens remansurum. Quod si forte contigerit volumus quod cum de paupertate[6] hujusmodi canonice doctum fuerit nil de bonis mortui exigatur nisi quod ecclesie specialiter duxerit relinquendum. Si autem aliquid nomine secundi melioris averii et quid ecclesie relinqui debeat cum mulier conjugata, Civis, Burgensis, Mercator aut quivis alii terras non tenentes decedunt, consuetudini[7] locorum duximus relinquendum. Omnes tamen hujusmodi diligenter moneri volumus et induci quod de bonis partem defuncti hujusmodi contingentibus aliquid racionabile nomine[8] predicte ecclesie relinquatur. Et quia plerique[9] inter bona defuncti secundum melius invenitur in prejudicium ecclesie falso asserunt suum esse, ipsos si super hoc constiterit excommunicari precipimus. Decernentes nichilominus in favorem ecclesie eos[10] audiendos non esse, nisi prius de titulo docuerint suo evidenter.

Quoniam morientium vota hiis temporibus vix debitum sortiuntur effectum, cum propter executorum necligenciam tum propter ficticios creditores qui a defuncto indebitum ab executoribus maliciose deposcunt, tum etiam propter debitores qui dum impossibilitatem probandis supponunt[11] contradicunt solvere quod tenebitur; nos remedium quale possumus adhibere curantes, auctoritate Dei et sancte sinodi excommunicamus omnes illos qui ab executoribus defunctorum aliquid in judicio, si usque ad diffinitivam sentenciam perseverent[12], maliciose deposcunt, illosque[13] qui scientes se obligatos

[1] 'perturbet' *W.*
[2] 'questio' *W.*
[3] 'indistincte' *W.*
[4] 'in particione' *om. W.*
[5] 'hujusmodi' *om. W.*
[6] *For* 'de paupertate' *W. reads* 'pauper'.
[7] 'consuetudine' *W.*
[8] 'mortuarii' *ins. W.*
[9] 'quod' *ins. W.*
[10] 'super hoc' *ins. W.*
[11] 'impossibilitates probationis supponuntur' *W.*
[12] 'perseverant' *W.*
[13] 'item omnes illos' *W.*

defuncto ab executoribus suis se sustinent conveniri ut saltem deficiente probacione debita per sentenciam absolvantur.

De Archidiaconis Officialibus Decanis et apparitoribus eorundem.—Cum majores cause de sui natura judices
[Fo. 58b.] majores requirant, Inhibemus | ne Archidiaconi, Officiales aut Decani eorundem causas matrimoniales[1] seu civiles que ad deposicionem seu beneficii privacionem tendunt sive agatur criminaliter seu civiliter in eisdem, aut quasvis alias ad cognicionem nostram spectantes tractare presumant.

Et ne de ecclesiis ad nostram collacionem spectantibus et[2] exemptis procuraciones exigere vel recipere vel ipsas visitare aliquatenus[3] intromittant.

Et ne insuper procuraciones antiquas[4] augere vel[5] auctas recipere nec[6] novas procuraciones pauperibus ecclesiis imponere, a quibus propter sui tenuitatem nulle solute fuerunt[7] predecessorum nostrorum temporibus, aut impositas extorquere audeant[8] absque nostra licencia speciali.

Ipsi etiam archidiaconi plures ecclesias non visitent uno die, nec ipsi nec sui a visitatis hujusmodi munera recipere sub quocunque colore audeant attemptare.

Precipimus etiam quod archidiaconi ab ecclesiis quas personaliter non visitant procuraciones exigere aut[9] recipere aut cum visitant evectionum numerum in concilio Lateranensi statutum excedere non presumant; set juxta tenorem nove constitucionis in familia et in omnibus aliis se habeant moderate.

Rectoribus insuper et Vicariis ecclesiarum nostre donacionis in quibus partes archidiaconi[10] nulle sunt, ut est dictum, firmiter inhibemus ne ipsi, eorum capellani aut parochiani archidiaconorum sequantur capitula aut respondeant coram eis contra antiquam Wyntoniensis ecclesie libertatem.

Correctionem[11] autem minorum criminum et cognicionem in causis minoribus eisdem Rectoribus aut[12] Vicariis in suis parochiis secundum antiquam consuetudinem permittentes, ne de causis matrimonialibus aut aliis majoribus aut correctione majorum criminum se intromittant, aut etiam minora[13] hujusmodi per simplices et imperitos capellanos seu firmarios faciant[14] districtius inhibemus.

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[1] 'testamentarias, aut criminales' *ins. W.* [2] 'aut' *W.*
[3] 'se' *ins. W.* [4] 'antiquas' *om. W.* [5] 'aut' *W.*
[6] 'vel' *W.* [7] 'fuerint' *W.* [8] 'audeant' *om. W.*
[9] 'vel' *W.* [10] 'archidiaconorum' *W.* [11] 'Correctiones' *W.*
[12] 'seu' *W.* [13] 'minorum' *W.*
[14] 'per simplices capellanos, et imperitos se firmarios faciant' *W.*

Sacerdotes autem ignotos et aliene ordinacionis, quos per nos vel Officialem nostrum examinari volumus, absque mandato nostro speciali ad celebrandum a quocunque precipimus non admitti.

Ipsis insuper Archidiaconis, Officialibus et aliis jurisdictionem ordinariam habentibus sub pena canonica precipimus et mandamus quod in ponendis mulctis aut [1] misericordiis suis subditis se ita exhibeant moderatos quod rapax non judicetur recipiens et dans nimium non graventur [2], aut super hoc decetero in auribus nostris clamor perstrepat vel querela.

Eisdem nichilominus sub pena canonice districtionis inhibemus ne per excogitatas in fraudem statutorum aut preceptorum nostrorum malicias aliquam a subditis nostris clericis aut laicis pecuniam audeant extorquere.

Firmiter insuper inhibemus ne quis Archidiaconus, Officialis, Decanus aut apparitor quemquam ad capitulum faciat evocari nisi prius apud bonos et graves fuerit diffamatus.

Indicenda [3] vero purgacione diffamatis hujusmodi quinquenarium [4] pro levi crimine pro majori autem et horribili denarium [4] vel duodenarium [4] numerum non excedant.

Quieti insuper subditorum prospicere summopere cupientes capitula Archidiaconorum generalia in meditullio cujuslibet decanatus et non nisi de quarta in quartam ebdomadam precipimus celebrari. Quibus Rectores, Vicarii, presbiteri parochiales, privati [5] vero non omnes interesse cogantur sed viciniores et alii qui propria vel parochianorum suorum negocia ibidem habuerint prosequenda. Et tunc eos quam citius fieri poterit precipimus expediri, ne in animarum periculum extra suas parochias moras trahant.

Nec ab uno decanatu in alium vel ad loca remota vexacionis causa aliqui pertrahantur.

Capellanos vero parochialium ecclesiarum circa parochianorum suorum funeranda corpora vel aliis negociis legitimis [6] occupatos, dum tamen per clericos aut alios nuncios suos racionabiliter excusentur, si ad aliqua capitula non veniant [7] censeri propter hoc nolumus contumaces.

Nullus autem Archidiaconorum clericus preter Officialem in aliquem ipsius Archidiaconi subditum excommunicacionis vel suspensionis sentencias audeat promulgare vel ea que jurisdictionis

[1] 'seu' *W.* [2] 'gravetur' *W.* [3] 'In indicenda' *W.*
[4] 'quinquenarii', 'denarii', 'duodenarii' *W.*
[5] 'privatis' *W.* The final 's' has been erased in the MS. text.
[6] 'legitime' *W.* [7] 'venient' *W.*

sunt aliquatenus exercere, nisi hoc sibi per Archidiaconum aut Officialem suum ex causa legitima litteratorie sit commissum.

Et quoniam Decanorum ruralium et apparitorum assercionibus circa citaciones et alia tam nos quam Officialem nostrum [Fo. 59a.] fidem sepius | adhibere oportet, statuimus quod decetero tam decani quam apparitores hujusmodi[1] per nos aut Officialem nostrum, Archidiaconos vel Officiales[2] eorum communiter eligantur et amoveantur similiter communiter per eosdem. Sit autem in quolibet decanatu unicus dumtaxat apparitor sine equo exceptis diffusioribus decanatibus in quibus permittimus apparitores eorum equites esse cum non possent[3] pedites cum celeritate debita omnia que eis nos,[4] Officialis noster aut Archidiaconi[5] et Officiales eorum injunxerimus expedire.

Nec capellanis parochialibus citaciones extra suas hujusmodi committant parochias ne animarum cura interim discrimini relinquatur.

Item[6] cum bonum pacis impedire gravissimum sit peccatum statuimus quod dum talis sit causa que composicione rite terminari valeat litigantes quandocunque voluerint a lite possint recedere sine pena nec ab eis propter hoc amerciamentum exigatur, nisi de nimia injusticia et malicia partis alterutrius[7] constiterit evidenter.

Ad hec cum appellacionis remedium ad innocencie presidium sit inventum, precipimus quod archidiaconi, eorum officiales et decani appellacionibus ad nostram audienciam interpositis deferant reverenter, nullam ipsis appellantibus vel suis propter hoc molestiam inferentes nec minas aliquas ingerentes, quo magis a prosecucione opposicionis[8] sue desistant. Set cum nos aut Officialis noster adiri de facili valeamus[9] terminus competens appellantibus hujusmodi prefigatur infra quem ad prosequendum appellacionem suam valeant comparere.

Cum suum unusquisque[10] onus portare debeat inhibemus ne archidiaconi, eorum officiales aut decani ecclesias propter Rectorum aut Vicariorum delicta a divinis suspendant obsequiis sed delinquentes hujusmodi per suspensionis aut excommunicacionis sentencias in personas aut per sequestracionis et districtionis bonorum ipsorum[11] prout necesse fuerit coherceant et compescant.

De bonis autem ab intestato decedentium que ad episcopalem

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[1] 'eorum' *W.* [2] 'Archidiaconum vel Officialem' *W.*
[3] 'possunt' *W.* [4] 'vel' *ins. W.* [5] 'Archidiaconus' *W.*
[6] 'Et' *W.* [7] 'partis alterutrius' *om. W.* [8] 'appellacionis' *W.*
[9] 'aut Officialem nostrum adire de facili valeant' *W.*
[10] 'quisque' *W.* [11] 'compulsionem' *ins. W.*

disposicionem secundum ecclesie Anglicane consuetudinem pertinere noscuntur, nolumus quod [1] se aliquis absque nostra speciali licencia aliquatenus se [2] intromittat.

Et quoniam multi inscii et illiterati in animarum suarum periculum pastoris usurpant officium, tam officiali nostro quam archidiaconis et eorum officialibus injungimus sub aspersione sanguinis Jesu Christi quod per ipsos frequenter et sollicite inquiratur an aliqui [3] Rectores aut [4] Vicarii magnum in litteratura patiuntur [5] defectum; et de sacerdotalibus [? sacerdotibus] insuper parochialibus frequens [6] sumatur experiencia utrum inter alia sciant decalogum et decem precepta legis moisaitice [7], vii. insuper sacramenta et vii. criminalia et fidei saltem simplicem habeant intellectum; et an ista omnia laicis exponere noverint in vulgari (*sic*) et populum sibi commissum super hiis informare.

Statuimus insuper quod si aliquis laicus de enormi convictus fuerit [8] crimine propter quod ei de jure pena puplica indici debeat aut solempnis penitencia, ipsa in aliam nullatenus commutetur [9], nisi forte propter majorem penitencie fructum vel considerata delinquentis persona is qui [10] jurisdictioni preest [11] aliter viderit dispensandum.

Clericos quoque de similibus convictos criminibus vel confessos suspendi volumus et ipsam suspensionem absque nostra consciencia minime relaxari, et tam clericos quam laicos hujusmodi ad nostros penitenciarios mitti precipimus [12] pro recipienda condigna penitencia de commissis, et cum ipsorum penitenciariorum litteris penitenciam eis injunctam continentibus ad suum reverti presbiterum ut eis de peracta penitencia possit [13] oportunis temporibus testimonium perhibere.

Archidiaconos autem, eorum officiales et decanos qui clericos sic suspensos aut super incontinencia iterato convictos accepta pecunia [14] suum permittant exequi officium [15] ab execucione sui officii [16] suspendi volumus ipso facto.

Archidiaconi etiam et eorum officiales seu decani qui cupiditatis intuitu occasione questus redemptiones corporales penitencie juste debite in alias commutaverint aut ipsas corporales ubi non debentur

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[1] *For* 'nolumus quod' *W. reads* 'haud'.
[2] 'se' *om. W.*
[3] 'alii' *W.*
[4] 'et' *W.*
[5] 'patiantur' *W.*
[6] 'frequentius' *W.*
[7] 'Mosaice' *W.*
[8] 'fuerit' *om. W.*
[9] 'ipsa mulcta nullatenus redimatur' *W.*
[10] 'his quibus' *W.*
[11] 'jurisdictioni preesse contigerit' *W.*
[12] 'volumus' *W.*
[13] 'possint' *W.*
[14] 'penitencia' *W.*
[15] 'nec' *ins. W.*
[16] 'prohibent' *ins. W.*

injunxerint ut ipsarum metu pecuniam citius valeant extorquere, de proprio super hoc convicti duplum restituant et alii nichilominus subjaceant gravi pene. |
[Fo. 59b.]

Inhibemus insuper ne occasione consuetudinis per quam ab aliquibus retro temporibus archidiaconi a singulis ecclesiis sui archidiaconatus xij. denarios annuos extorserunt quam ad celandam[1] simonie quam ut videtur continet pravitatem alii donum alii lardarium[2] alii vero porcum archidiaconi ficto nomine jam[3] appellant aliquam pecuniam extorquere, vel Rectores aut Vicarii exactum solvere audeant quoquomodo, donec ipsi archidiaconi de jure percepcionis hujusmodi coram nobis docuerit[4] evidenter et ipsi Rectores et Vicarii a nobis super hoc aliud habuerint in mandatis.

De veneracione sanctorum et eorum festivitatibus celebrandis in anno[5].—Prout in generali concilio invenitur prohibitum nos etiam districtius inhibemus ne quis Reliquias de novo inventas puplice venerari presumat donec auctoritate summi Pontificis fuerint approbate.

Set nec lapides, ligna, arbores sive fontes propter somnium aliquod venerentur ut sancta, quoniam ex hujusmodi animabus fidelium multa pericula credimus evenisse.

Firmiter insuper inhibemus ne quis predicatorem questuarium ad colligendum fidelium elemosinas sine litteris[6] admittat; sed nec tunc ipsum predicare permittant[7] absque nostra licencia speciali nec alique exponantur indulgencie nisi que ab autenticis pape libris[8] vel littera nostra[9] elici poterint[10] evidenter et non secundum cedulas, quas super hoc novimus sepius fuisse confectas.

Precipimus insuper quod festa beatorum Swithuni[11] Birini patronorum nostrorum nec non festivitates sanctorum Edmundi Cantuariensis et Ricardi Cycestrensis simul cum aliis festis que Sancti patres predecessores nostri solempnizanda sanxerunt, ubique per nostram diocesim solempniter celebrentur.

De sentencia excommunicacionis ter in anno facienda. R.[12]—Precipimus quod excommunicacionum sentencie que in Oxoniensi concilio[13] continentur ad perversorum maliciam refrenandam ter in anno per singulas ecclesias nostre diocesis puplicentur sub hac forma:—

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[1] 'celandum' *W.* [2] 'alii donum lardarii' *W.* [3] 'jam' *om. W.*
[4] 'docuerint' *W.* [5] 'IN ANNO' *om. W.* [6] 'nostris' *W.*
[7] 'permittat' *W.* [8] 'pape libris' *om. W.* [9] 'litteris nostris' *W.*
[10] 'possint' *W.* [11] 'et' *ins. W.* [12] Heading omitted, *W.*
[13] 'a sanctae memoriae Stephano, Cantuar. Archiepiscopo celebrato,' Spelman, *Conc.* 159. The form given by Spelman in the Constitutions of Richard (Roose), Bp. of Salisbury *circ.* 1217, is longer than that contained in our text.

Ex auctoritate Dei Patris et beate Marie et omnium sanctorum excommunicamus omnes illos qui ecclesias et maxime Wyntoniensem ecclesiam aut alias Wyntoniensis diocesis maliciose suo jure privare presumunt et libertates earum infringere vel turbare contendunt.

Omnes etiam illos excommunicacionis sentencia innodamus qui pacem et tranquillitatem domini . . . Regis et regni injuriose perturbare presumunt vel qui jura domini Regis injuste detinere contendunt.

Adicimus etiam omnes illos simili sentencia innodatos qui scienter et prudenter falsum perhibent testimonium vel procurent[1] perhiberi, vel etiam[2] tales testes scienter producunt vel subornant in causa matrimoniali ubi etiam[3] agitur contra matrimonium vel etiam ubi agitur ad alicujus exheredacionem.

Advocatos quoque omnes illos excommunicamus qui in causis matrimonialibus maliciosas excepciones opponunt vel opponi procurant ne matrimonia vera debitum sortiantur effectum, vel ut processus cause contra justiciam suspendatur.

Excommunicamus insuper omnes illos qui gracia lucri vel[4] odii vel favoris vel alia quacunque de causa alicui crimen maliciose imponunt cum infamatus non sit apud bonos et graves, ut sic saltem ei purgacio indicatur vel alio modo gravetur.

Preterea omnes illos sentencia excommunicacionis innodamus qui vacante ecclesia maliciose opponunt vel opponi procurant super jure patronatus questionem, ut sic verum patronum illius ecclesie collacione saltem ea vice defraudent.

Excommunicamus itaque omnes illos qui gracia lucri vel odii aut alias contempnunt exequi domini[5] Regis mandatum contra excommunicatos editum claves ecclesie contempnendo[6].

Volumus autem quod in posterum singulis annis in loco isto quinta feria ante festum sancti Dionisii[7] sinodus celebretur. Et ne quis Rector, Vicarius vel sacerdos circa premissa statuta sinodalia ignoranciam pretendere valeat vel causari precipimus quod transcripta citra Pascha in singulis ecclesiis nostre diocesis sub pena canonica contemptoribus seu necligentibus infligenda. Obedientibus autem[8] et servantibus ea sit salus et vita perpetua in domino Jesu Christo Amen.

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[1] 'procurant' *W.* [2] 'qui' *ins. W.* [3] 'scilicet' *W.*
[4] 'vel' *om. W.* [5] 'domini' *om. W.* [6] 'contemnentes' *W.*
[7] October 9. 'quinta . . . Dionisii' in a different hand. [8] 'autem' *om. W.*

OCTOGESIMO SECUNDO.

[Fo. 60a.] Undated. No heading.

[*The Bishop, addressing the Abbess and Convent of Romsey, recommends to them Juliana de Spina as a person fitted by her own earnest desire, and by the approval of others, to become a member of their community, to which he enjoins them to admit her. Master John Fleming his clerk will explain the matter further by word of mouth.*]

J. permissione divina [etc.] dilectis in Christo filiabus . . . Abbatisse de Romeseie ordinis sancti Benedicti et ejusdem loci Conventui salutem et benedictionem. Devocionis fervorem quem Julianam de Spina ad ordinis vestri observanciam diutius novimus habuisse predecessoris vestri [? nostri] vestigiis, qui eam pio prosequi ut intelleximus intendebat affectu, inherere volentes, ejusdemque Juliane competenter ad hujusmodi officii debitum litterate laudabile propositum speciali gracia prosequentes, eandem jure vestro (*sic*) ad habitum Religionis vestre fore decrevimus admittendam, vobis firmiter injungendo mandantes quatinus ipsam Julianam in sanctimonialem et sororem vestram absque difficultate qualibet admittatis, eandem sincera et in Domino caritate tractantes, prout dilectus et familiaris clericus noster Magister Johannes le Fleming lator presentium vobis exponet oraculo vive vocis.

[*Dec. 14. A profoundly humble and earnest supplication from the Prior and Convent of St. Swithun, Winchester, that he will look with compassion upon the miserable state of their convent, and after hearing them will strive for the amelioration of the same. Thus doing he will secure present praise, honour, and glory and future blessedness.*]

LITTERA DEPRECATORIA PRIORIS ET CONVENTUS TALIS LOCI, SCILICET WYNTON., EPISCOPO WYNTONIENSI.—Venerabili in Christo patri J. dei gracia Wyntoniensi episcopo sui humiles et devoti filii frater Adam, Prior et ejusdem loci Capitulum salutem etc. Statum ecclesie nostre miserum et circumquaque miserabilem, in debitarum (*sic*) servitute depressum, Pater reverende, sanctitatem vestram credimus omnino non latere: immo potius ipsam frequencius revolvisse. Ea propter pedibus clemencie vestre omnes et singuli humiliter provoluti, dictam sanctitatem vestram nobis venerandam humilius et omni affectione qua possumus imploramus quatinus ad peticionem nostram, quam dominacioni vestre transmittimus presentibus inclusam, ita favorabiliter aures pietatis vestre dignemini inclinare, ut per illius piam exaudicionem vestro interveniente patrocinio ad debitam ipsius status nostri et ecclesie nostre antedicte melioracionem possimus aspirare. Et hoc a sanctitate vestra eo fiducialiter exposcimus, quo per hoc poterit dominacio vestra laudem, honorem et gloriam digne etiam presenti consequi et [ad]

eterne beatitudinis premium dignius in futuro promoveri. Valeat reverenda paternitas vestra per tempora longiora. Data in Capitulo nostro Wyntoniensi. Crastino sancte Lucie Virginis. Anno presenti.

[*Dec. 15. The Bishop's reply to the last. He is coming this week to Winchester, and, proposing to discuss with them personally the subject-matter of their letter, hopes that the result will tend to their mutual advantage.*]

LITTERA EPISCOPI PRIORI ET CAPITULO WYNTONIE.—J. [etc.] dilectis in Christo filiis . . . Priori et Capitulo Wyntonie salutem etc. Quia hac instanti ebdomada ad ecclesiam nostram Wynton. Deo propicio venire proponimus, super hiis que nobis scripsistis et aliis vobiscum habebimus colloquium personale. Et utinam possimus facere que Deo placeant et etiam nobis et vobis cedant ad commodum et salutem. Valete in domino. Data apud Byterne. xviij. Kalendas Januarii.

[*Dec. 21. The Bishop directs the Prioress and Convent of Wintney to admit as a nun into their House one Amietta, the bearer of this letter.*]

PRIORISSE ET CONVENTUI DE WYNTENEY QUOD RECIPIANT TALEM IN MONACHAM.—J. dei gracia etc. Dilectis sibi in Christo . . . Priorisse et Conventui de Wynteneye salutem etc. Mandamus vobis quatinus Amiettam presentium exhibitorem, prout in hac parte nobis tenemini, admittentes in vestre domus monacham et sororem, habitum eidem ordinis vestri cum pertinenciis cum vos super hoc requisierit concedatis. Data apud Sutton. xij. Kalendas Januarii. Consecracionis nostre anno primo.

[*Dec. 18. The Archbishop of Canterbury, writing from Hereford, Dec. 10, transmits to his Suffragans, through the Bishop of London, a letter received from the King dated from Rhuddlan, Nov. 22. He desires to make an end of the troubles now for a long time prevailing on the Welsh border through Llewelyn's rebellion, and therefore directs the Archbishop to summon the Council to meet him at Northampton on the Octave of St. Hilary. The Archbishop issues his citation with distress of heart, the season being most unfavourable, in accordance with the royal will.*]

LITTERA LONDONIENSIS EPISCOPI EPISCOPO WYNTONIENSI CITACIO.[1]—Venerabili in Christo fratri J. [etc.] R.[2] ejusdem miseracione London. Episcopus salutem etc. Litteras venerabilis patris domini J. Dei gracia Cantuariensis Archiepiscopi totius Anglie Primatis xvj. Kalendas Januarii recepimus formam que sequitur continentes. Frater J. permissione divina Cantuariensis ecclesie minister humilis, totius Anglie Primas venerabili in Christo

[1] Another copy of this summons is given, Fo. 99a and b. There are slight verbal variations, but of no importance.

[2] Richard de Gravesend.

fratri domino R. Dei gracia Londoniensi Episcopo salutem etc. Litteras domini Regis die Mercurii proxima post festum sancti Nicholai apud Hereford recepimus in hec verba. E. Dei gracia etc. Venerabili in Christo patri domino J. Dei gracia Cantuariensi Archiepiscopo totius Anglie Primati salutem. Quia Lewelinus filius Gariffini (*sic*) et complices sui inimici et rebelles nostri tociens temporibus nostris et progenitorum nostrorum Regum Anglie pacem regni turbarunt et rebellionem suam et maliciam jam resumptam continuare non desistunt animo indurato, propter quod negocium quod ad ipsorum maliciam reprimendam jam incepimus de consilio prelatorum, procerum et magnatum Regni nostri nec non
[Fo. 60b.] et totius comitatis | ejusdem ad presens proponimus ad nostram et totius Regni pacem et tranquillitatem perpetuam domino concedente finaliter terminare, commodius et decentius esse perpendimus, quod nos et incole terre nostre ad ipsorum maliciam totaliter destruendam pro communi utilitate laboribus et expensis fatigemur hac vice licet onus difficile videatur, quam hujusmodi turbacione futuris temporibus cruciari, prout tempore nostro et progenitorum nostrorum contigit manifeste, vobis mandamus, rogantes quatinus suffraganeos vestros et Abbates, Priores ac alios singulis domibus Religiosis prestitos; necnon et procuratores Decanorum et Capitulorum ecclesiarum collegiatarum vestre et suffraganeorum vestrorum Diocesium venire facias coram nobis apud Northampton in Octabis[1] sancti Hillarii vel coram fidelibus nostris quos ad hoc duxerimus deputandos et vos eisdem diei et loco intersitis ad audiendum et faciendum ea que pro re publica vobis et eis super hiis ostendi faciemus, et ad prestandum nobis consilium et juvamen: presertim cum vestri et aliorum intersit, per quod negocium jam inceptum ad laudem et honorem Dei et magnificencie nostre fame ac totius Regni nostri et populi pacem et tranquillitatem perpetuam valeamus hac vice prout intendimus feliciter consummare. Teste meipso apud Rothelan.[2] xxij. die Novembris. Anno regni nostri xj°. Quia igitur Regie majestati tenemur quantum secundum Deum possumus obedire, quamvis viarum et temporum et aliorum gravaminum multiplex importunitas videatur huic negocio plurimum adversari, vobis hiis non obstantibus dolentes et inviti in virtute obediencie districtius precipimus et mandamus, quatinus in forma mandati Regii ad prefixos diem et locum venire curetis, Citantes nichilominus ad hoc ipsum . . .

[1] On Fo. 99b this word is wrongly written 'ecclesia'.
[2] Rhuddlan, Flintshire.

Abbates . . . Priores et alios singulis domibus Religiosis prefectos exemptos quidem in locis non exemptis, si alia loca habeant vel si non habeant per viam aliam efficacem, et eodem modo . . . Decanos et Capitula non exempta pariter et exempta vestre diocesis, ut dictis die et loco compareant ob reverenciam regie majestatis de expedientibus rei publice tractaturi. Citetis insuper omnes suffraganeos nostre provincie ad hoc ipsum, quibus omnibus districte precipimus ut in eadem forma suos subditos in eisdem die et loco faciant convenire. Quod personis Episcoporum eo debet esse facilius, quo ut speramus firmiter circa idem tempus Electus Herfordie[1] poterit in eorum presencia favente Altissimo consecrari. Quid autem feceritis in premissis nos dictis die et loco per vestras litteras patentes harum seriem continentes curetis reddere certiores. Valete. Data apud Hereford. iiij. Idus Decembris. Anno domini m°. cc. Octogesimo secundo. Ordinacionis nostre quarto. Quarum auctoritate tenore presentium vos citamus secundum formam prelibatam, quod ad dictos diem et locum venire curetis, audituri et facturi quod mandatum nobis in hac parte directum requirit. Valeat vestra paternitas in Christo et Virgine gloriosa. Data apud Lodeswyck. (Loddeswych, *fo. 99b*) xv. Kalendas Januarii. Anno domini supradicto.

[*1283, Jan. 16. The Bishop writes to the Abbess and Convent of St. Mary, Winchester, complaining that, whereas his predecessors had by a laudable custom presented their own clerks to the first benefice in the patronage of a religious house falling vacant after their establishment in their Bishopric, they had lately presented a nominee of their own to a benefice then vacant. He gives them an opportunity of rectifying this error, as they value his future favour. They are to report what course they decide to take.*]

J. dei gracia etc. dilectis in Christo filiabus . . . Abbatisse et Conventui sancte Marie Winton. salutem etc. Officii nostri debitum remediis invigilat subditorum, quia nostre sollicitudinis est voluntarios labores appetere, ut quietem preparemus eisdem: propter quod et ipsi ad vicem gratitudinis obligati, jura nostra et laudabiles consuetudines hactenus approbatas nobis illibata servare tenentur, et non ipsa ingratitudinis vicio ausu temerario infringere quoquomodo. Sane omnes predecessores nostri Wintonienses Episcopi clericos suos ad beneficia primo vacantia tempore pontificatus sui ad quarumcunque personarum Religiosarum in suo Episcopatu existentium patronatum spectantia, de consuetudine laudabili et inviolabiliter observata obtinuerunt presentari, quadam non immerito admiracione movemur, quod vos quas in favorem et graciam inter

[1] Richard de Swinefeld, Bp. of Hereford, 1283.

ceteras nobis subjectas in caritatis visceribus concepimus speciales, jura nostra in hac parte ut intelleximus perturbare
[Fo. 61a.] curastis, contra formam | et consuetudinem antedictam, quendam vestre voluntatis libito nuper ad vacans beneficium presentando; hinc est quod discrecionem vestram paterna benevolencia presentibus duximus exhortandam in Domino et monendam quatinus, quod minus provide alias est omissum, prudenti cautela suppleatur; ad presens profecto jam se offert facultas ad patronatum vestrum spectante beneficio nunc vacante. Tantum super hoc faciatis ut, indignacionis nostre repercussis aculeis, vos in concepta gracia debeamus exigentibus meritis confavere. Rescripture nobis quid super hoc duxeritis faciendum. Data apud Weregrave. xvij. Kalendas Februarii. Anno Consecracionis nostre primo.

[*Jan. 21. The Bishop writes to the Archbishop of Canterbury to excuse himself from attending the Convocation at Northampton on account of various and inevitable engagements, and to introduce as his proctor Mag. Philip de Sancto Austolo.*]

LITTERA EXCUSACIONIS EPISCOPI WYNTONIENSIS QUOD NON POTEST INTERESSE AGGREGACIONI EPISCOPORUM APUD NORTHAMTON.—Reverendo in Christo patri domino J. Dei gracia Cantuariensi Archiepiscopo etc. Devotus suus J. etc. Quia in instante convocacione confratrum et coepiscoporum nostrorum ac ceterorum provincie vestre prelatorum ad Octabas sancti Hillarii per vos facta apud Northamton variis et inevitabilibus impediti negociis mutuo tractaturi super hiis que in mandato Regio continentur et nostre super hoc vocacionis effectu nostram non possumus exhibere presenciam personalem; Dilectum nobis in Christo Magistrum Philippum de sancto Austolo clericum nostrum tam excusatorem nostre personalis absencie quam etiam procuratorem nostrum ad ea omnia et singula facienda et expedienda que circa premissa fieri vel expediri poterunt vice nostra ordinamus, facimus et constituimus per presentes, vestram paternitatem devote rogantes, quatinus nostram absenciam ut premittitur personalem ad presens habere excusatam, et ipsum Magistrum Philippum in Procuratorem nostrum ad premissa facienda admittere dignemini, et nuncium specialem. Nos itaque ratum habeamus atque firmum quicquid idem procurator nomine nostro in premissis duxerit faciendum. In cujus rei testimonium sigilli nostri inpressio . . . presentibus est appensa. Data apud Waltham. xij. Kalendas Februarii. Anno gracie m°. cc°. octogesimo secundo. Consecracionis nostre primo.

[*Jan. 17. The Bishop, while extending the solicitude of the Pastoral Office to all his dependents, recognizes a special obligation to those who have devoted themselves to Religion. He therefore instructs the Dean of Alresford to exact from the Rector of* (?) *Wield the annual pension of twelve marks due from him to the Prior and Convent of Newark, as decreed by his predecessors, John* [*Gervais*] *and William* [*de Ralegh*], *Bishops, placing him under ecclesiastical censure if remiss in payment of the same.*]

LITTERA EPISCOPI DECANO DE ALDRESFORD QUOD FACIAT RECTOREM DE WALDA SOLVERE PENSIONEM PRIORI DE NOVO LOCO IN QUA EIS TENETUR.—J. dei gracia [etc.] dilecto in Christo filio . . . Decano de Alreford (*sic*) salutem etc. Quamvis ex sollicitudinis pastoralis officio universis subditis nostris simus justicie debitores, illis tamen specialiter obligamur qui seculo abdicato se divino Cultui totaliter manciparunt, ut eisdem omni tranquillitate servata materiam litium pro viribus amputem[us]. Sane ordinacione seu decreto ac sentencia sene [? bone] memorie Johannis et Willelmi[1] predecessorum nostrorum Episcoporum ac confirmacione Capituli Wintoniensis plenius intellectis reperimus, Rectorem ecclesie de Walda teneri . . . Priori et Conventui de Novo loco in Surreye in xij. marcarum annua pensione, ac ipsos in possessione vel quasi juri percipiendi eandem hactenus extitisse, et ipsos ad dictam pensionem quam subtractam fuisse sentencia habet restitutos, quod utique ex predictis et aliis notorium non immerito reputantes vobis mandamus firmiter injungentes, quatinus Rectorem ecclesie antedicte moneatis, et efficaciter indicatis (*sic*), ut dictis . . . Priori et Conventui satisfaciat secundum formam ordinacionis prefate, alioquin vos eundem Rectorem auctoritate nostra per censuram ecclesiasticam, quociens ex parte eorundem . . . Prioris et Conventus requisiti fuerint [? fueritis], compellatis. Data apud Weregrave. xvj. Kalendas Februarii. Anno domini m°. cc°. lxxxij. Consecracionis nostre primo.

[*Jan. 21. The Bishop's letters patent, making and constituting his treasurer Paganus* [*de Lyskerct*] *his proctor for appointing a Prior in the Church of* [*St. Swithun*] *Winchester, giving him power to confer the ring of the Priory on any suitable person of the Cathedral College.*]

EPISCOPUS FACIT DOMINUM PAGANUM PROCURATOREM SUUM FACIENDI PRIOREM IN ECCLESIA WYNTONIENSI.—Universis etc. Noverit universitas vestra, quod nos dilectum clericum dominum Paganum Thesaurarium nostrum fecimus et constituimus procuratorem nostrum preficiendi Priorem vice nostra in ecclesia Wintoniensi, dantes eidem mandatum et potestatem specialem commendandi anulum Prioratus predicti et curam ipsius nomine nostro cum

[1] John Gervais, 1262, William de Ralegh, 1244.

ad id se facultas obtulerit et crediderit expedire alicui persone ydonee de collegio ipsius ecclesie, quam ad ipsius regimen duxerit deputandam. Data apud Weregrave. xij. Kalendas Februarii. Anno domini m°. cc. octogesimo secundo. Consecracionis nostre primo.

[*Same date. The Bishop appoints the same as his proctor to receive the cession of the Priory of Winchester, and to restore the ring of administration to the present Prior unless he decides spontaneously on resignation. He is not to be pressed to this.*]

ITEM PROCURATORIUM SUPER EODEM.—Universis etc. Noverit universitas vestra, quod nos dilectum clericum dominum Paganum Thesaurarium nostrum facimus et constituimus procuratorem nostrum ad recipiendum et admittendum cessionem Prioratus Wintoniensis et restitucionem anuli administracionis ejusdem a fratre Adam nunc Priore ejusdem, si sponte sine cujusquam interpellacione duxerit resignandum. Ad hoc enim eundem moveri nolumus nec induci. Data apud Weregrave. xij. Kalendas Februarii. Consecracionis primo. |

[Fo. 61b.]

[*Feb. 13. Letters patent empowering the Bishop's Official and Treasurer to receive the spontaneous cession of brother Adam, Prior of Winchester, and his ring, and to confer the same on some fit person within the College; to act jointly or severally. This power not to last beyond Easter.*]

[No heading.]—Noverint universi presentes litteras inspecturi quod Nos J. [etc.] dilectis nobis in Christo Magistro P. Officiali nostro dominoque Pagano Thesaurario ad admittendum acceptandum et recipiendum cessionem spontaneam fratris Ade nunc Prioris Winton. ipsiusque anulum ac ad preficiendum aliquem de gremio ipsius collegii utilem et ydoneum ejusdem ecclesie regimini in Priorem, quandocunque ipsum fratrem Adam cedere vel decedere contigerit, quem ad hoc duxerint prout Deus melius eis dederit deputandum conjunctim et divisim committimus nostras vices, presentibus post Pascha minime valituris. Data apud Essere. Idibus Februarii. Anno domini m°. (*sic*) octogesimo secundo. Consecracionis nostre primo.

[*Feb. 14. The Bishop becomes a humble suitor to the Abbot of Hyde, with many expressions of attachment and regard, hoping that he will bestow a benefice on one of his clerks, who will be able to advance the interests of the Monastery in the ecclesiastical courts. The Bishop will take care to make such a return as will be agreeable to them in case they need his advice.*]

ABBATI DE HYDA UT PRESENTET ALIQUEM CLERICUM SUUM AD BENEFICIUM ALIQUOD AD EJUS PRESENTACIONEM SPECTANS.—

J. Dei gracia etc. Abbati de Hyda. Eo fiducialius vobis porrigimus preces nostras quo personam vestram sinceriori amplectimur affectione; et ecclesie vestre utilitatem fervencius diligimus et honorem ipsum ni fallamur, quod absit, de vestre filialis dilectionis immensa dulcedine fiduciam reportantes, quod firmiter credimus et indefectibiliter speramus vestram velle benevolenciam totis desideriis nostra precamina ad exaudicionis januam admittere, et precipue, quod ex corde petimus omni explosa fictione pro viribus felici et celeri effectui mancipare. Cum igitur prosperam promocionem clericorum nostrorum nostris obsequiis insistentium, et precipue illorum quos [?per] domesticam et diutinam familiaritatem majori novimus prerogativa virtutum probitatisque meritis decorari, intimis desideriis non immerito affectemur (*sic*), discrecionem vestram totis visceribus requirimus et rogamus, quatinus aliquem de clericis nostris, quem vobis duxerimus nominandum, talem videlicet cui sciencie et potencie vestra vestrique monasterii negocia in quacunque Curia ecclesiastica prout facti experiencia didiscimus (*sic*) prosperanda, merita suffragantur, ad ecclesiasticum beneficium, ad vestram spectans presentacionem si vacet ad presens, vel quam cito id se obtulerit facultas, intuitu Domini in nostri contemplacionem rogatus presentare velitis, scientes quod, si votis nostris in hac parte duxeritis annuendum, nos ad ea omnia et singula facienda que vestri monasterii honoris et emolymenti respiciunt incrementa quociens nostro consilio indigueritis affingetis fortius in futurum. Responsum vestrum super hiis et utique gratum nobis per latorem presentium una cum vestro beneplacito rescribatis. Data apud Essere. xvj. Kalendas Martii. Anno domini m°. (*sic*) octogesimo secundo. Consecracionis nostre primo.

[*Feb. 22. The Bishop to John de Lecford, Rector of Itchen. As Judge delegated by the Apostolic See, he has received a mandate from Pope Martin IV respecting a petition made to the Holy See by Augustin Perci, vicar of Wymering. As the Bishop cannot undertake the case personally he commissions Lecford to do what is requisite.*]

COMMISSIO FACTA MAGISTRO JOHANNI DE LECFORD [PRO][1] VICARIO DE WYMERING.—Johannes permissione divina [etc.] judex a sede Apostolica delegatus, magistro Johanni de Lecford Rectori ecclesie de Ychen salutem in Auctore salutis. Mandatum Apostolicum recepimus in hec verba. Martinus Episcopus servus servorum Dei venerabili fratri . . . Episcopo Wintoniensi salutem et Apostolicam benedictionem. Dilecti filii Augustini Perci vicarii ecclesie de Wimering Winton. diocesis apud sedem Apostolicam constituti

[1] Margin shaved by binder.

precibus inclinantes presentium tibi auctoritate mandamus, quatinus quicquid inveneris in ejus prejudicium temere attemptatum postquam ipse causa peregrinacionis et pro quibusdam suis negociis promovendis iter arripuit ad sedem veniendi predictam in statum debitum legitime revocare procures. Contradicentes per censuram et apostolicam [? censuram] post compescendo. Data apud Montem Falconis. quarto Idus Novembris. Pontificatus nostri anno secundo. Quia igitur cognicioni hujusmodi ad presens commode vacare non valemus, eandem discrecioni vestre committimus, nobis difinitiva sentencia reservata. Data apud Dounton. viij. Kalendas Martii. Anno gracie m°. cc. octogesimo secundo. Consecracionis nostre primo.

[*Feb. 27. The Bishop writing to the King acknowledges his letter on behalf of the collation of Mag. Nicholas de Menona to the Rectory of Crondall. He desires to satisfy His Highness in this respect, and will send a messenger with pleasing news as soon as possible.*]

LITTERA EPISCOPI DOMINO REGI RESPONSIVA QUOD CONFERET ECCLESIAM DE CRONDALE TALI. [PRO] MAGISTRO NICHOLAO [DE] MENONA.—Excellentissimo principi et Reverendo domino suo, domino E. Dei gracia illustri Regi Anglie etc. J. ejusdem permissione Wintoniensis Episcopus salutem etc. Celsitudinis vestre litteras pro Magistro Nicholao de Menona suscepimus reverenter, quod ecclesiam de Crondale post resignacionem subsequenter admisimus, et dominacioni vestre pro viribus satisfacere cupientes proprium nuncium per quem animi motum super hoc celsitudini vestre studebimus intimare, annuente Domino transmittemus in brevi, per quem magnificencie vestre auribus grata et accepta quantum secundum Deum possumus, eodem propicio conferemus. Data apud Taunton. iij. Kalendas Martii. Anno domini m°. cc. octogesimo secundo.[1]

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[1] The Bishop's hesitating tone in this letter and in the postscript to the next is explained by the fact that he had arranged for the collation of his friend Peter de Guldeford to Crondall. This collation is dated five days before the present letter to the King (see above, pp. 5 and 6). The penultimate letter to the Abbot of Hyde seems to suggest that the Bishop was trying to provide otherwise for his friend, so as to avoid disappointing the King. At any rate on June 11 the Queen's physician, whose name is here clearly given as Nicholas de Menona, received collation to Crondall (above, p. 5), though the previous collation to Guldeford is mentioned in the next paragraph. On Fo. 95b below appears a private letter from the Bishop to Guldeford, then Chaplain to the Archbishop of Canterbury, undated, but clearly written when he had just been consecrated Bishop, and promising that before long he should receive a practical proof of his affection.

[Fo. 62a.]

[*Feb. 27. The Bishop writes to the Bishop of Bath and Wells (Robert Burnell) concerning the same matter, and to the same effect. The King's nominee is here called Nicholas de Mutina.*]

ITEM BATHONIENSI EPISCOPO SUPER EODEM.—Venerabili patri domino R. dei gracia Bathoniensi et Wellensi Episcopo J. permissione ejusdem Wintoniensis Episcopus salutem etc. Paternitatis vestre litteras pro magistro Nicholao de Mutina recepimus celsitudinis regie litteris cumulatas, ut ecclesiam de Crondale vacantem post resignacionem domini Jacobi de Yspania[1] conferre curaremus eidem. Super quo fraternitati vestre significamus quod tam votis regiis quam vestris quatenus secundum Deum poterimus annuere cupientes, proprium nuncium vobis transmittemus in brevi, per quem auribus vestris grata referemus super hiis, Deo propicio, pariter et accepta. Diu valeat reverenda paternitas vestra in domino Ihesu Christo. Data apud Taunton. iij. Kalendas Martii. Anno domini m°. cc. octogesimo secundo.

Scitis, pater karissime, quod et si resignacionem, que pura et libera debet esse, preces subsequi valeant, tamen precedere jura vetant.

[*Mar. 18. A violent assault having been made at Carshalton on the first Saturday in Lent, by persons unknown, upon officials of the Archdeaconry of Surrey, the Bishop sends his mandate to all Rectors, Vicars, and Chaplains of the Archdeaconry to excommunicate these aggressors and their aiders and abettors, solemnly on Sundays and Festivals.*]

MONICIO PRO OFFICIALI ARCHIDIACONI SURREYE ET DECANO DE EWELL AC JOHANNE ET THOMA COMPARITORIBUS.—J. dei gracia [etc.] dilectis in Christo filiis Rectoribus, Vicariis, Capellanis Ecclesiarum Archidiaconatus Surreye universis salutem etc. Pervenit ad nos quod quidam iniquitatis filii sue salutis immemores, quorum nomina ignoramus ad presens, die Sabbati prima presentis sancte Quadragesime apud Kasauton in Archidiaconatu predicto in . . . Officialem ejusdem et Petrum de Ewell et Johannem et Thomam comparitores clericos manus injecerunt Dei timore seposito temere violentas et eosdem Petrum et Thomam usque ad effusionem sanguinis vulneraverunt, et ipsum Petrum suis indutis [?indutum] vestibus in aquam projecerunt et fere submergentes eundem, propter quod hujusmodi malefactores et qui auctoritatem consilium et auxilium ad hoc prestiterunt eisdem in excommunicacionis sentenciam latam a canone inciderunt. Nos igitur cum ex officii nostri debito ea que in Dei ecclesie, et totius cleri aguntur injuriam, non

[1] See York Reg. Romeyn (Surtees Soc.), p. 369. J. de Yspania was presented to Rothbury, dio. Durham, on Feb. 7, 1283.

possimus nec debeamus conniventibus oculis pertransire, vobis in virtute obediencie firmiter injungendo mandamus quatinus hujusmodi malefactores omnesque illos qui ad hoc auctoritatem consilium et auxilium dederunt eisdem, ut superius est expressum, excommunicatos in genere inter missarum solempnia publice in ecclesiis vestris et quibus ministratis, pulsatis campanis candelis accensis, singulis diebus dominicis et festivis solempniter nuncietis. Data apud Byterne. die Mercurii proxima post festum sancti Gregorii Pape. Anno Consecracionis primo.

Octogesimo tertio.

[*Mar. 31. The Bishop, as Commissary of the Cardinal Bishop of Tusculum who was appointed by the Pope, directs the Archdeacons of Totnes and Cornwall to install the Proctor of the Archdeacon of Exeter, and to induct him into the rights of the Archdeaconry, proceeding against the intrusive Precentor W. up to the sentences of excommunication and interdict, as justice requires.*[1]]

Littera pro Archidiacono Exonie.—J. permissione divina [etc.] Reverendi patris domini Erdonii Dei gracia Tusculani Episcopi Cardinalis executoris a summo Pontifice deputati commissarius, discretis viris . . . de Thotenes et . . . de Cornubia Archidiaconis in ecclesia Exonie, salutem in Domino sempiternam. Mandatum supradicti domini Cardinalis recepimus in hec verba . . . Venerabili patri etc. Nos igitur supradicto mandato sicut tenemur parere volentes ad peticionem Johannis Sperling procuratoris Archidiaconi Exoniensis predicti vobis auctoritate qua fungimur firmiter injungendo mandamus quatinus mandato Apostolico quo supradictus pater Episcopus Tusculanus fungitur in hac parte, ac mandato ipsius Episcopi nobis directo, ut supradictum est, diligenter inspectis, procuratorem ipsius Archidiaconi in possessionem Stalli Chori, domuum, proventuum et jurium Archidiaconatus ipsius inducere procuretis et defendatis inductum; amotis ab eis supradicto precentore et quibuscunque aliis illicitis detentoribus, nichilominus contra Magistrum W.[2] precentorem predictum et contra quoscunque alios contradictores si quos inveneritis et rebelles

[1] Pontissara himself having been Archdeacon of Exeter when selected by the Pope as Bishop of Winchester, the Pope would claim the appointment of his successor, and the former holder of the Archdeaconry would fitly be the intermediary in the case of the new appointment.

[2] Walterum de Lecchelade. See Mr. J. B. Baigent's note, and on the full bearings of a very difficult question Mr. Hingeston-Randolph's remarks in the Register of Bp. Quivil, pp. 344, 438–449. Unfortunately Pontissara's Registrar has omitted to insert the mandate of the Bishop of Tusculum, so that it is not clear who the new Archdeacon was. If the Cardinal himself, it would have been a flagrant evasion of the Council of Lyons. Lecchelade was barbarously murdered about this time, and the author of the crime after much investigation escaped discovery.

ad excommunicacionis et interdicti sentencias, et alias prout justum fuerit procedentes. Quod si non ambo hiis exequendis potueritis commode interesse, alter vestrum premissa, in virtute obediencie qua sedi Apostolice est astrictus, fideliter exequatur. In cujus rei testimonium etc. Data apud Byterne ij. Kalendas Aprilis. Anno gracie m°. cc. octogesimo tertio.

[*April 2. The Bishop, addressing the Abbess of St. Mary, Winchester, says that it has been an ancient custom that one of the Brethren of St. Swithun's should be appointed to hear the confessions of the sisters; that brother John de Lecford appointed to this office by his predecessor, Bishop Nicholas, was now hindered by ill health from the due discharge of this office; that he had therefore appointed in his place brother John de Sibbesdon, guardian of the infirmary, to whom alone confessions should be made, he coming to them when asked, and the sisters no longer frequenting St. Swithun's monastery, thus avoiding any risk of scandal.*]

LITTERA FACTA TALI FRATRI SANCTI SWITHUNI WYNTON. AD AUDIENDUM CONFESSIONES MONI[ALIUM] BEATE MARIE WYNTON.[1]—J. Dei gracia etc. dilecte filie . . . Abbatisse beate Marie Winton. salutem etc. Cum in ecclesia nostra sancti Swithuni Winton. usitatum fuit ab antiquo quod aliquis de fratribus conventus ejusdem Deum timens ad confessiones sororum vestrarum
[Fo. 62b.] audiendas deputetur et frater Johannes de Lecford ad easdem confessiones audiendas per bone memorie Nicholaum predecessorem nostrum quondam deputatus adversa valetudine laboret, per quod minus debito hujusmodi officium exequi valeat, ut tenetur, ipsum a dicto officio absolventes fratrem Johannem de Sibbesdon domus predicte infirmarium loco ipsius Johannis de Lecford duximus subrogandum. Quocirca vobis mandamus quatinus sororibus vestris injungatis, quod decetero prefato Johanni fratri de Sibbesdon et nulli alii confiteantur, nec ad dictum monasterium nostrum ita frequenter accedant, ne inde scandalum, quod absit, in populo oriatur: set quociens opus fuerit eidem demandetur quod ad eas accedat, prout per litteras nostras eidem duximus injungendum. Data apud Byterne. iiij. Nonas Aprilis. Consecracionis nostre Anno primo.

[*Same date. The Bishop writes to Bro. John Sibbesdon to the same effect.*]

LITTERA FACTA TALI MONACHO SUPER PREDICTA CAUSA.—J. dei gracia etc. dilecto filio fratri Johanni de Sibbesdon Infirmario nostro sancti Swithuni Winton. salutem etc. Quia frater Johannes de Lecford cui bone memorie Nicholaus predecessor

[1] This heading is inaccurate, the letter being addressed to the Abbess.

noster curam confessionum sororum beate Marie Winton. audiendarum dudum commisit, sic adversa valitudine laborat, per quod hujusmodi officium minus debito exequi valeat, ut tenetur, ipsum a dicto officio tenore presentium duximus absolvendum. Vos loco ipsius subrogantes, vobis mandamus, quatinus ad locum predictum, cum per Abbatissam vel sorores loci ejusdem requisiti fueritis, cum honesta comitiva personaliter accedentes, dictum officium prout animabus earum saluti expedire videritis, vice et auctoritate nostra exequemini diligenter, ut a Deo condignam mercedem consequi valeatis. Data ut supra.

[*May 21. The Bishop directs the Abbess and Convent of Werewell to receive into their community Joan, daughter of Sir Adam le Despenser, at the instance of Lady M. de Clare, Countess of Cornwall.*[1]]

MONIALIBUS DE WEREWELL QUOD TALEM RECIPIANT IN MONACHAM ET SOROREM.—Johannes permissione divina [etc.] dilectis in Christo filiabus . . . Abbatisse et Conventui de Werewell ordinis sancti Benedicti salutem etc. Devocionis fervorem quem Johannam filiam domini Ade le Despenser militis ad ordinis vestri observanciam diucius novimus habuisse, ejusdem Johanne (?) comp[ar]entis ad hujus officii debitum litterate laudabile propositum speciali gracia prosequentes, eandem jure nostro ad habitum Religionis vestre ad instanciam nobilis domine M. de Clara Comitisse Cornubie fore decrevimus admittendam vobis firmiter injungendo mandantes quatinus ipsam Johannam in monialem et sororem vestram absque difficultate qualibet admittatis, eidemque habitum ordinis vestri cum pertinenciis cum vos super hoc requisierit misericorditer impendatis. Valete in Domino Jesu Christo. Data apud Wyntteneye. xij. Kalendas Junii. Anno gracie m°. cc. octogesimo tertio. Consecracionis nostre primo.

[*March 13. Letters patent of the Bishop, who states that he is bound in the sum of £37 10s. to Peter Oliver, citizen of Bordeaux, and William Budeau for wine bought from the same William, who can claim the money at Southampton on the Feast of the Purification, 1282. The obligation is very tightly drawn and is binding on the Bishop's successors.*]

OBLIGACIO.—Universis Christi fidelibus presens scriptum visuris vel audituris J. Dei gracia Episcopus Wintoniensis salutem in Domino. Noverit universitas vestra nos teneri Petro Oliver Civi Burdigalie et Willelmo Bideau nigro mercatori suo in triginta

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[1] Margaret, daughter of Richard de Clare, Earl of Clare and of Gloucester, was the wife of Edmund, second Earl of Cornwall (1250–1300).

et septem libris et decem solidis bonorum novorum et legalium sterlingorum pro vino a dicto Willelmo empto, solvendis ei[s]dem Petro et Willelmo vel eorum certo attornato, hoc presens scriptum deferenti, in villa Suthamton ad festum Purificacionis beate Marie Anno domini m°. cc. octogesimo secundo, sub obligacione omnium bonorum nostrorum mobilium et inmobilium. Et si contingat predictos Petrum et Willelmum vel eorum attornatum dampnificari vel expensas facere circa perquisicionem dicte pecunie, nos tam de dampnis quam de expensis una cum principali debito sub predicta obligacione plenarie satisfaciemus, volentes quod de dampnis et expensis credantur (*sic*) soli et simplici verbo sine alterius onere probacionis. Renunciantes omni excepcioni, cavillacioni, regie prohibicioni et omni remedio juris per quod nos vel nostri juvari possemus et dicti P. et W. vel sui impediri. In cujus rei testimonium huic presenti scripto sigillum nostrum est appensum. Data apud Byterne. die Jovis proximo ante festum sancti
[Fo. 63a.] E[?dwardi] Regis Anno supradicto. Et[1] interesse que iidem mercatores aut unus quicunque eorum se ob defectum dicte solucionis aut ob ipsam causam fecisse vel incurrisse dixerint, nudo verbo sine cause cognicione, sine judicis taxacione, et sine ulla alia probacione. Et insuper expensas unius mercatoris duobus equis et uno serviente ubicunque fuerit usque ad die[m] complete solucionis et restitucionis totius debiti supradicti pro quibus omnibus et singulis sic solvendis et observandis ad plenum idem dominus Johannes Episcopus suo et ecclesie sue predicte et Episcopatus ipsius nomine obligavit predictus (*sic*) Vanti, Yvano et Cronello[2] suo et dictorum suorum sociorum nomine recipientibus, ut dictum est, se ipsum et successores suos et sua et eorundem bona omnia mobilia et inmobilia, ecclesiastica et mundana, presentia et futura. Et jura omnia et proventus et redditus universos suos et successorum suorum ubicunque sunt et poterunt inveniri, que omnia procuratorio nomine se pro eisdem creditoribus eorumque nomine constituit possidere usque ad integram solucionem et satisfactionem totius predicti debiti, et satisfactionem omnium predictorum. Hoc etiam acto expresse inter contrahentes predictos, quod quilibet dictorum mercatorum in solidum possit totum dictum debitum et omnia in presenti contractu contenta petere et exigere

[1] This would appear to be an abruptly introduced quotation from a specimen bond intended for use in special cases. It was executed at Orvieto in the house occupied there by the Bishop between the time of his consecration and his departure for England.

[2] These may be the surnames of a firm of Italian merchants.

atque recipere cum effectu, uni tamen cuicunque eorum facta integra solucione ab eis omnibus dictus debitor et successores liberi et quieti existant de toto debito supradicto. Et in hiis omnibus et singulis supradictis et infra scriptis renunciavit dictus dominus Episcopus suo et dictorum successorum suorum et ecclesie sue predicte nomine excepcioni doli et in futurum actioni, condictioni, indebiti sine causa et ex injusta causa omni tempore feriato, omni appellacionis remedio, privilegio crucis et fori, omni privilegio et indulto Crucesignatis et Crucesignandis concesso et concedendo, omni inhybicioni cujuscunque principis quadrimestri tempore, quod condempnatis indulgetur ad solvendum constitucionis de duabus dietis edite in consilio generali, beneficio restitucionis in integrum, omnibus litteris et indulgenciis Apostolicis impetratis et impetrandis et omni Juris Canonici et Civilis auxilio, contravectioni locorum et judicum (?) revocanda domum,[2] omni privilegio clericali, necnon omnibus aliis excepcionibus per quas idem episcopus posset contra dictos creditores imposterum se tueri et specialiter jure dicenti generalem renunciacionem non valere. Et ad majorem evidenciam omnium predictorum dictus dominus episcopus presenti scripto publico sigillum suum mandavit apponi. Datum apud Urbem Veterem in domo quam habuit dictus dominus episcopus, presentibus vocatis et rogatis Testibus; Magistro Philippo Archidiacono de Wdestabili[1] in Ecclesia Exonie Magistro David de Pontisara Magistro Willelmo de Wellinge et Roberto de Maydenestane.

[*1280, Jan. 21. A letter to the Warden of the Franciscans in London from the English Provincial of the Order, quoting a letter from Cardinal Matthew, Proctor of the Order in Rome. In this is explained the effect of the Bull promulgated in 1279 by Pope Nicholas III on the question whether the Franciscans could own property, the conclusion being that they only had the use of their possessions by the authority of the Pope in whom was vested the actual ownership. To carry into effect the provisions of this Apostolical Constitution special Proctors were to be appointed by the Archbishops and Bishops to assess the value of the movable goods in question.*[3]]

LITTERA MINISTRI FRATRUM MINORUM IN ANGLIA CUSTODI

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[1] ? A misreading of Barnastabile. [2] A corrupt passage.

[3] A copy of this process addressed to the Warden of the Friary at Bristol and dated St. Prisca (Jan. 18) is printed in *Registrum Ricardi de Swinfeld*, in the Hereford series of the C. and Y. S., pp. 23–25. A letter from the Bishop to the Proctors nominated follows on p. 26.

Corrigenda in the above: *p.* 24, *line* 5, *insert after* 'solidum' 'ita quod non sit melior condicio occupantis'; *ib. line* 16, *insert before* 'commissis' 'ipsis'; *p.* 25, *line* 13, *for* 'racione' *read* 'Romane'; *line* 14, *for* 'presentibus valituram' *read* 'Presentibus valituris'; *line* 17, *for* 'hujus autem' *read* 'cujus rei'; *line* 27, *for* 'minorum' *read* 'vestrorum'; *p.* 26, *line* 17, *insert* 'vobis' *after* 'prenominati', *and for* 'una' *read* 'viva'.

Civitatis London.—In Christo sibi karissimo fratri . . . Custodi Londoniensis Fratrie R. fratrum Minorum in Anglia Minister et servus salutem in eo qui est omnium vera salus. Noveritis quod Reverendus frater Minister generalis misit michi litteram reverendi[1] domini Mathei sancte Romane ecclesie Cardinalis et protectoris nostri ordinis in hec verba. Venerabilibus in Christo[2] patribus universis Archiepiscopis et Episcopis per regnum Anglie et Scotie constitutis, Matheus miseracione divina sancte Marie in Porticu diaconus Cardinalis salutem in Domino. Cum ordinis fratrum Minorum quem gloriosus Christi Confessor beatus Franciscus instituit gubernacio sit a (*sic*) nobis ab Apostolica sede commissa, presentium tenore committimus, damus et concedimus unicuique vestrum in solidum, ita quod non sit occupantis condicio melior, potestatem ordinandi et constituendi procuratorem seu procuratores in solidum, ita quod non sit melior condicio occupantis, quos et quot singuli ministri provinciales eorundem fratrum Minorum qui sunt vel erunt pro tempore in provinciis sibi commissis per se vel per alium seu alios duxerint nominandos, et quocienscunque et quandocunque eis videbitur expedire, ad recipiendum precium seu pecuniam que de libris et aliis mobilibus quibus tam ordo quam fratres predicti utuntur ad Romanam ecclesiam spectantibus, usibus fratrum dicti ordinis in eisdem provinciis deputatis vel etiam deputandis precio estimato vendendis recipienda fuerint, et ad expendendum de voluntate singulorum ministrorum predictorum in provinciis sibi commissis, vel eorum quibus hoc commissum fuerit per singulos eorundem in provinciis ipsis commissis hujusmodi precium seu pecuniam in rem licitam, cujus usum fratribus habere liceat[3] in aliis casibus licitis et honestis secundum constitucionem
[Fo. 63b.] a sanctissimo patre domino N. divina providencia summo Pontifice super nonnullis predictorum fratrum regulam contingentibus promulgatam ; constituendi quoque unum vel plures procuratores in solidum, ita quod non sit melior condicio occupantis, quos et quot eisdem singulis ministris vel aliis seu aliis quibus hoc commiserint visum fuerit ad recipiendum hujusmodi precium seu pecuniam ab universis et singulis procuratoribus aliarum litterarum nostrarum auctoritate institutis vel instituendis et quos presentium auctoritate institui vel revocari contigerit, et ad expendenda nichilominus illa in rem licitam et aliis casibus honestis et licitis ut premittitur. Ita quod per quotcunque manus pecunia seu precium hujusmodi transierit, aut ad quoscunque pervenerit, possint in re et

[1] 'venerandi' *H.* [2] 'in Christo' *om. H.* [3] 'et' *ins. H.*

casibus predictis expendi. Nichilominus pecunia et precio memoratis quousque expensa fuerint pertinentibus ad Romanam ecclesiam supradictam. Concedentes vobis et vestrum cuilibet in solidum plenariam potestatem revocandi hujusmodi procuratores, quos instituendos duxeritis, vel qui instituti fuerint per quemcunque et in locum ipsorum similiter alios subrogandi, quocienscunque singulis prefatis ministris in provinciis sibi commissis vel alii seu aliis quibus hoc commiserint videbitur expedire. Omnes insuper procuratores aliarum litterarum nostrarum auctoritate per quoscunque seu a quocunque institutos vel instituendos et etiam quos auctoritate presentium continget constitui, eo ipso intelligimus, et a nobis esse volumus revocatos, ac nos expresse revocamus ex tunc quo vel a constituentibus ipsos, seu a vobis vel vestrum aliquo, singuli ministri per se in sibi commissis provinciis, sive per alium seu alios quibus hoc commiserint eos petierint revocari, vel hujusmodi procuratoribus constitutis vel constituendis denunciaverint, ut hujusmodi procuracionis officio non utantur. Ceterum ideo illos dumtaxat procuratores constitui et illos revocari posse et revocatos intelligi volumus, quos singuli ministri in commissis sibi provinciis vel alius seu alii quibus hoc commiserint duxerint nominandos, seu revocari petierint, vel de quibus denunciaverint ut superius est expressum, quia firmiter creditur et speratur, quod per eos in hiis solicitudo diligens adhibebitur et cautela, ut de rebus precio et pecunia supradictis, beneplacitum prefate Romane ecclesie cujus sunt impleatur et fiat. Presentibus valituris quousque per sedem Apostolicam aut per nos super hoc aliud fuerit ordinatum. Data Rome apud sanctum Petrum. iiij. Kalendas Maii. Anno domini m°. cc. octogesimo. Pontificatus predicti domini Nicholai pape tertii Anno tertio. In cujus rei testimonium sigillum Fratrum Minorum Anglie apposui, et sigillum domini O.[1] Lincolniensis Episcopi apponi presentibus procuravi. Hac igitur fretus auctoritate vobis concedo et universis vestre custodie Gardianis ut adire possitis dominos venerandos Archiepiscopos et Episcopos infra vestros limites constitutos, quandocunque vobis videbitur expedire, pro instituendis procuratoribus sub forma prescripta, quot et quos duxeritis nominandos, ad recipiendum precium seu pecuniam de libris et aliis mobilibus commutandis extra ordinem vel vendendis et ad expendendum pro necessitatibus fratrum vestrorum temporibus oportunis. Nolo tamen quod fiant commutaciones et vendiciones hujusmodi sine mea licencia speciali et absque urgenti necessitate,

[1] Oliver Sutton, Bishop of Lincoln, 1280-1299.

vel utilitate plurimum evidenti. Nec etiam fieri debent nisi per procuratorem seu procuratores, quos ipse constituerit cui dominus Cardinalis protector ordinis institucionem procuratorum duxerit committendam. Istas vero quatuor condiciones exprimit manifeste littera generalis ministri pro predicto negocio mihi missa. Valete semper in Christo et Virgine gloriosa. Data Exonie. die beate Agnetis secundo. Anno domini supradicto.

[*1282, Oct. 18. In accordance with the Cardinal's letter above the Bishop appoints four proctors to value the movable goods of the Franciscans within the Diocese.*]

EPISCOPUS FACIT TALES PROCURATORES FRATRUM MINORUM IN ANGLIA.—J. permissione divina etc. dilectis filiis, Ricardo Selde, Stephano de la Prise, Ade le Horder, Johanni Page, Simoni le Barbur salutem etc. Caritati vestre presentibus innotescat a venerabili domino Matheo sancte Marie in Porticu diacono Cardinali nobis esse commissum per litteras ipsius expressas ut de procuratoribus provideamus qui necessitatibus | et utilitatibus fratrum
[Fo. 64a.] Minorum deserviant et intendant. Volentes igitur mandatum et commissionem hujusmodi fideliter adimplere, efficaciter exequi ac prosequi reverenter, vos et quemlibet vestrum in solidum nobis rite nominatos facimus, constituimus et ordinamus ipsius domini Mathei et ecclesie Romane, cujus vice fungitur in hac parte, procuratores et nuncios speciales, ad pecuniam et precia rerum recipienda et expendenda, per vos et per quoscunque alios pro necessitatibus fratrum predictorum juxta formam litterarum et constitucionis apostolice in eisdem litteris memorate, quam fratres prenominati vobis viva voce vel littera sciunt plenius intimare, donec eadem auctoritate cum fratribus expedire videbitur fueritis revocati. In quorum testimonium presentes litteras nostro sigillo fecimus roborari. Data (?) Rycerbi. Anno gracie m°. cc. Octogesimo secundo. die sancti Lucie (*sic*) Ewangeliste.

[*1279, March 25. Pope Nicholas III, in reply to the supplications of Abp. Peckham of Canterbury, grants that no delegate of the Apostolic See nor any subdelegate appointed by him shall have power to promulgate against his person sentences of suspension, interdict, or excommunication without special mandate of the See. This indulgence to last for three years. Usual penalties for infringing this concession.*]

PRIVILEGIUM CONCESSUM ARCHIEPISCOPO CANTUARIENSI NE POSSIT EXCOMMUNICARI.—Nicholaus Episcopus etc. venerabili fratri . . . Archiepiscopo Cantuariensi salutem etc. Personam tuam favoris Apostolici gracia prosequentes, que a nobis suppliciter postulas, quantum cum Deo possumus, favorabiliter exaudimus.

Tuis itaque supplicacionibus inclinati, fraternitati tue, ut nullus delegatus Apostolice sedis vel subdelegatus ab eo, executor seu etiam conservator, a sede deputatus eadem in personam tuam suspensionis vel interdicti aut excommunicacionis sentencias promulgare valeat, absque mandato sedis Apostolice speciali, auctoritate presentium indulgemus. Presentibus post triennium minime valituris. Nulli omnino hominum ergo liceat hanc paganam (*sic*) nostre concessionis infringere, aut ei ausu temerario contraire. Si quis autem hoc attemptare presumpserit, indignacionem omnipotentis Dei, et sanctorum Petri et Pauli Apostolorum ejus se noverit incursurum. Data Rome apud sanctum Petrum. viii. Kalendas Aprilis. Pontificatus nostri Anno secundo.

[*1282, Aug. 23. In the recent vacancy of the See of Winchester, Mag. Adam de Hales, Guardian of Spirituals, had drawn up an Ordinance for the Chapel of Hoo, between the founder of which, Roger, Lord of Hoo, and Walter de Cumba, Rector of Meonstoke, questions had arisen. The decision had been that the Chaplain should receive all oblations, obventions, and the small tithes, with the Altar-dues, there being reserved to the Rector the great tithes of wheat, and principal legacies or mortuaries. The Chaplains to have the manse with gardens adjacent and the common land which the late William de Hoo, father of Roger, had assigned to the Chantry, and the land which was Herbert Pollard's, and 50 sheep in pasture with the sheep of Roger on the north side of the Chapel of Hoo, twelve pigs, six cartloads of wood annually, to be delivered by Roger. All this Roger confirmed and ratified. In return for these concessions the Chaplain shall celebrate Mass thrice a week when most convenient for the soul of Roger, his ancestors and heirs, with a full service* pro defunctis. *On other days in the Mass he shall remember these persons, if the day's solemnity allows. He shall bear all the burdens of the Chapel, such as ornaments, books, vestments, roofing of the Chancel, and other charges ordinary and extraordinary. The Parishioners of Hoo shall resort once a year, on the Feast of the Assumption, to their Mother Church of Meonstoke, to have service there, and make their oblations with the other parishioners. Powers of compulsion and coercion in case of disobedience are reserved to the Bishops. The seal of the Consistory Court of Winchester attached. Dated at Winchester, May 25, 1282. The Bishop confirms the above by his Pontifical authority, specially reserving to himself and his successors powers of coercion against those who may infringe the orders and their confirmation.*]

Confirmacio ordinacionis Capelle de Hoo.—Universis sancte matris ecclesie filiis ad quos presentes littere pervenerint J. permissione [etc.] salutem in Domino sempiternam. Litteras venerabilis viri magistri Ade de Hales custodis spiritualitatis Episcopatus Winton. sede vacante vidimus veras et integras sigillo consistorii Wintoniensis signatas tenorem subscriptum continentes. Universis sancte matris ecclesie filiis ad quorum noticiam presens scriptum pervenerit Adam de Hales custos spiritualitatis Episcopatus Wintoniensis sede vacante salutem in Domino sempiternam. Rerum gestarum memoria provide litteris continetur, ne tractu temporis ea que semel bene fuerint ordinata iteratis refragacionibus perturbentur.

Hinc est quod cum inter parochianos Capelle de Ho ex parte una et dominum Walterum de Cumba Rectorem ecclesie de Menestoke et Rogerum dominum de Ho, necnon et ipsos Rectorem et Rogerum inter se ex altera, super Cantaria in predicta Capella de Ho suborta fuisset materia questionis, tandem idem dominus Walterus pro se et successoribus suis, et predictus Rogerus pro se et heredibus suis et parochiani predicti alte et basse simpliciter et absolute ordinacioni nostre super hujusmodi Cantaria ordinanda se submiserunt sacramento super hoc prestito corporaliter. Nos igitur deliberato consilio de ipsorum Rectoris et Rogeri et parochianorum predictorum consensu expresse diffinimus, statuimus et ordinamus quod Capellanus qui pro tempore in predicta Capella divina ministraverit percipiat integre omnes oblaciones obvenciones et minutas decimas quocunque [?modo] censeantur ad alteragium ejusdem Capelle pertinentes, reservatis predicto Rectori et successoribus suis omnibus majoribus decimis garbarum et legatis principalibus seu mortuariis in predicto manerio de Ho decedentium, et jurisdictione quam exercet apud parochianos predictos. Ordinamus insuper quod idem Capellanus habeat mansum cum gardinis adjacentibus et communem terram quam bone memorie Willelmus de Ho pater ejusdem Rogeri ad hujusmodi Cantariam aliquando assignavit, et terram que fuit Herberti Pollard ex assignacione ejusdem Rogeri, et quinquaginta bidentes in pastura cum bidentibus ejusdem Rogeri ex parte boriali Capelle predicte de Ho. Et duodecim porcos de propria (?) mercatura in
[Fo. 64b.] pannagio quietos cum porcis | ejusdem Rogeri et sex carectatas bosci annuatim in bosco ejusdem Rogeri ex liberacione ejusdem Rogeri vel suorum prout temporibus patris sui fieri consuevit. Que omnia idem Rogerus confirmavit et ratificavit. Pro quibus omnibus statuimus et ordinamus ut Capellanus qui pro tempore ibidem divina celebraverit ter in ebdomada quando com[m]odius poterit illic pro anima ipsius Rogeri et antecessorum et heredum suorum missam celebret et servicium plenarium faciat, quod pro defunctis fieri consuevit. Aliis autem diebus memoriam faciat in missa pro animabus supradictis si solempnitas diei permiserit memoriam hujusmodi celebrare. Capellanus etiam ibidem divina celebrans onera Capelle predicte ordinaria, videlicet in ornamentis, libris, vestimentis, coopertura Cancelli, necnon et alia onera tam ordinaria quam extraordinaria sustinebit. Volumus etiam et ordinamus quod predicti parochiani de Ho semel in anno, videlicet die Assumptionis beate Marie, ad ecclesiam suam matricem de Menestoke personaliter accedant, et ibidem divina audiant, et suas oblaciones faciant, prout alii parochiani ejusdem ecclesie faciunt

illa die ad suam matricem ecclesiam recognoscendam. Reservantes nobis et Episcopis Winton. futuris potestatem compellendi et cohercendi si qua partium contra hanc nostram ordinacionem venire presumpserit. Et ut hec nostra ordinacio imperpetuum inviolabiliter observetur, eam ad perpetuam rei memoriam apposicione sigilli consistorii Winton. fecimus communiri. Data Wintonie. viij. Kalendas Junii. Anno domini m°. cc. Octogesimo secundo. Nos vero premissam ordinacionem secundum Deum rite factam, ratam, firmam habentes et acceptam, ipsam non obstante quod sede Wintoniensi vacante facta fuerit, ut premittitur, auctoritate pontificali confirmamus perpetuis temporibus valituram. Et si quis contra predictam ordinacionem et hanc nostram confirmacionem temere venire presumpserit, indignacionem omnipotentis Dei et nostram se noverit incursurum. Cohibicionem et punicionem contravenientium et premissas ordinaciones et confirmacionem infringentium nobis et successoribus nostris specialiter reservantes. In quorum testimonium et perpetuam rei geste memoriam presentes litteras fecimus sigilli nostri munimine roborari. Data apud Merewelle. x°. Kalendas Septembris. Anno domini m°. cc. Nonagesimo [1] secundo.

[*August 19. Order to the several bailiffs of the custodians of the Bishopric of Winchester during the vacancy of the See by the King's mandate to restore the temporalities, saving those payments which are due to the King by reason of the vacancy.*] [2]

Littera super restitucione Episcopatus Wynton. Johanni episcopo ad mandatum Regis.—W. de Sancto Claro et W. de Hamelton Custodes Episcopatus Wintoniensis singulis Ballivis, Prepositis et ceteris ministris dicti Episcopatus ad quos presentes littere pervenerint salutem in Domino sempiternam. Cum dominus noster . . . Rex per litteras suas nobis mandaverit quod temporalia dicti Episcopatus venerabili patri domino Johanni de Pontisara Episcopo loci ejusdem restitui faciamus, quam quidem restitucionem eidem domino Episcopo juxta mandatum illud ad plenum fecimus sicut decet, vobis ex parte dicti domini . . . Regis mandamus quatinus dicta temporalia nomine nostro prefato domino Episcopo vel ejus certo attornato suas patentes litteras deferenti, ad opus ejusdem restituentes, sibi et suis de exitibus Ballivarum vestrarum plenarie persolvenda, de cetero intendatis. Salvis et retentis ad opus dicti domini Regis hiis que sua sunt in Ballivis vestris racione vacacionis dicti Episcopatus nuper in manu existentis ejusdem. In cujus rei

[1] Probably in error for 'Octogesimo'.

[2] The royal letters patent for the restitution of temporalities are dated August 11.

testimonium ego prefatus W. de Hamelton sigillum meum duxi presentibus apponendum. Data apud Taunton. xiiij. Kalendas Septembris. Anno domini m°. cc. Octogesimo secundo.

[*Undated. The Bishop allows the Rector of Worplesdon who is pursuing his studies in Paris to seek ordination from the Bishop of Paris, as he has been hindered at home by reason of a long vacancy of the See. This concession shall be valid for a year only.*]

LITTERE DIMISSORIE ORDINUM.—J. permissione [etc.] dilecto filio Jacobo de Cobeham Rectori ecclesie de Werplesdone nostre Diocesis salutem etc. Cum propter moram diutinam quam de predecessoris nostri et nostra licencia causa studiorum Parisius trahis, te ordinare debitis temporibus minime valeamus, tuis devotis supplicacionibus inclinati, ut a venerabili fratre domino . . . Episcopo Parisiensi ad Acolitatus et Subdiaconatus ordines statutis temporibus in ecclesia Dei licite valeas promoveri, non obstante quod in nostra diocesi predicta beneficiatus existas, dum aliud Canonicum non obsistat, liberam tibi tenore presentium concedimus facultatem. Presentibus post annum minime valituris.

[Fo. 65a.]

[*Undated. The Bishop writes privately to a monk in a religious house unnamed very strongly urging the immediate recall of a brother monk, Geoffrey de Munes, who is occupied at the Court of Rome in trying to injure the Archbishop of Canterbury. He should be warned with all possible speed to abstain from his design and return home.*]

LITTERA.—Quam sit periculosum in prelatos et superiores insurgere, si bene advertatis, multiplici rerum experiencia perpendere poteritis manifeste. Nuper siquidem audivimus quod Galfredus de Munes commonachus vester et confrater domino nostro Archiepiscopo Cantuariensi in Curia summi Pontificis adversatus eundem dominum ac procuratores suos in ipsa Curia molestare nititur quandocumque potest, super quo eo gravamur acerbius, quo negocia nostra propria reputantes vobis domus vestre maximum inde posse cernimus i[m]minere periculum pariter et jacturam. Rogamus igitur vos, pariter et hortamur in Domino, sano nichilominus consilio suadentes, quatinus eidem cum omni quam poteritis celeritate scribere curetis, ut ab hujusmodi (*sic*) penitus abstineat, et domi redeat sine mora; et hoc, sicut magnum dampnum effugere volueritis, nullo modo omittatis. Ista vobis in brevi plenius exponere intendimus viva voce. Ipsum tamen G. revocetis celeriter omni modo. Valete.

[*Oct. 9. The Bishop writes to his tenants introducing Sir Philip Hoyvil as his steward.*]

LITTERA EPISCOPI OMNIBUS TENENTIBUS EPISCOPATUS WYNTONIENSIS SIGNIFICANS QUOD TALEM FECIT SENESCALLUM SUUM.—J. Dei gracia etc. dilectis in Christo milicie, libere tenenti-

bus et aliis quibuscunque sub dominacione nostra existentibus salutem in Domino. Quia dilectum nobis in Christo dominum Philippum de Hoyvile militem, de cujus fide [et] industria confidimus, in nostrum prefecimus senescallum, vobis vobis (*sic*) mandamus quatinus in hiis que ad officium predictum pertinent, quamdiu in hujusmodi officio steterit, sibi sitis in omnibus intendentes. Data apud Merewelle. vij. Idus Octobris etc.

[*Undated. The form of oath of the Steward of the Bishopric of Winchester made to the Bishop.*]

FORMA JURAMENTI SENESCHALLI EPISCOPATUS WYNTONIENSIS FACTA EPISCOPO.[1]—Ce cees vous sire Evesqe, que je ws serray leauz, e loyaument vous serviray, e vostre consayl ne descouveray, mes loyaument le celeray, bon et loyal consel au mien escient vous donray. vostre mal ne vostre damage ne vostre vilanie ne orray, ne ne verray, ke je ne concredie, e amendement imetteray selonc mun poayr, ou a vous le dirray, si amender ne le puis. ne ne lerray de fere vostre preu a droyture pour amour, ne pour peour, ne pour favour, ne pour terrien preu, ne pour hayne, mis de vous a tort ne greveray, mes droyture ferray a riches e au pouvres, ne rien ne prendray per quoy vostre preu ou vostre droyture saient detorbes, vos fraunchises e les bones costumes de vostre Eveschie, e de toutes les choses qe a vostre eveschie appertinent, loyaument garderay, et defenderay, et les alienes repeleray, e leal peyne metteray qe vos Balifs et vos provos vous servent loyaument, et loyaument responderount des choces qe a vous appendent. A nul de vos adversaries ayde ne consayl ne donray, ne a eus ne consentiray, mes contre eaus vous defenderay bien e loyaument a mon pooyr si dieu maist e les sains.

[*Date not filled in. In compassion for the very heavy debts incurred by the Monastery of Chertsey, the Bishop allows its Abbot to study abroad for the following year, saving his own rights of visitation and correction, which will not be affected by the Abbot's absence.*]

LICENCIA CONCESSA ABBATI DE CERTESEY COMMORANDI IN STUDIO EXTRA REGNUM.—J. Dei gracia [etc.] dilecto in Christo filio B. Abbati de Certeseye[2] salutem etc. Vestris devotis precibus inclinati ob relevacionem debitorum, quibus monasterium vestrum opprimi didicimus in immensum, eidem paterno compacientes affectu, et ob hoc volentes graciam facere specialem, de morando et stando

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[1] Repeated on fo. 97a, where it begins: 'Ce sachiez sire Evesqe qe ieo vous seray leaux'. The variations are but slight. Neither copyist seems to have had much acquaintance with the language, but the former less than the latter.

[2] Bartholomew de Winton was elected Abbot of Chertsey in 1272. His successor, John de Rutheruyk, became Abbot in 1307.

per annum proxime subsequentem in studio extra Regnum vobis licenciam tribuimus per presentes. Salvis nobis visitacione, correctione, ex officii nostri debito in dicto monasterio exercendis, que propter vestri absenciam impediri nolumus etiam vel retardari. Data etc.

[*1282, July 21.*[1] *Letters patent of the Abbot and Convent of Lyra, appointing their fellow-monk, Nicholas Bynet, as their proctor for presenting fit persons to vacant benefices in their gift, within the kingdom of England, and also in Wales, with power of substituting another proctor in his own place.*]

PROCURATORIUM ABBATIS DE LIRA.—Omnibus hiis [*lege* hec] visuris, frater Robertus divina permissione Abbas Lyre totusque ejusdem loci Conventus eternam in Domino salutem. Notum facimus quod nos dilectum nobis fratrem et commonachum nostrum fratrem Nicholaum Bynet exhibitorem presentium constituimus procuratorem nostrum ad presentandum personas ydoneas locorum diocesanis ad ecclesias et vicarias in quibus habemus jus presentandi, cum eas vacare contigerit, in Regno Anglie et etiam in
[Fo. 65b.] Wallia. Damus etiam eidem | specialem potestatem substituendi alium procuratorem loco sui cum voluerit et crediderit expedire. Ratum et gratum habituri quicquid per dictum procuratorem vel ab eo substitutum actum fuerit in premissis. In cujus rei testimonium sigilla nostra fecimus appendi. Data apud Liram. Anno domini m°. cc. Octogesimo secundo. Die ante festum beate Marie Magdalene.

[*1283, April 19. The Bishop acknowledges the receipt of a hundred marks sterling from the executors of the will of his predecessor, Bp. Nicholas of Ely, in full satisfaction of the labour, service, and losses which he had incurred in the Roman Court and elsewhere on their behalf.*]

LITTERA AQUIETANCIE.—Pateat universis quod nos J. permissione divina Wintoniensis Episcopus recepimus a domino Radulfo de Staunford et aliis executoribus testamenti bone memorie N. quondam Wintoniensis Episcopi predecessoris nostri c. marcas sterlingorum pro omnimodis premissis, labore et servicio, dampnis et interesse, quos vel que fecimus et incurrimus pro ipso in Curia Romana et alibi, quandocunque et qualitercunque, insuper et pro omnibus et omnimodis expensis, omnibus juribus, actionibus, peticionibus et querelis, nobis contra dictos executores, occasionibus antedictis, nomine dicti defuncti, qualitercunque competentibus

[1] Another copy of this letter is given on fo. 98b, dated 'die Veneris ante festum beate Marie Magdalene', but the year is 1280. With these exceptions the letters agree *verbatim*.

tenore presentium expresse renunciamus, et nos [? nobis] per dictos executores in omnibus pro dicto defuncto plenarie confitemur esse satisfactum. In cujus rei testimonium etc. Data Wintonie. xiij. Kalendas Maii. Anno gracie m°. cc. Octogesimo tertio. Consecracionis nostre primo.

[*1283. May 23. Archbishop Peckham, dating from Slindon, writes to the Bishop in terms of sincere affection, probably in reply to a letter lately received from him. It appears that Pontissara soon after his appointment had fallen under the King's displeasure through his collation of Peter de Guldeford a personal friend,*[1] *and the Archbishop's Chaplain, to the Rectory of Crondall, when the King had requisitioned it for the Queen's Physician. It would appear also that through Pontissara's former intervention Crondall had been bestowed by his predecessor on Jac. de Hispania,*[2] *a boy, who had been now removed, because quite unsuitable to the charge, this appointment having involved Bp. Nicholas in considerable trouble and posthumous expense. The Archbishop now advises Pontissara to bear these heavy adversities bravely, in his dealings with the King to follow the example of Jacob before his meeting with Esau, and to reflect that his own errors were partly responsible for the present troubles. For his own part he would stand by him with all his power, and should Egyptian severity withdraw from him straw, the Archbishop's reeds should not fail him while he lived.*]

Littera Archiepiscopi episcopo Wyntoniensi.—Frater J. permissione divina Cantuariensis ecclesie minister humilis totius Anglie primas, venerabili in Christo fratri, sibique karissimo domino J. Dei gracia Wintoniensi Episcopo, habitare in adjutorio Altissimi et sub protectionis sue clipeo commorari. Si exurgat adversum me prelium, ait vatum eximius, in hoc ego sperabo. Si Deum habetis pre oculis, frater karissime, quid timetis? Causam Dei agitis, et contra vos ambulantes in fluctibus ventus validus insurrexit. Rogamus absit pusillanimitas, ne locum habeat illud improperium; Modice fidei, quare dubitasti? In causis Christi igitur quas tenetis presidium ejusdem Altissimi fiducialiter et cum gaudio expectetis, quia in temptaciones varias incidistis. Certi sumus quod ad finem prosperum deducemini ejus quod pro Christi nomine assumpsistis. Quesumus advertatis quod quasi toto tempore vite vestre in edificando palacio sapiencie studuistis, et modo tempus existere thesauros ejus exterius declarandi. Quia igitur deesse nobis non poterit digne imploratum divinum auxilium cum patrocinio sanctorum suorum, gloriose Virginis et beati Francisci precipue, nec deest vobis industrie consilium, nichil restat nisi ut juxta temporis maliciam studeatis furores hominum mitigare, quia dicit sapiens; Indignacio Regis nuncii mortis, et vir sapiens

[1] The Bishop's letter to him on his appointment to Winchester is to be seen on fo. 95b. See further the Archbishop's Synodal letter to the Bishop of Bath and Wells in Wilkins, *Conc.* ii. 94. A copy of this letter is printed in *Epp. Jo. Peckham*, ed. Martin (Rolls Ser.), ii. 557–8.

[2] James of Spain, a kinsman of Eleanor of Castile, was presented to Crondall on Aug. 6, 1282.

placabit eum. Modum autem placandi Jacob docuit patriarcha, qui furorem Esau mitigavit premissa oratione obnixa premittendo munera copiosa, et ipsum humili reverencia implorando.[1] Ex quo accidit, ut qui perempturus venerat in ipsius rueret oscula et amplexum. Cum hiis autem recogitetis assidue, quod boni pastoris incumbit humeris agonizari pro justicia et animam ponere pro ovibus, si oportet. Recogitare insuper velitis vos Deum graviter offendisse, quando contra consilium nostrum et contra Canonicas sanctiones puer ille de quo agitur ad ecclesiam de Crondale auctoritate vestra incusus [? intrusus] inibi principio est admissus. Scientes etiam, quod de attacheamentis istis vobis ut dicitur jam factis precessit rumor publicus priusquam in Anglia veniretis, quorum etiam plura predecessorem vestrum bone memorie vexaverunt, donec ipse pecunia se redemit, post mortem nichilominus spoliatus, unde non oportet adversitates istas (?) reticencie ascribere qua domino Petro memoratam ecclesiam contulistis. Nichilominus pro vobis ut possumus affectuosius parati vobis assistere toto posse, nec deficiemus vobis opere vel opera in hac vita. Et si subtraxerit vobis paleas severitas Egiptiaca, calami nostri medietas vobis non deerit dum vivemus. Pater misericordiarum et Deus totius consolacionis vos in presentibus angustiis consoletur. Valete in Christo et Virgine gloriosa. Data apud Slindone. Decimo Kalendas Junii.

[*1283, Feb. 16. In the absence of the Abbot the Prior and Convent of Chertsey grant the Bishop power to confer any single vacant benefice of theirs within the Diocese on a suitable person for the next turn, safeguarding their rights of presentation to future vacancies.*]

Littera Prioris et Conventus de Certeseye episcopo Wynton. ad conferendum primum beneficium vacaturum sue presentacionis.[2]—Universis presentes litteras inspecturis Willelmus de Remeham . . . Prior Certeseye et procurator domini N. (*sic*) Dei gracia Abbatis Certeseye et ejusdem loci Conventus salutem in Domino sempiternam. Noverit universitas vestra quod [Fo. 66a.] nos damus et concedimus | plenam et liberam potestatem venerabili patri nostro domino Johanni Dei gracia Wintoniensi Episcopo conferendi ecclesiam si qua vacat ad presens vel quamcito ad id se facultas obtulerit in Diocesi Winton. cujus

[1] *Marginal Note.* 'Nota modum mitigandi furorem magnatum.' During May various writs of *Quo Warranto* had issued from the King against the Bishop, requiring him to restore the advowsons of certain Churches, and the possession of Swainston Manor, I.W. Later these writs were stayed. See fo. 101b *sqq.*

[2] This appears to be the reading, but being on the inner margin part of the rubric has been bound into the book.

patronatus seu advocacio ad nos pertinet cuicunque persone ydonee sibi placuerit, et totaliter jus presentandi hac vice ut predictum est a nobis abdicamus, salva nobis et successoribus nostris annua pensione de predicta ecclesia, si pensionaria fuerit. Non intendentes per hoc juri nostro imposterum aliquod prejudicium gravari. In cujus rei testimonium et munimen sigillum nostrum commune presentibus est appensum. Datum et actum in Capitulo nostro publico de Certeseye. xiiij. Kalendas Martii. Anno gracie m°. cc. Octogesimo secundo.

[*1282, Sept. 29. The Abbot of Chertsey, having obtained the Royal licence to visit the Continent for the affairs of his Monastery, appoints William de Houle the Prior his proctor for spirituals and temporals during his absence in all things that concern the rule of the House, and enjoins on the inmates reverent obedience to him.*]

Procuratorium Abbatis de Certeseye agentis in remotis.—Universis Christi fidelibus presentes litteras visuris vel audituris R. miseracione divina Abbas Certeseye ordinis sancti Benedicti Winton. Diocesis salutem etc. Cum ex licencia domini nostri E. Dei gracia Regis Anglie speciali, pro quibusdam negociis et utilitatibus domus nostre de Certeseye predicte nos ad presens oporteat partes petere transmarinas, at curam nobis commissam non valemus relinquere Pastoris regimine destitutam, nos de laudabili et circumspecta prudencia dilecti in Christo filii fratris Willelmi de Houle, Prioris Monasterii nostri predicti, plenam in Domino fiduciam optinentes, eidem Priori dum nos absentes esse contigerit spiritualium et temporalium curam totaliter committentes eundem Willelmum nostrum facimus et constituimus procuratorem; ad disponendum, ordinandum et ministrandum de rebus monasterii predicti, et negociis, beneficia ecclesiastica ad nostram et Conventus nostri presentacionem spectantia, si qua vacare contigerit, una cum consensu predicti Conventus quotiens necesse fuerit substituenda, et alia omnia facienda et exequenda nomine nostro que ad regimen et officium nostrum spectare noscuntur, plenam facultatem concedentes eidem, omnibus et singulis dicti Monasterii fratribus et aliis quorum interest precipimus et in virtute obediencie firmiter injungimus, quatinus eidem Priori tanquam nobis ipsis in omnibus reverenter obediant pariter et intendant. Ratum firmumque habentes et habituri quicquid per dictum Priorem in premissis nomine nostro actum fuerit seu etiam ordinatum. In cujus rei testimonium has litteras eidem fecimus patentes. Data Certeseye in festo Sancti Michaelis Anno Domini m°. cc. Octogesimo secundo.

[*June 29. The Bishop requires the Rector of Faringdon to pay to the nuns of Godstow the pension of twenty shillings annually due to them from his Church, which pension has been at times wrongfully withdrawn by past Rectors.*]

LITTERA EPISCOPI RECTORI ECCLESIE DE FARNDONE, UT SOLVAT MONIALIBUS DE GODESTOWE PENSIONEM IN QUA EIS TENETUR.—J. dei gracia [etc.] dilecto filio . . . Rectori ecclesie de Farindone salutem etc. Pro parte Abbatisse et Conventus de Godestowe ordinis sancti Benedicti Lincolniensis Diocesis, nobis est humili suggestione monstratum quod cum Rectores dicte ecclesie de Farendone ipsis in annua pensione viginti solidorum nomine ipsius ecclesie tenentur, et nonnulli Rectores eandem pensionem persolverunt ut debebant, sicque dicta Abbatissa et Conventus in possessione vel quasi fuerint eandem percipiendi, a tempore cujus memoria non existit, ea propter vos rogamus attente et monemus in Domino quatinus suprascriptam pensionem, quatenus ad ejusdem solucionem tenemini, sine difficultate qualibet, ob divini cultus reverenciam, solvere studeatis. Nos utique eisdem complementum justicie minime poterimus denegare. Data apud Wintenaye in festo Apostolorum Petri et Pauli. Anno gracie m°. cc. Octogesimo secundo. Consecracionis nostre primo.

[*1299, March 22. The Bishop reminds the Abbot and Convent of Titchfield that by ancient custom they were bound to receive and entertain hospitably the Bishops of Winchester coming from abroad. He has now just reached England from the Court of Rome, and proposes to spend Mid-Lent Sunday with them. Will they send him a written reply by the bearer?*]

LITTERA EPISCOPI ABBATI DE TICHFELD.[1]—J. dei gracia [etc.] dilectis sibi in Christo . . . Abbati de Tychefeud et ejusdem loci Conventui salutem [etc.]. Cum de antiqua consuetudine . . . vos et . . . predecessores vestri . . . Episcopos Wintonienses de partibus transmarinis venientes et ad domum vestram accedentes receperitis et ut decuit procuraveritis in sui laboris recreationem ac nos qui postquam de Curia Romana venimus ad partes Anglicanas a viris Religiosis in diocesi nostra exemptis, etiam si de patronatu nostro non extiterint,[2] ad quorum domos vel cenobia declinavimus, competenter et honorifice sumus procurati, ad vos et ad domum vestram de Tychefeud hac die dominica qua cantatur Letare Jerusalem certis de causis declinare proponimus, vobis mandamus quatinus ad nos ibidem eodem die recipiendum et ut decet procurandum vobis provideatis, nobisque super hoc per presentium

[1] Not rubricated and of a later date than the context which is inserted here out of order.

[2] Titchfield was a Premonstratensian Abbey.

portitorem litteratorie respondere curetis. Data apud Sutton die dominica proxima ante Annunciacionem beate Virginis. Anno domini m°. cc. Nonagesimo octavo. Consecracionis nostre Septimo decimo.

[Fo. 66b.] First seven lines blank.

[*1283, July 19. The Archbishop of Canterbury, having excommunicated William of Ledbury, who styled himself Prior of Great Malvern, with the Subprior, Precentor, &c., and those in the Diocese of Worcester who aided and abetted them in their offences, now, under date June 18, calls upon his suffragans to proclaim these persons excommunicate in their several Dioceses, and further to sequestrate any portions or pensions which may belong to them in their Parishes. The Bishop acknowledges the mandate, and promises compliance.*]

CERTIFICACIO SUPER DENUNCIACIONE SENTENCIE IN PRIOREM MAJORIS MALVERNIE ET ALIOS PER ARCHIEPISCOPUM LATE.— Reverendo in Christo patri ac domino J. Dei gracia Cantuariensi Archiepiscopo totius Anglie Primati J. permissione ejusdem Wintoniensis ecclesie Minister humilis salutem etc. Mandatum vestrum reverenter ut decuit recepimus et diligenter inspeximus, cujus tenor talis est. Frater J. permissione divina Cantuariensis ecclesie Minister humilis [etc.] venerabilibus fratribus et coepiscopis Cantuariensis provincie suffraganeis aut eorum officialibus salutem etc. Licet dudum fratrem Willelmum de Ledeburi gerentem se pro priore[1] monasterii Majoris Malvernie Wingorniensis (*sic*) diocesis, Subpriorem, Precentorem, Sacristam, Celerarium et Camerarium loci ejusdem propter eorum multiplicatum contumacium (*sic*) et manifestas offensas exigente justicia, excommunicacionis majoris sentencia innodaverimus, eosque in omnibus et singulis ecclesiis, et aliis locis solempnibus in dicta Diocesi undique constitutis nunciari fecerimus, pulsatis Campanis et Candelis accensis, publice et sollempniter sic ligatas (*sic*), ac inhibemus etiam universis et singulis jurisdictioni

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[1] William of Ledbury had been elected Prior of Great Malvern in 1279, but was deposed by Bp. Giffard, of Worcester, when visiting the Priory, Sept. 28, 1282, upon his conviction of various excesses and enormities. Great Malvern being under the jurisdiction of the Abbot of Westminster, who claimed exemption from Episcopal supervision, the deposed Prior and the obedientiaries here named would not submit to Bp. Giffard's sentence, and were excommunicated, and the Priory later placed under an interdict. The Archbishop supported the Bishop, the King the Abbot of Westminster, who was his Treasurer. The latter had imprisoned William de Wyckewan, Bp. Giffard's nominee as successor to Prior Ledbury, and some of his fellow monks. An appeal having been made to Rome, and a papal declaration obtained that the Abbey of Westminster with all its cells and Priories, especially that of Great Malvern, was exempt from diocesan law and ordinary jurisdiction, the Bp. of Worcester acknowledged this exemption, and removed the sentences of excommunication, suspension, and interdict upon W. de Ledbury and his brother monks in November, 1283. For full particulars see the *Register of Bp. Godfrey Giffard*, edited for the Worcestershire Historical Society by J. W. Willis Bund, pp. 163–219. The present mandate is printed byMartin (Rolls Ser.), ii. 568-71.

Wingorniensi predicte qualitercunque subjectis, ne quis cum eis aut eorum aliquo, emendo, vendendo, comedendo, bibendo, seu quovis alio communicacionis genere, nisi in casu a jure patenter expresso, sub pena excommunicacionis majoris quam [in] contravenientes in scriptis tulimus, presument (*sic*) communicare, Ne ceteri forsan insontes, suo contractu nephario inficerentur, ex macula quam perniciose et dampnabiliter contraxerunt. Ipsi tamen, qui non re set tantum nomine Religiosi censentur in suis rebellionibus et erroribus in Ecclesiastice discipline comptemptum, non absque gravi animarum periculo, ac scandalo plurimorum eoque hucusque perseveraverint dampnabilius, quo ad eorum medelam cogitando ferventius, operam impendimus salutarem. Quocirca nos eorum statum dampnabilem, tam vobis quam aliis bono zelo volentes fieri magis notum ut artius evitentur ab omnibus, et pre rubore statim maturius redeant ad viam salutis, cujus ex toto immemores hactenus extitisse verisimiliter presumuntur, vobis omnibus et singulis committimus, et in virtute obediencie tenore presentium districtius injungendo mandamus, quatinus fratrem Willelmum qui pro Priore monasterii memorati se gerit, Suppriorem, Precentorem, Sacristam, Celerarium et Camerarium supradictos in singulis ecclesiis Cathedralibus, Conventualibus seu Collegiatis, Parochialibus ac aliis locis sollempnibus, vobis seu vestrum alicui qualitercunque subjectis, per singulos dies dominicos et festivos inter missarum sollempnia, coram cleri et populi multitudine faciant, pulsatis Campanis, Candelis accensis, excommunicatos publice et sollempniter nunciari, a denunciacionibus hujusmodi minime desistentes quousque de absolucionis beneficio, per nos impenso eisdem in forma juris, vobis omnibus et vestrum cuilibet constiterit evidenter, vestris subditis similiter inhibentes sub pena excommunicacionis majoris quam ex nunc in contravenientes in hiis scriptis profinimus ne quis cum Religiosis predictis, seu eorum aliquo, emendo, vendendo, comedendo, bibendo, seu alias ut premittitur eis vel eorum alicui percipiendo communicare presumat, quousque per nos in forma juris absolucionis beneficium meruerint optinere. Ad hec si Religiosi predicti in Ecclesiis dictis seu eorum aliqua pensiones seu porciones fructuum vel decimarum eis debitas asserant a quibuscunque personis sub vestra (*sic*) seu vestrum alicujus districtu existentibus, seu in parochiis alienis posse percipere se pretendant, seu etiam ecclesias parochiales possideant vel teneant eis in usus proprios assignatas, pensiones porciones ac fructus ecclesiarum hujusmodi parochialium sub arto sequestro et tuta custodia faciant servari, quousque super relaxacione sequestri hujusmodi mandatum a nobis receperitis

speciale, ipsos Religiosos nichilominus facientes citari, quod proximo die juridico post festum beate Margarete virginis ubicunque
[Fo. 67a.] tunc fuerimus in nostra | provincia compareant coram nobis, jus si quod habeant speciale, quo ad premissas pensiones porciones et ecclesias exhibituri precise et responsuri similiter quare hujusmodi ecclesias parochiales quas in usus proprios se asserunt optinere, non debeamus pronunciare seu decernere de jure vacantes, eisque ex officii nostri debito de personis ydoneis providere. Quilibet autem vestrum ei mandato presenti exhibito, et inde sub sigillo proprio retenta copia, premissa omnia et singula celerius exequatur. Et de execucione facta certificet nos ad plenum. Et quas pensiones, porciones et ecclesias Religiosi prefati sibi qualitercunque debitas seu assignatas pretendunt, distincte et aperte sub expressione locorum dictis die et loco, per suas patentes [? litteras] harum tenorem habentes, nobis exprimendo rescribat. Valete. Data apud Bellum. xiiij. Kalendas Julii. Anno domini m°. cc. Octogesimo tertio. Ordinacionis nostre v°. Quod quidem mandatum, copia ipsius penes nos retenta, quo ad publicacionem et denunciacionem sentencie excommunicacionis contra personas in predicto mandato contentas sumus qua decet diligencia executi. De aliis vero articulis in eodem mandato contentis, videlicet de pensionibus seu porcionibus fructuum vel decimarum necnon de ecclesiis eisdem Religiosis in usus proprios assignatis, prefatos Religiosos in nostra diocesi non reperimus quicquam de talibus possidere. Valete etc. Data apud Essere. xiiij. Kalendas Augusti. Anno gracie m°. cc. Octogesimo tertio.

[*July 31. The Bishop quitclaims the Abbey of Chertsey from the obligation which they had voluntarily incurred of allowing him the next presentation to any benefice in their patronage which might next fall vacant.*][1]

QUIETA CLAMANCIA ABBATI DE CERTESEYA FACTA.—Universis etc. J. etc. Winton. Episcopus etc. Cum Willelmus Prior aut Procurator . . . Abbatis Certeseye et ejusdem loci Conventus nobis dudum per litteras suas patentes, conferendi ecclesiam una vice, si qua tunc vacaret, vel quamcito ad id se facultas afferret in diocesi nostra, cujus advocacio seu patronatus ad eosdem pertinet, liberam concesserint facultatem, Nos reputantes nobis super hoc esse plenarie satisfactum dictos . . . Priorem, Procuratorem . . . Abbatis, et ipsius loci Conventum ab obligacione sua predicta pure et absolute tenore presentium liberamus et quietos clamamus, nunquam

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[1] See above, p. 265.

eisdem super hoc occasione obligacionis predicte molestiam illaturi. Data apud Essere. ij. Kalendas Augusti. Consecracionis nostre anno secundo.

[*1280, May 23. Mag. Peter de Theano, an official of the Papal Curia and Archdeacon of Pannonia, certifies that John of Ancona, formerly proctor of the venerable* [*Nicholas*] *Bishop of Winchester, is fully satisfied with the salary paid him by Mag. John Flaming, and that the Substitution arranged by him is henceforth null and void. This document is fortified with the seal of the office of audience for opposed suits.*]

LITTERA.—Omnibus Christi fidelibus presentes litteras inspecturis Magister Petrus de Theano domini Pape Subdiaconus et Capellanus, ejusque litterarum corrector, Archidiaconus Pannonitanus ac locum auditoris contradictarum absentis de ipsius domini Pape speciali mandato tenens, salutem in Domino. Noveritis quod Johannes clericus de Ancona, olim procurator venerabilis patris . . . Episcopi Wintoniensis in nostra presencia constitutus, confessus est et recognovit sibi esse satisfactum integre de omni salario sibi debito racione substitucionis sibi facte per magistrum Johannem dictum Fleymingum pro . . . Episcopo supradicto, de quo quidem salario se bene quietum et pagatum (*sic*) vocavit, faciens idem Johannes eidem Episcopo et dicto magistro Johanni Flamingo clerico et procuratori ipsius Episcopi procuratorio nomine substituto pro eo finem, convocacionem et absolucionem perpetuo valituras de salario memorato. Voluit autem dictus Johannes quod hujusmodi facta substitucio sibi per dictum magistrum Johannem cassa sit et irrita ac nullius existat de cetero firmitatis. In cujus rei testimonium presentes litteras fieri fecimus et audiencie contradictarum [1] sigillo muniri. Data Rome apud sanctum Petrum. x. Kalendas Junii. Pontificatus domini Nicholai Pape anno tertio. Anno vero domini m°. cc. Octogesimo.

[*1283, Aug. 20. The Bishop appoints Edmund de Warefeld his proctor in the Roman Court, with full proctorial powers to act with Masters Matthew Theatinus and Guido de Novario, his representatives there.*]

PROCURATORIUM EDMUNDI DE WAREFELD IN CURIA ROMANA. —Universis presentes inspecturis Johannes miseracione divina [etc.] salutem etc. Noverit universitas vestra quod nos dilectum nobis in Christo magistrum Eadmundum de Warefeld clericum facimus, constituimus ac etiam ordinamus procuratorem nostrum, ad impetrandum pro nobis et nomine nostro in Curia Romana litteras Apostolicas tam simplices quam legendas et ad contradicenda loca et judices eligendos et concensiandos (*sic*), et omnia alia et singula

[1] 'Contradictarum audientia', a court for the decision of disputed cases.

facienda que per verum et legitimum procuratorem in premissis fieri poterunt, vel aliquo premissorum, adjungentes predictum Eadmundum procuratorem nostrum in solidum magistris Matheo Theatino et Gwydoni de Novario procuratoribus nostris. Ita quod non sit melior condicio occupantis. Quos M. et G. procuratores nostros non intendimus tenore presentium aliquatenus revocare. In cujus rei etc. presentibus litteris sigillum nostrum est appensum. Actum apud Essere. xiij. Kalendas Septembris. Anno gracie m°. cc. Octogesimo tertio.

[Fo. 67b.]

[*Aug. 31. The Bishop, after inspecting the Bull of Pope Martin, by which he granted to the Premonstratensian Abbey of Titchfield the right of nominating their own Canons to the Bishop for institution to their Vicarages of Titchfield and Dummer, accepts their nomination of Bro. Henry de Spersholte to Titchfield in the place of Mag. Walter de Tychefeud, who has accepted another benefice with the cure of souls. Brother H. and his successors are subject to all Episcopal and Archidiaconal obligations as though they were secular Priests.*]

Inspectio Privilegii Abbatis et Conventus de Tychefeud.—Universis sancte matris ecclesie filiis ad quos presentes littere pervenerint Johannes miseracione divina [etc.] salutem in domino sempiternam. Noveritis nos inspexisse litteram domini Pape sub vera bulla, vero stilo, et filo integro, non rasam, non cancellatam, non abolitam, nec in aliqua sui parte viciatam in hec verba. Martinus Episcopus servus servorum Dei dilectis filiis . . . Abbati et Conventui monasterii de Thichefeud Premonstratensis ordinis, Winton. diocesis salutem etc. Religionis vestre meretur honestas ut peticiones vestras quantum cum Deo possumus ad exaudicionis graciam admittamus. Hinc est quod nos vestris supplicacionibus inclinati, ut ecclesiis vestris de Thychefeud et Dammere Winton. diocesis quas in usus proprios vos asseritis optinere in quibus ordinate sunt vicarie, et perpetui vicarii instituti, liceat vobis, cedentibus vel decedentibus ipsarum Ecclesiarum vicariis, per dominos de vestris Canonicis sacerdotes ydoneos facere deserviri, quorum unum Diocesano Episcopo presentetis, qui ei de spiritualibus, nobis autem de temporalibus et ordinis observancia debeat respondere, dummodo ipsis sacerdotibus tantum de ipsarum Ecclesiarum proventibus relinquatis, quod Diocesano de suis viribus respondere valeant, et universa onera ipsis ecclesiis incumbentia sustinere, auctoritate vobis presentium indulgemus. Nulli ergo omnino hominum liceat hanc paginam [etc.]. Data apud Urbem Veterem. xij. Kalendas Junii. Pontificatus nostri Anno secundo. Nos igitur concessam graciam, quo ad hoc per sedem Apostolicam satisfactam

Religiosis predictis volentes [? nolentes] minuere quomodolibet seu [? set] augere ut valemus vicaria dicte Ecclesie parochialis de Thichefeud vacante, pro eo quod magister Walterus de Tychefeud ejusdem ecclesie vicarius aliud beneficium curam animarum habens est assecutus, fratrem Henricum de Spersholte dicte domus Canonicum et sacerdotem per . . . Abbatem et Conventum monasterii supradicti nobis secundum tenorem hujusmodi indulgencie presentatum ad deserviendum dicte Ecclesie de Tychefeud et suis Capellis per se et alios qui reputentur ydonei gratanter admisimus, curam totius parochie de Tychefeud libere committentes eidem, salvis in omnibus juribus Episcopalibus et Archidiaconalibus, ac dignitate et auctoritate ecclesie nostre Wintoniensis. Ita ut ipse frater H. tanquam vicarius secularis et sui successores in eadem vicaria nobis et successoribus nostris, ac Archidiaconis qui pro tempore fuerint, de ipsis viribus plene respondeant, et onera ipsi Ecclesie incumbentia plene sustineant in futurum. In cujus rei testimonium etc. Data apud Essere. ij. Kalendas Septembris. Anno gracie m°. cc. Octogesimo tertio. Consecracionis nostre secundo.

[*Sept. 9. The Bishop directs the Dean of Basingstoke to prosecute certain abandoned and godless persons who have troubled the Rector of Wootton St. Laurence and hindered him from receiving his tithes. Such persons being* ipso facto *excommunicate by the Council of Oxford he is to proclaim as such, and is further to ascertain their names if possible and to cite them to appear before his Official on the third court day after the Feast of St. Matthew.*]

MONICIO CONTRA INPEDIENTES RECTOREM ECCLESIE DE WOTTON QUOMINUS DECIMAS ECCLESIE PREDICTE COLLIGERE VALEAT.—J. Dei gracia etc. dilecto filio . . . Decano de Basingstoke salutem etc. Cum ex relatu fidedignorum intelleximus quod non nulli satallites (*sic*) et antiqui hostis sequaces Deum pre oculis non habentes Rectorem ecclesie de Wotton vestri decanatus seu ejus ministros molestarunt, inquietarunt seu perturbarunt, quominus decimas sibi et ecclesie sue debitas et consuetas percipiebat seu percipere poterat, in animarum suarum periculum et universalis ecclesie contemptum, propter quod in sentenciam majoris excommunicacionis latam in consilio Oxoniensi dampnabiliter inciderunt; Ne igitur quod ad salutis remedium sit provisum per excogitatam maliciam subtrahatur, vobis sub pena Canonice districtionis firmiter injungendo mandamus, quatinus omnes et singulos hujusmodi malefactores sic excommunicatos in genere publice et sollempniter nuncietis et denunciari faciatis. Inquirentes nichilominus de nominibus eorundem, et quos culpabiles inveneritis in premissis

citetis eosdem peremptorie et personaliter quod compareant coram . . . Officiali nostro vel ejus Commissario in majori ecclesia Wintonie tertio die juridico post festum beati Mathei Apostoli, penam pro meritis recepturi, quod juris fuerit et racionis. Mandatum nostrum qualiter fueritis executi, dicto . . . Officiali nostro vel ejus Commissario per vestras litteras harum seriem continentes dictis loco et die significari curetis. Data apud Essere. v°. Idus Septembris. Anno gracie Millesimo. cc. Octogesimo tertio. Consecracionis nostre secundo.

[*Undated. Charter of manumission granted by the Bishop to John de Wambleswortb and his issue, conveying to him and his heirs also two virgates of land with appurtenances in the Manor of Sutton at the annual rent of 20s. His tenants, however, are to be retained as serfs by the Bishop and his successors. John and his heirs shall give to each Bishop on his first arrival half a mark in recognition.*]

[Fo. 68a.] CARTA JOHANNIS DE WAMBLESWORTH. | Omnibus Christi fidelibus presens scriptum visuris vel audituris J. miseracione divina Wintoniensis Episcopus salutem etc. Noverit universitas vestra nos concessisse pro nobis et successoribus nostris, quod Johannes de Wamblesworth cum tota sequela sua quieti sint ab omni servitute imperpetuum. Et quod ipse et heredes sui habeant et teneant tenementum suum, videlicet duas virgatas terre cum pertinenciis suis quas tenet in Manerio de Sutton, de nobis et successoribus nostris libere [et] quiete imperpetuum. Reddendo inde annuatim nobis et successoribus nostris ipse et heredes sui viginti solidos ad quatuor anni terminos, sicut solvere consueverunt pro omni servicio, querela et exactione, salvis sectis Curiarum nostrarum, releviis, herietis et pannagio porcorum suorum, quando agistati sunt in bosco nostro, et pannagio tenentium suorum annuatim. Quorum quidem tenentium servitutem nobis retinere volumus, sicut semper consuevimus. Et ipse et heredes sui in primo adventu cujuslibet, Episcopo dabunt dimidiam marcam de recognicione. Ego vero dictus Johannes Episcopus Winton. et successores nostri predictum tenementum cum pertinenciis suis, predicto Johanne (*sic*) et heredibus suis contra omnes gentes warentizare, defendere et acquietare tenemur imperpetuum. In cujus rei testimonium presens scriptum sigilli nostri impressione roboramus. Hiis Testibus, domino Pagano Thesaurario nostro, domino Philippo de Hoyvile senescallo nostro, Roberto de Daundeli, Galfrido de Flode, Willelmo Gervays, Hugone de Solugge, Ernaldo de Hachfelde tunc Ballivo nostro de Sutton et aliis.

[*Undated. The Bishop, to preserve his right of patronage, and for their own indemnity, takes the vacant Priory of Southwark into his own hands and directs the brethren to receive his bailiff whom he has appointed its custodian.*]

EPISCOPUS CAPIT PRIORATUM DE SUWERK VACANTEM IN MANUM SUAM.—J. Dei gracia [etc.] dilectis filiis . . . Suppriori et Conventui beate Marie de Suwrek (*sic*) ordinis Sancti Augustini salutem [etc.]. Ne jura nostra videamur negligere, qui alios in sua justicia confortemus, pro conservacione juris patronatus, quod in prioratu vestro habemus, ac etiam pro indempnitate vestra qui multorum insidiis subjacetis, custodiam prioratus vestri vacantis in manus nostras duximus capiendam. Discrecioni igitur vestre mandamus, quatinus Ballivum nostrum exhibitorem presentium, quem dicte Custodie deputamus, curialiter admittere, et eidem in hiis, que ad nos pertinent racione Custodie antedicte, nomine nostro obedire curetis. Data apud Essere etc.

[*Undated. The Bishop gives leave to the Convent of St. Mary, Southwark, to elect one of their brethren as their new Prior.*]

LICENCIA CONCESSA SUPPRIORI ET CONVENTUI BEATE MARIE DE SUWERKE ELIGENDI SIBI PRIOREM.—J. permissione [etc.] dilectis in Christo filiis . . . Suppriori et Conventui Ecclesie beate Marie de Suwerk salutem etc. Vestris justis supplicacionibus quatenus cum Deo possumus annuere cupientes, vobis aliquem vestrum discretum et ydoneum cautum in temporalibus et in spiritualibus circumspectioni [? circumspectum] de Collegio vestro, in Priorem vestre domus, per spontaneam resignacionem fratris Alini nuper ipsius loci Priorem, rite factam in manibus nostris, et a nobis admissam [vacantis], damus per presentes licenciam eligendi. Data etc.

[*October 2. The Archbishop of Canterbury having informed the Bishop that he purposed to make a formal visitation of Winchester Diocese, beginning on November 3 with the Bishop's own person and continuing with the Chapter, etc., the Bishop directs the Archdeacon of Winchester to give formal and public notice to all concerned.*][1]

LITTERA DOMINI EPISCOPI ARCHIDIACONO WYNTONIENSI UT PUBLICET MANDATUM DOMINI CANTUARIENSIS ARCHIEPISCOPI SUPER VISITACIONE IN EPISCOPATU WYNTON.—J. Dei gracia [etc.] dilecto filio . . . Archidiacono Winton. vel ejus Officiali salutem etc. Mandatum domini Cantuariensis Archiepiscopi recepimus in hec verba. Frater J. permissione divina Cantuariensis Archiepiscopus, totius Anglie Primas, venerabili in Christo fratri, domino Johanni

[1] This process is not in Martin's edition of Abp. Peckham's Letters, but there is a letter in this collection to the Bp. of Winchester, dated Mortlake, Dec. 3, 1283, saying that having been directed elsewhere by an apostolic mandate, he proposes to begin his visitation at Winchester on Jan. 7, 1284.

Wintoniensi Dei gracia Episcopo salutem etc. Fraternitati vestre notum facimus per presentes quod personam vestram ac ipsam Ecclesiam vestre Civitatis, et Diocesim, Clerum et populum favente Domino intendimus visitare, quod curetis patefacere sine mora, ut premuniti se preparent visitaciones nostras secundum patrum sanctiones canonicas admissuri. Denunciari etiam faciatis ecclesias seu porciones ecclesiarum appropriatas habentibus, seu in ecclesiis alienis aut parochialibus pensiones vel decimas separatas percipientibus, ac universis Rectoribus tenentibus in vestra Diocesi et alibi plura beneficia curam habentia animarum, illis etiam qui post ultimum Lugdunense concilium beneficia ecclesiastica cum cura adepti se non fecerunt infra annum a tempore cure sibi commisse ad presbiteratus ordines promoveri, quod jus si habent speciale super propriacione, perceptione ac pluralitate hujusmodi, necnon causam legitimam de presbiteratus ordine ut premittitur non suscepto, cum per ipsos transitum fecerimus, sub pena Canonica peremptorie nobis ostendant. Proponimus autem ecclesiam [Fo. 68b.] vestram tertia die mensis Novembris | proxime venturi, videlicet in Crastino (*sic*) animarum, intrare et visitacionem nostram circa personam vestram, quam tunc ibidem adesse volumus, Deo volente et cessantibus impedimentis legitimis inchoare, ex tunc ad vestrum capitulum et alia loca vestre diocesis, prout oportunitas dederit, processuri. De die vero receptionis presentium et qualiter fueritis executi premissa nobis dictis die et loco vestris patentibus litteris harum seriem continentibus intimetis. Valete in Christo semper, et virgine gloriosa. Data apud Thenham. Kalendis Octobris. Anno domini Millesimo. [cc.] Octogesimo tertio. Ordinacionis nostre quinto.

Suprascriptum igitur mandatum in Capellis Archidiaconatus vestri, vocatis qui fuerint [? vocandi], sollempniter publicare curetis; Ipsum mandatum in aliis suis articulis in ejusdem serie revocatis diligentius exequentes. Quid autem super hoc feceritis nobis citra Kalendas Novembris per litteras vestras patentes harum seriem continentes fideliter intimetis. Data apud Essere. vj. Nonas Octobris. Consecracionis nostre Anno secundo.

[*October 14. The Bishop orders his steward to remove the distraint that had been laid on the goods of Sir Henry Huse, Knt., or Henry his son, having first taken security that they will abide by the law against his probably speedy arrival.*]

RELAXACIO DISTRICTIONIS FACTE IN BONIS DOMINI HENRICI HUSE MILITIS.—J. Dei gracia [etc.] . . . Senescallo nostro terrarum etc. Mandamus vobis quatinus districtiones factas in bonis seu

averii[s] cari nostri domini Henrici Huse militis seu Henrici filii sui per . . . Ballivum nostrum de la Soke ex quacunque causa, recepta tamen prius fida securitate de stando juri coram nobis vel senescallo nostro usque ad adventum nostrum ad partes vestras, relaxetis omnino, quod fore credimus in brevi Domino concedente. Data apud Harewelle. ij. Idus Octobris.

[*October 24. The Bishop, being prevented by the affairs of his own Diocese from presiding as Judge under Papal appointment in a suit proceeding between John de Reches, clerk, and Richard, Prior of St. Oswald, Gloucester, commissions the Prior and Precentor of Reading to act in his place.*]

COMMISSIO.—J. Dei gracia [etc.] Judex a domino Papa delegatus Religiosis viris . . . Priori et . . . Precentori Redingie salutem etc. Variis Ecclesie nostre predicte negociis prepediti cognicioni causarum nobis et de Wychecumbia et Redingie Abbatibus a dicta sede Apostolica commissarum, que vertuntur seu verti sperantur inter Johannem de Reches clericum actorem ex parte una, et Ricardum Priorem sancti Oswaldi de Glocestria Wigorniensis Diocesis[1] reum ex altera, interesse non possumus. Idcirco vobis conjunctim et divisim vices nostras committimus in eisdem cum Canonice cohercionis potestate, quousque eas duxerimus revocandas. In cujus rei testimonium etc. Data Londonie. ix. Kalendas Novembris. Anno domini m°. cc. Octogesimo tertio. Pontificatus nostri Anno secundo.

[*Nov. 1. The Bishop, being hindered by lawful impediments from attending the coming visitation of his Diocese by the Archbishop, appoints his clerks as his proctors during the same.*]

EPISCOPUS FACIT ATTORNATOS SUOS CORAM ARCHIEPISCOPO IN VISITACIONE ECCLESIE WYNTONIENSIS.—Salutem etc. Quia instanti vestre visitacioni Ecclesie Wintoniensis prepedientibus impedimentis legitimis interesse personaliter non valemus, dilectos clericos nostros tales in omnibus et singulis nos et ecclesiam nostram in ipso visitacionis negocio qualitercunque contingentibus veros et legitimos procuratores nostros et utrumque eorum in solidum ordinamus, facimus et constituimus per presentes, dantes eisdem ac alteri eorum quem adesse contigerit plenam potestatem et speciale mandatum admittendi visitacionem vestram predictam, et omnia alia faciendi, que requirunt Canonice sanctiones procurari seu fieri in eadem. Ratum habentes quicquid dicti procuratores vel eorum alter in predictis vel circa predicta duxerint seu duxerit facienda. Data apud Warewik. Kalendis et Anno domini supradictis.

[1] 'Wigorn. Dioc.' is a technical inaccuracy, as St. Oswald's Priory was in the peculiar jurisdiction of the Abp. of York. Prior Richard is Ric. de Bathampton, provided by Abp. Wickwane, June 10, 1281 (*Wickwane's Reg.*, Surtees Soc., p. 233).

[*Dec. 29. The Bishop grants by his letters patent general proctorial powers to John de Muleford, clerk.*]

PROCURATORIUM JOHANNIS DE MULEFORD GENERALE.—Universis sancte matris Ecclesie filiis ad quorum noticiam presentes littere pervenerint J. [etc.] salutem. Noverit universitas vestra quod nos dilectum nobis in Christo Johannem de Muleford clericum procuratorem nostrum facimus, ordinamus et constituimus, in omnibus causis et negociis motis vel movendis, pro nobis seu contra nos, coram quibuscunque judicibus, ordinariis seu delegatis, quibuscunque diebus et locis contra quoscunque adversarios nostros, dantes eidem Johanni potestatem agendi, defendendi, excipiendi, replicandi, adversarios nostros reconveniendi, status nostri reformacionem necnon integram restitucionem petendi et optinendi, appellandi, appellaciones prosequendi in judicio et extra, et quodlibet genus liciti sacramenti in animam nostram prestandi, [et] cum necesse fuerit alium procuratorem loco suo substituendi. Ratum habituri, gratum et firmum, quicquid idem Johannes vel alius substitutus nomine nostro fecerit in premissis, pro eodem etiam vel ab eo substituto judicatum solvi sub ypoteca rerum nostrarum promittimus. In quorum testimonium sigillum nostrum presenti procuratorio duximus apponendum. Data apud Warewik. die beati Thome martiris. Anno domini Millesimo. Ducentesimo. Octogesimo tertio.

[*Dec. 30. The Archbishop's mandate to the Official of the Archdeacon of Winchester, directing him to cite all those concerned to attend his Visitation, and requiring full particulars concerning all the Clergy and Parishes of the Archdeaconry.*][1]

ARCHIEPISCOPUS MANDAT OFFICIALI ARCHIDIACONI WYNTONIENSIS QUOD PROPONIT VISITARE ARCHIDIACONATUM WYNTON. | Frater J. permissione divina etc. dilecto filio . . . Officiali Archidiaconi Wynton. salutem etc. Quia volente Domino juxta Officii nostri debitum Clerum et populum Archidiaconatus predicti auctoritate metropolitica in brevi [proponimus] visitare, tibi mandamus quatinus cites vel citare facias peremptorie omnes et singulos . . . Abbates . . . Priores et Religiosos ceteros dicti Archidiaconatus quocunque nomine censiantur (*sic*), Ecclesias appropriatas tenentes seu porciones aut pensiones percipientes in parochiis alienis. Item omnes et singulos Rectores et Vicarios, unum vel plura beneficia cum animarum cura tenentes et in alienis parochiis percipientes pensiones, porciones seu decimas parochiales, quod cum nos vel clericos nostros ad prefatum Archidiaconatum visitacionis causa declinare contigerit, coram nobis vel ipsis compareant, una cum personis parochialibus, et tribus, quatuor vel pluribus

[Fo. 69a.]

[1] This mandate is not in Martin's edition of Abp. Peckham's Letters.

parochianis cujuslibet parochie fidedignis, per quos rei veritas melius inquiri poterit, jus si quod habent speciale, dispensaciones et munimenta, per quod, quas vel que juri communi derogancia de licitis appropriacione, perceptione et retencione hujusmodi evidenter liquere valeat efficaciter ostensuri. Cites etiam peremptorie omnes et singulos Rectores vestri Archidiaconatus qui post Lugdunense concilium sua admiserunt beneficia, nec sunt infra annum a tempore admissionis sue in presbiteros ordinati; ostensuri precise quare de ipsorum beneficiis tanquam de vacantibus disponere minime debeamus, quid etiam, quantum, a quibus, a quorum aut cujus dominico vel ab antiquo, quo titulo, an pacifice, vel non. Omnes et singuli predicti tam Religiosi quam alii una cum vera taxacione seu estimacione omnium prescriptorum [que] memorato modo percipiunt, necnon de nominibus ecclesiarum et Rectorum earum et estimacionis secundum taxacionem Norwicensem, qui etiam sunt patroni earum, que ecclesie sunt pensionarie, quibus, a quo tempore et in quantum, que sunt appropriate et quibus personis, et a quo tempore, quo [? que] dimittuntur ad firmam, et quibus personis, qui in aliis parochiis decimas percipiunt. Qui Rectores resident et qui non, qui sunt majoris etatis, et qui non, qui pluralitatem beneficiorum optinent hic et alibi, qui etiam infra annum ordinati non fuerint, ut est dictum. In quibus etiam ecclesiis solebant esse Vicarii, nec sunt modo, que vicarie sunt sufficientes et que non, cum nos vel clericos [? nostros] per dictum Archidiaconatum transitum facere contigerit, per singulos decanos dicti Archidiaconatus litteris suis patentibus, harum de verbo ad verbum continentibus seriem, nos vel clericos nostros, sicut de inobediencia notata redargui nolueris, exquisite certificari facias, sub forma et serie superius annotatis. Valete. Data apud Slindon. iij. Kalendas Januarii. Anno domini M°. cc°. Octogesimo tertio. Ordinacionis nostre quinto.

[*1284, Feb. 28. The Bishop appoints the Dean of Guildford as his proctor and attorney for seeking and receiving in his name all imprisoned clerks within his jurisdiction.*]

PROCURATORIUM GENERALE AD PETENDUM CLERICOS INCARCERATOS.—Universis etc. Noverit universitas vestra quod nos dilectum nobis in Christo filium . . . Decanum de Guldeford exhibitorem presentium nostrum constituimus, facimus et ordinamus procuratorem et attornatum ad petendum et recipiendum pro nobis et nomine nostro omnes et singulos clericos cujuscunque status, condicionis, ordinis aut status (*sic*) fuerint, a quibuscunque Judicibus, Justiciariis, Prepositis, Ballivis aut Constabulariis secularibus, pro quibuscunque criminibus aut diffamacionibus Carceri seu Carceribus

in nostra diocesi mancipatos, dantes eidem decano plenam potestatem et speciale mandatum faciendi pro nobis et nomine nostro omnia et singula que secundum consuetudinem Regni Anglie consueverunt in premissis fieri. Ratum etc. In cujus etc. Data apud Biterne. iij. Kalendas Martii. Anno gracie Millesimo. cc°. [octogesimo] tertio. Consecracionis nostre secundo.

[*March 5. The violators of the sequestration of Brighstone Rectory, I. W., to be solemnly excommunicated, and any who can be identified to be cited to appear before the Bishop on the first court day after the 4th Sunday in Lent.*]

MONICIO CONTRA VIOLATORES SEQUESTRI FACTI IN FRUCTIBUS ECCLESIE DE BRITHESTONE.—J. Dei gracia etc. Petro de Insula etc. Mandamus vobis firmiter injungentes quatinus violatores sequestri nostri facti in fructibus et proventibus ecclesie de Bristestone singulis diebus dominicis et festivis, candelis accensis ac campanis pulsatis per totum Decanatum de Insula, excommunicatos nuncietis seu denunciari publice faciatis, ac nichilominus quos tante inobediencie per facti evidenciam cognoveritis esse reos, citetis peremptorie, quod compareant coram nobis ubicunque fuerimus in nostra diocesi proximo die juridico post dominicam qua cantatur Letare Jerusalem, sentenciam super hujusmodi debito [Fo. 69b.] notorio audituri, | et penam pro meritis recepturi. Et quid super hoc feceritis Nos dictis die et loco per litteras vestras patentes harum seriem continentes fideliter certificare curetis. Data apud Biterne. iij. Nonas Martii. Anno gracie m°. cc°. Octogesimo tertio. Consecracionis nostre secundo.

[*March 23. The Bishop, as Judge appointed by the Holy See, being unable personally to preside in a suit pending between John de London, Clerk, on the one part, and the Bishop of Norwich and Robert de Sefeld on the other, commissions the Archdeacon of Middlesex and another to act for him.*]

COMMISSIO FACTA ARCHIDIACONO MIDDLESEXIE ET MAGISTRO JOHANNI DE COLINGHAM.—J. permissione [etc.] Judex a sede Apostolica deputatus, discretis viris, domino Archidiacono . . . Middlesexie et magistro Hugone (*sic*) [1] de Colingeham Canonici (*sic*) Ecclesie Sancti Pauli London. salutem in Domino Jesu Christo. In causis que vertuntur seu verti sperantur coram nobis auctoritate dicte sacrosancte sedis Apostolice inter Johannem de London. clericum ex parte una et venerabilem patrem dominum Norwicensem Episcopum ac Robertum de Sefeld Rectorem de Fatenfeld reos ex altera, ipsarum cognicioni variis negociis prepediti interesse personaliter nequeuntes, vobis conjunctim et divisim vices nostras,

[1] 'Hugoni' is right, 'Johanni' in the title wrong. See Le Neve, ii. 374, 444.

quousque easdem duxerimus revocandas, nobis precipue diffinitiva sentencia reservata, cum Canonice cohercionis potestate committimus per presentes. Data apud Sutwerk. x. Kalendas Aprilis. Anno gracie M°. cc. Octogesimo tertio.

[*April 8. The Bishop, referring to the recent sentence of excommunication pronounced against those who had violated the sequestration of the Rectory of Brighstone, I. W., now directs the Dean of the Island to publish the absolution of the principal offender, dn. Ymbert de Yenna, formerly Rector, who had made his submission, which was seconded by the King.*]

Decano de Insula quod denunciet talem absolutum qui violavit sequestrum ecclesie de Bristetone (*sic*).—J. Dei gracia [etc.] dilecto in Christo filio . . . Decano de Insula salutem etc. Cum nuper vobis mandaverimus quod omnes et singulos, sequestri nostri violatores in bonis et fructibus ecclesie de Britestone, certis et legitimis de causis facti, quos non est dubium in excommunicacionis sentenciam, ipso facto, dampnabiliter incidisse, sic excommunicatos per totum Decanatum vestrum denunciaretis et facere in genere hujusmodi temeritatis reos ab omnibus artius evitari, quousque ad gremium matricis ecclesie redirent, absolucionis beneficium in forma juris petituri, spiritu humili et devoto, ac dilectum nobis in Christo dominum Ymbertum de Yenna quondam Rectorem dicte Ecclesie de Britestone, status sui reformacionem cum humilitate petentem, quatinus nostra sentencia extiterat innodatus, prestito ab eodem in forma juris sacramento corporali, quod ecclesie mandatis Canonicis obediret, duxerimus absolvendum, et libentius, quo dominus Rex nos super hoc requisiverit pro eodem, vobis mandamus quatinus ipsum sic absolutum, per totum Diocesim [*lege* Decanatum] vestrum, publice et sollempniter denuncietis, per vos et alios prout melius videritis expedire. Data apud Essere. in Vigilia Pasche. Anno gracie m°. cc. Octogesimo quarto. Consecracionis nostre ij°.

[*June 4. The Bishop, writing from Carnarvon to the Obedientiaries of St. Swithun's, tells them that he has given their Prior authority to dispose of or change all the ecclesiastical Offices, and in cases of vacant serjeanties*[1]*, either to bestow or to retain them.*]

Littera Episcopi obedienciariis sancti Swithuni Wynton. quod obediant Priori suo cui concessit obediencias omnes conferre.—Johannes [etc.] dilectis in Christo filiis . . . Suppriori et obedienciariis Prioratus sancti Swithuni Wintonie salutem etc. Mandamus vobis quatinus intendatis fratri Willelmo de Basingstoke

[1] *Serjeanty*, an honorary kind of feudal tenure, on condition of service due, not to any lord, but to the King only.

Priori vestro cui concessimus ut possit de obedienciariis omnibus disponere, seu eosdem mutare pro sue libito voluntatis. Concessimus insuper de serjanciis, ut ipse possit eas conferre cum vacaverint seu retinere, sicut eidem videbitur expedire. Data apud Kaernarven. in festo Trinitatis. Anno gracie m. cc. Octogesimo quarto. Consecracionis nostre secundo.

[*June 5. The Bishop directs his bailiff at Swainston, I.W., to deliver up to the King's bailiff on receipt of these letters the Manor of Swainston which he has given up to the King and his heirs in return for certain concessions in the Soke of Winchester.*]

BALLIVO DE SWYNESTON UT LIBERET MANERIUM PREDICTUM DOMINO REGI.—J. permissione divina etc. Ballivo de Manerio de Swyneston in insula de Wytch salutem etc. Quia nos reddidimus excellentissimo principi domino E. Regi Anglie manerium de Swyneston cum pertinenciis suis infra insulam predictam, habendum et tenendum sibi et heredibus suis quiete de nobis et successoribus nostris imperpetuum pro quieta clamancia quam idem dominus Rex nobis fecit de Soka Wintonie, et de quibusdam aliis terris et tenementis, que idem dominus Rex in Curia sua petiit versus nos ut jus suum, vobis mandamus quod Ballivo predicti domini Regis litteras has nostras vobis porrigenti predictum manerium ad opus predicti domini Regis et heredum suorum sine dilacione liberetis. In cujus rei testimonium has litteras nostras vobis mittimus patentes. Data apud Karnerven. in crastino sancte Trinitatis. Anno Domini Millesimo. cc. Octogesimo quarto. Consecracionis nostre secundo.

Item consimilis littera omnibus hominibus suis, tam liberis quam aliis, de Manerio de Swyneston in insula de Wytch.

[*July 12. The Prior and Convent of St. Swithun assign to the Bishop and his successors the 'profession' of all contingent profits in their Priory unless the Archbishop thinks that at the instance of the King such profession should be granted to themselves.*]

ORDINACIO INTER EPISCOPUM WYNTON. ET PRIOREM SANCTI SWITHUNI WYNTON.—Memorandum quod inter Reverendum patrem dominum Johannem [etc.] et Nos Willelmum Priorem sancti Swithuni Winton. et ejusdem loci Conventum sic provisum est et ordinatum, quod dictus Reverendus pater habeat et retineat sibi et successoribus [suis] omnium profitendorum professionem in nostro
[Fo. 70a.] Prioratu predicto | nisi venerabilis pater frater Johannes permissione divina Cantuariensis Archiepiscopus totius Anglie primas ipsam professionem nobis et successoribus nostris ad instanciam domini Regis Anglie duxerit concedendam. In cujus rei

testimonium sigillum nostrum commune presentibus est appensum. Data Wyntonie in Capitulo nostro. iiij. Idus Julii. Anno gracie m°. cc°. Octogesimo quarto.

[*July 22. The Bishop gives leave to the Prior and Convent of Mottisfont that their fellow Canon, Bro. Thomas Leaute, may be transferred to the rule of the Priory of Frithelstock. Exeter Dio.*][1]

CONCEDIT EPISCOPUS LICENCIAM PRIORI ET CONVENTUI DE MONTESFONTE UT FRATER THOMAS LEUTE AD PRIORATUM DE FRETENESTOKE TRANSEAT.—J. Dei gracia [etc.] dilectis in Christo filiis . . . Priori et Conventui de Motesfonte ordinis Sancti Augustini [Diocesis] Wynton. salutem [etc.]. Quia nobis per litteras vestras patentes per fratrem Willelmum de Perssete portitorem earum humiliter supplicastis quod fratri Thome Leaute Concanonico vestro ad regimen Prioratus de Frethenestoke ejusdem ordinis Exoniensis Diocesis concederemus licenciam transeundi ; nos hujusmodi peticioni vestre quam ex caritatis fervore procedere credimus favorabiliter annuentes ipsam sibi concedimus per presentes. Data apud Sutton. xi. Kalendas Augusti. Anno domini m°. cc°. Octogesimo quarto. Consecracionis nostre Tertio.

[*Same date. The letter to the Bishop of the Prior and Convent on the above matter.*]

LITTERA PRIORIS ET CONVENTUS PREDICTI DEPUTATIVA SUPER PREDICTA CAUSA.—Reverentissimo patri suo in Christo domino J. [etc.] sui devoti filii frater H. prior de Motesfonte et humilis ejusdem loci conventus salutem et tam devotam quam debitam reverenciam et honorem. Cum venerabilis pater dominus P. Dei gracia Exoniensis episcopus,[2] ex sincerissima affectione quam semper hucusque erga nos ipsum gessisse sensimus et adhuc uberius sentire speramus ductus et admonitus, per litteram suam quam vobis per latorem presentium transmittimus inspiciendam, nobis supplicasset ut fratri Thome dicto Leaute concanonico nostro se ad regimen Prioratus de Frethenestoke ordinis sancti Augustini in Diocesi Exoniensi transferendi licenciam ad sui instanciam concederemus, Nos, sicut nec decet, vobis inconsultis ipsius supplicacioni assensum prebere nolentes ad consensum vestri et licenciam super predictis postulanda fratres Ricardum de Brikevile et Willelmum

[1] This appointment to Frithelstock Priory is not noticed in the Register of Bp. Quivil of Exeter, as edited by Preb. Hingeston-Randolph, nor is this Prior included in the list given by Dr. Oliver (*Monasticon Diocesis Exoniensis*, p. 219). He would be probably the fourth Prior, the House having been founded by Robert de Bello Campo about 1220. See *Cal. Pat.* 1281–1292, p. 127.

[2] Peter Quivil (1280–1292).

Perssote (*sic*) concanonicos nostros vel eorum alterum si ambo interesse non poterunt nostros tenore presentium circa premissa constituimus procuratores, sancte paternitati vestre supplicantes devotissime quatinus per eosdem fratres R. et W. vel eorum alterum de voluntate vestra nos litteratorie certificare velitis. In cujus rei testimonium sigilla nostra duximus apponenda. Data apud Motesfonte. die sancte Marie Magdalene. Anno domini M°. cc°. Octogesimo quarto.

[*July 13. During the vacancy of the Priory of St. Swithun the Bishop constitutes Nicholas de Merewell, who has been unanimously chosen by the Brethren, to be their Subprior with full superintendence of Spirituals and Temporals, this appointment by no means to prejudice the free election of their future Prior.*]

CAPITULO CATHEDRALIS ECCLESIE WYNTONIENSIS QUOD TALEM ADMITTIT AD PRESENTACIONEM EORUM ET SUPPRIOREM FACIT.—Johannes [etc.] dilectis in Christo filiis nostris Capitulo Cathedralis Ecclesie nostre Wyntoniensis salutem [etc.]. Cum unanimiter consenseritis in fratrem Nicholaum de Merewell concanonicum vestrum ut durante presenti vacacione Prioratus vestri vobis presit in custodia ordinis tam vice quam nomine supprioris, Nos ipsum ad instanciam et presentacionem vestram gratanter admittimus ad officium antedictum; curam spiritualium sibi committimus tenore presentium et regimen animarum. Nolumus tamen quod ex hoc aliquid juris circa prefectionem Supprioris vestri nobis aut alicui successorum nostrorum accrescat imposterum nec cuicunque Priori vestro futuro canonice scilicet instituto circa dictum suppriorem amovendum, vel alium pro tempore subrogandum cum consilio et assensu vestro in aliquo derogetur. Nolumus insuper quod eo pretextu impediatur processu temporis aliquis Prior vester quominus omnia plene optineat apud vos et omnia libere exequatur que sibi per alias litteras vestras inde confectas favorabiliter circa statum personarum et rerum vestrarum ac etiam domus vestre tam in temporalibus quam in spiritualibus optinenda concessimus, et etiam exequenda. In cujus rei testimonium presentes litteras sigillo nostro signatas vobis fieri fecimus patentes. Data Wyntonie. iij. Idus Julii. Anno domini M°. cc°. Octogesimo quarto. Consecracionis vero nostre anno tertio.

[*Same date. It had been customary for the Prior and Obedientiaries of St. Swithun's to deliver an annual account to the Bishops, from which necessity some public scandal had grown besides worry to themselves. The Bishop therefore from this time forward by his letters patent discharges them kindly from this obligation.*]

LITTERA EPISCOPI PER QUAM REMITTIT PRIORI ET OBEDIENCIARIIS SANCTI SWITHUNI COMPOTUM EORUM QUEM AUDIRE

DEBERET ETC.—Universis Christi fidelibus ad quos presens scriptum pervenerit, Johannes [etc.] salutem in Domino sempiternam. Quia ex compoto seu raciocinio quod a dilectis in Christo filiis nostris . . . Priore et Obedienciariis Cathedralis ecclesie nostre Wynton. hactenus cum modico vel nullo emolumento nostri annuatim audivimus sive recepimus materia scandali crevit in populo et inquietudinis molestia prevaluit apud eos: Nos eisdem . . . Priori et obedienciariis ac eorum successoribus ita prefatum compotum seu raciocinium remittimus exnunc pro nobis et successoribus nostris ex paterna scilicet affectione quam gerimus ad eosdem ut perpetuis
[Fo. 70b.] temporibus circa bona sua gubernanda seu | disponenda plena gaudeant libertate, [et] a quolibet onere compoti seu jugo raciocinii quieti remaneant et etiam absoluti. In cujus rei testimonium presentibus litteris sigillum nostrum fecimus apponi. Data etc. ut supra.

[*July 18. The Subprior and Convent of St. Swithun apply to the Bishop for leave to elect a new Prior to fill the vacancy caused by the cession of William de Basing.*[1] *They send as their proctors brothers Geoffrey le Norreys, John de Eggebury, and Adam de Hyda.*]

LITTERA CAPITULI SANCTI SWITHUNI EPISCOPO UT DET EIS LICENCIAM ELIGENDI PRIOREM.—Reverendo in Christo patri domino Johanni [etc.] sui humiles filii frater Nicholaus et Capitulum cathedralis Ecclesie Wynton. devote reverencie famulatum et obediencie debite promptitudinem cum salute. Cum prioratus noster Wyntoniensis per cessionem fratris Willelmi de Basing olim Prioris nostri

[1] The order of succession of the Priors of St. Swithun is not clear from the lack of chronological arrangement in this Register. At the time of Pontissara's consecration Adam de Farnham, who is reckoned by Dugdale (*Monasticon*, i. 201) the twenty-eighth Prior, was in possession, having been appointed in 1278. On fo. 61a (p. 245) the Bishop on Jan. 21, 1283, appoints his Treasurer Paganus de Lyskeret as his special commissioner to confer the ring of the Priory and its charge on any suitable person of the College, and in a separate proxy dated Feb. 13 the Treasurer is empowered to receive the cession of brother Adam then Prior and his ring, and on the cession or decease of Adam to appoint as his successor some brother from the bosom of the College, whom they shall consider best, as God may give them power to decide. The results of the Treasurer's action are not recorded in the Register, but the choice of the Brethren seems to have fallen on William de Basing who had resigned in July, 1284, the Bishop sanctioning the admission of Nicholas de Merewell as Subprior to take charge of the House during the vacancy (fo. 70a). Leave is given on July 18 to the Convent to proceed to a fresh election, and, owing probably to successful negotiations which had been proceeding between the Bishop and the Convent for the amelioration of the latter's status (below, folios 102–110), William de Basing on re-election consented to serve, and died as Prior in 1295. The full process of the election of his successor Henry de Merewelle *alias* Wodelock, Pontissara's successor in the See, is given above (pp. 71–78). Dugdale supposes most improbably that there were two successive Priors named Wm. de Basing.

jam vacans variis dispendiis tam in spiritualibus quam in temporalibus subjaceat et erumpnis, ad vos tanquam ad patronum nostrum confugimus specialem, supplicantes attentius per dilectos monachos nostros fratres Galfridum le Norreys, Johannem de Eggebury et Adam de Hyda presentium portitores quatinus instanti desolacioni nostre pie si placet compacientes optatam licenciam nobis favorabiliter concedere dignemini, personam ydoneam pro statu nostro communi provide dirigendo nobis in Priorem tam libere quam canonice, cum periculum sit in mora, maturius eligendi. Sanum et incolumem conservet vos dominus Deus exili collegio nostro et ecclesie sue sancte per tempora longiora. Data Wyntonie in Capitulo nostro. xv. Kalendas Augusti. Anno domini M°. cc°. Octogesimo quarto.

[*July 20. The Bishop in reply, after offering to God most devout thanks that it is his privilege to relieve the distresses of his Church of Winchester, which through the cession of its late Prior, William de Basing, not because of crime or failure in duty, but through his humility, is now deprived of a ruler, assents to their petition, and as their patron gives them his permission to proceed to a fresh election. He urges them to be careful in their choice, selecting one who may combine the fecundity of Leah with the beauty of Rachel.*]

CONCEDIT EPISCOPUS LICENCIAM CONVENTUI SANCTI SWITHUNI UT POSSINT ELIGERE PRIOREM.—Johannes [etc.] dilectis filiis Suppriori et Conventui Ecclesie nostre Wyntoniensis salutem [etc.]. Omnipotenti Deo laudum devotissimas referimus actiones, pro eo quod ecclesia Wyntoniensis nostre sollicitudini eodem miserante commissa et vos inibi divinis obsequiis mancipati nostris relevari temporibus et ad statum electionis canonice Prioris vestri per vos amodo faciende meruistis attingere peroptatum. Ex hoc enim scandalorum materia preciditur et Rachaelis pulchritudinem in vobis hactenus tristicie fortassis pallore fuscatam credimus reformari. Eadem igitur ecclesia per cessionem Religiosi viri fratris Willelmi de Basing commonachi vestri nuper Prioris ejusdem qui non pro criminis vel defectus consciencia set humilitatis causa et religionis fervore jam cessit Prioris solacio destituta, prout ad nos pertinet tanquam ad verum ejusdem patronum ipsius vacacionis tempore per nos ibidem custodia deputata, per litteras vestras, ac fratres Galfridum le Norreys, J. de Eggebury et Adam de Hyda commonachos vestros a nobis patrono vestro ut premittitur eligendi vobis Priorem licenciam humiliter petiistis. Nos itaque[1] hujusmodi

[1] These final clauses are almost the same as those in the Bishop's letter to St. Swithun's Priory dated eleven years later, printed on p. 72, above.

pie peticioni vestre favorabiliter annuentes eandem vobis tenore presentium duximus concedendam; hortantes vos et obsecrantes in Domino quatinus affabilem pacificum humilem prudentem, et in regularibus disciplinis probatum vobis in priorem eligere studeatis, quem quasi in fecunditate Lye et prefati (*sic*) Rachaelis specie commendandam (*sic*) exigente justicia nedum compellamur merito confirmare, set etiam uberiori gracia prosequi et favore. Data apud Menes. xiij. Kalendas Augusti. Anno domini m°. cc°. Nonagesimo [*lege* Octogesimo] quarto. Consecracionis nostre anno tertio.

[*July 12. An application to the Court of Arches moved by J. Torprest, plaintiff, against the Bishop of Winchester and others, defendants, for the removal of a sentence of excommunication fails.*]

ACTA IN ECCLESIA BEATE MARIE DE ARCUBUS LONDON. FACTA.—Acta in ecclesia beate Marie de Arcubus Londonie die Mercurii proximo post festum Translacionis beati Thome Martiris Anno Domini m°. cc°. Octogesimo quarto coram nobis ejusdem loci Decano domini . . . Officialis Cantuarie commissario in causa querele que vertitur inter Johannem Torprest actorem per Johannem de Borton clericum procuratorem suum comparentem ex parte una et dominum Episcopum Wynton. et dominum Archidiaconum Surreye et Robertum Bertrand presbiterum reos per Johannem de Meleford clericum procuratorem eorundem comparentes ex altera, videlicet habita super articulis in quibus ipsum J. Torprest ab excommunicacionis sentencia de qua in suggestione ipsius a Curia Cantuariensi impetrata et libelli fit intencio petebatur ante omnia absolvi et super exceptionibus manifeste offense contra hujusmodi articulos propositis de quibus in retroactis mencio continetur et super earundem probacionibus diutina altercacione et propositis ex parte dicti J. Torprest contra dictas exceptiones repplicacionibus, nos demum hujusmodi exceptiones manifeste offense pronunciamus esse probatas, nec hujusmodi excommunicacionis sentenciam esse relaxandam, quousque idem J. Torprest de hujusmodi offensis sufficientem prestiterit emendacionem.

[*Aug. 14. The Bishop allows Mag. John le Flemeng, Rector of Houghton, to sell the fruits of his Rectory for the present year.*]

CONCEDIT EPISCOPUS LICENCIAM MAGISTRO JOHANNI FLEMYNG VENDENDI BLADA SUA.—J. [etc.] dilecto in Christo filio magistro J. le Flemeng Rectori ecclesie de Hoghton nostre Diocesis salutem [etc.]. Humili peticioni tue favorabiliter annuentes concedimus

quod liceat tibi fructus ipsius ecclesie anni presentis vendere cuicunque persone religiose vel etiam seculari, ac indempnitati tue consulere quatenus super hoc prudencie tue videbitur expedire. Data Tanton. in vigilia assumptionis beate Marie. Anno domini m°. cc°. Octogesimo quarto. Consecracionis nostre tertio.

[*Undated. A dispute about tithes between the Prior and Convent of Sherborne and the Rector of Wotton having been brought before the Archbishop in his Visitation of Winchester Diocese during the vacancy of the See, and afterwards carried to the Papal Court, the parties submitted to the arbitration of the Bishop who now by letters patent makes known his decision.*]

ORDINACIO EPISCOPI INTER RECTOREM ECCLESIE DE WOTTON ET PRIOREM ET CONVENTUM DE SCHIREBURNE SUPER DECIMIS. | Universis sancte matris ecclesie [filiis] ad quos presens scriptum pervenerit J. miseracione Divina [etc.] salutem in Domino. Cum venerabilis pater dominus J. Cantuariensis Archiepiscopus totius Anglie primas visitacionis officium in Episcopatu et Diocesi Winton. sede Winton. vacante dudum exercens super decimis provenientibus de terris et tenementis Henrici de Watford, Johannis Clericus (*sic*), Johannis Galrichare, Anastasie, Hugonis de la Putte, Galfridi Somerfoghel, Petri Notekin, Nicholai le Man, Herberti de Wotton, Roberti Achard de Wotimk, [Roberti] le Franceys, Hugonis at Berth, Jacobi Ancel, Ade le Engles, Hugonis atte Stancrofte, Johannis carucatoris, Folce Ancel et Fabiani de Yerdily quos Prior et Conventus de Scirburne percipere consueverunt, ad instanciam et procuracionem domini Radulfi de Stansted Rectoris ecclesie de Wotton asserentis decimas antedictas de jure communi ad ecclesiam suam predictam pertinere, dictos . . . Priorem et Conventum de Schirburne qui dictas decimas percipere consueverunt ex officio suo coram se et certis commissariis suis ad judicium fecerit evocari, ac coram ipso et suis commissariis super dictis decimis inter dictum Rectorem et dictos . . . Priorem et Conventum fuisset aliquamdiu processum, ex certis causis gravaminum ab eisdem commissariis prefati . . . Prior et Conventus sedem Apostolicam appellarunt et super eadem appellacione a dicta sede Apostolica impetrarunt. Tandem pendente dicto (*sic*) causa appellacionis inter prefatos . . . Priorem et Conventum et Rectorem memoratum post multas varias et diversas prosecuciones et altercaciones hinc inde habitas partes predicte omnibus contencionibus actionibus litibus questionibus reversiis appellacionibus inter eas habitis tam dictus Rector quam dicti . . . Prior et Conventus in

[Fo. 71a.]

nostra presencia sufficienter constituti plene et expresse renunciaverunt se de mera et bona voluntate sua mediante domino Johanne de sancto Johanne dictorum Religiosorum patrono ordinacioni nostre dicte ecclesie de Wottone patrono [?paterne] et diffinitioni super dictis decimis inter eos proferende sponte et non coacti alte et basse submiserunt, unde nos cura pastorali indempnitati utriusque partis propensius consulere cupientes, jura eorundem attendentes, communicato juris peritorum consilio, inter easdem partes taliter ducimus ordinandum. In Dei nomine Amen. Nos J. miseracione divina Wintoniensis Episcopus super decimis antedictis per dictum Rectorem petitis a dictis Religiosis inter ipsas partes ordinamus, quod prefatus Rector de Wottone et sui successores decimas tam majores quam minores provenientes de terris et tenementis quas tenent Johannes Clericus, Johannes Balrichare (*sic*), Anastia (*sic*), Hugo de la Putte, Galfridus Somerfoghel, Petrus Notekin, Nicholas le Man, Herbertus de Wotton, Robertus Achard, Fabianus de Yerdeley, et similiter de tenemento quod tenuit Willelmus Bernard, quas prefati . . . Prior et Conventus temporibus retroactis percipere consueverunt qualitercunque provenirent de cetero percipiant pacifice et ad ipsum et ad ecclesiam suam antedictam de jure communi pertinere declaramus et finaliter diffinimus, super quibus dictis Religiosis perpetuum silencium imponimus. Et quod dicti . . . Prior et Conventus de Schirburne decimas tam majores quam minores de terris et tenementis quas tenet Henricus de Waterford (*sic*) de dominico de Wodegarstone. Et de terris et tenementis Roberti le Franceys, Hugonis atte Berche, Jacobi Ancel, Ade le Engles, Hugonis atte Stancrofte, Johannis carucatoris et Felce (*sic*) Ancel sicut hactenus percipere consueverunt quiete percipient in futurum. Et quod dicti Religiosi ab omni exactione per dictum Rectorem vel successores suos eidem in dicta ecclesia de Wottone succedentes quoad decimas prenotatas provenientes de terris et tenementis antedictis, Henrici, Roberti, Jacobi, Ade, Hugonis, Johannis et Felce facienda sint exuti et quieti imperpetuum. Super quibus etiam dicto Rectori et successoribus suis perpetuum silencium duximus imponendum. Quas quidem ordinacionem et diffinicionem dicte partes approbarunt, et de eisdem observandis fideliter in omnibus et per omnia coram nobis sponte corporale juramentum prestiterunt. In quorum omnium et singulorum premissorum et testimonium perpetuum[1] rei geste memoriam presenti in scripto sigillum nostrum duximus apponendum. Data etc.

[1] (*sic*). Probable reading, 'premissorum testimonium et perpetuam', etc.

[*Aug. 11. The Prior and Convent of Selborne having complained to the Bishop that the Rector of Eastrop is illegally detaining certain tithes due to them, the Bishop directs the Dean of Basingstoke to sequestrate these till the rights of the case are clear.*]

SEQUESTRUM FACTUM IN FRUCTIBUS ECCLESIE DE ESTROP.—J. Dei gracia [etc.] dilecto in Christo filio . . . Decano de Basingstoke salutem [etc.]. Ex relatu et querimonia . . . Prioris et Conventus ecclesie de Seleborne didicimus quod Rector ecclesie de Estrop decimas quasdam ad ecclesiam suam de Basingstoke pertinentes, in quorum (*sic*) possessionibus iidem hactenus pacifice exstaverunt (*sic*) eisdem deforciat et detinet minus juste. Quare vobis mandamus firmiter injungentes quatinus decimas tam Rectoris quam Prioris predicti de quibus inter illos movetur contencio firmiter sequestretis et sub firmo sequestro teneatis, donec discussum fuerit ad quem eorum de jure decime ille debeant pertinere. Valete. Data apud Tanton. iij. Idus Augusti. Anno domini m°. cc°. Octogesimo quarto. Consecracionis nostre tertio.

[Fo. 71b.]

[*Aug. 17. A memorandum that the executors of William de Clay, formerly Rector of Bishopstoke, delivered a missal in two volumes, a manual and a breviary to Mag. David de Pontizara, Rector of the same, as a legacy, the executors being indemnified against a possible breach of law.*] [*No rubrical heading.*]

Memorandum quod Johannes Aunger, Johannes de Cleye et Thomas Cappell executores testamenti domini Willelmi de Cley quondam Rectoris Ecclesie de Stoke Winton. diocesis liberarunt i Missale in duobus voluminibus, et i manuale et i Portiforium Magistro David de Pontizara Rectori Ecclesie supradicte legata ecclesie [*lege* Rectori] ejusdem ecclesie. Idem Magister David de Pontizara invenit Thomam de Tymworth, magistrum Henricum de Rowadene Rectorem de Chiltecombe Winton. diocesis fidejussores ad conservandum predictos executores indempnes de Rebus predictis legatis si lex falsidia[1] locum in rebus testatoriis habere contingat. Data Tanton. xvj. Kalendas Septembris. Anno domini m°. cc°. Octogesimo quarto.

[*Aug. 16. Archbishop Peckham in his recent visitation of Winchester Diocese had found in St. Swithun's Priory a monk of reprobate habits named Valentine, who has spurned his advice and refused to reform himself or to obey the Monastic rule. He now directs the Bishop, should he still remain obdurate, to separate him from the Society, that he may be openly shunned until he gives proofs of amendment. The Archbishop reserves*

[1] The law of Falcidius (time of the second triumvirate) which provided that no Roman citizen should by testament divert more than three-fourths of his estate from his legal heirs (Lewis and Short, *Lat. Dict.*). On its application to cases in the middle ages see *Ducange*.

to himself the withdrawal of excommunication. He asks for a report of the Bishop's proceedings in this respect.] [1]

Littera Archiepiscopi Wyntoniensi Episcopo.—Frater Johannes permissione divina Cantuariensis ecclesie minister humilis totius Anglie primas venerabili domino Dei gracia Episcopo Wintoniensi salutem et sinceram in Domino caritatem. Dudum vestram Wintoniensem Ecclesiam jure metropolitico visitantes invenimus Valentinum Monachum in quandam cameram junctam infirmarie domus propria temeritate intrusum, a qua per bone memorie predecessorem vestrum dominum Nicholaum expulsus fuerat, suis demeritis exigentibus, et qua etiam nos eum visitantes expulimus, pro eo quod ipsum in eadem camera contra beati Benedicti regulam vitam egisse carnalem non sine proprietatis vicio comperimus evidenter. Inhibentes eidem sub pena excommunicacionis majoris, quam in ipsum tulimus si de facto contrarium attemptaret, ne in ipsa ulterius presumeret attemptare. Ipse autem sicut vir apostata cauteriate consciencie et non tam Monachus quam Demoniacus, si ita est ut nobis asseritur contra inhibicionem nostram qua vix posset esse districtior, que tamen sue non sufficit proterve pertinacie refrenande, se in eandem intrusit iterato cameram, anathematis vinculo non veritus innodari, nec scelus inobediencie expavescens, quod peccato ariolandi et ydolatrie in sacris eloquiis comparatur.[2] Nos igitur hujusmodi comptemptum (*sic*) officii nostri pariter et persone non dubitantes in Dei injuriam redundare, vobis mandamus in virtute obediencie firmiter injungentes, si est ita, quatinus, sicut a tanti facinoris vultis excusari favore, dictum Valentinum, quem juxta beati Benedicti Regulam si est ita pene substernendum decernimus graviori faciatis a communione sepa[ra]tam ut Regula docet in talibus, apponi [3] suspensum actu legitimo, ab omnibus artius evitari, donec ad cor rediens Deo et nobis satisfecerit de contemptu, prout excommunicatos excommunicacione monastica, que minor est quam Ecclesiastica, docet Regula una cum flagellis aliis castigare, pro certo scituri quod si remiscius egeritis in hac parte, non solum dominum Deum vestrum, verum etiam vos [*lege* nos] ejusdem Domini servum humilem graviter offendetis, quasi primum obediencie jugum, a vestra [*lege* nostra] auctoritate veniens, repellentes. Omnes autem qui dicto facinori prestiterint consilium, auxilium vel favorem, si penitentes eos inveneritis, pena arbitraria puniatis, excepta absolucione ab excommunicacionis sentencia, quam sicut tunc nobis reservavimus, sic adhuc etiam tenore

[1] This letter is printed by Martin, iii. 806–8. It is, however, dated there from Alcester, 11 Aug. [2] Regum i. xv. 23. [3] 'ab omni' *M.*

presentium reservamus. Quid autem feceritis et inveneritis in premissis, nobis citra festum exaltacionis sancte Crucis[1] constare faciatis ubicunque in nostra provincia fuerimus per vestras patentes litteras harum seriem continentes. Valeat fraternitas vestra in Christo et Virgine gloriosa. Data apud Hampton Episcopi[2] Wigorniensis Diocesis. xvij. Kalendas Septembris. Anno domini m°. cc°. Octogesimo quarto. Ordinacionis nostre sexto.

[*Undated. The Bishop requests the Bp. of Lincoln to cause the sentence of excommunication to be solemnly published against certain persons who have maliciously invaded the Manor of Witney, and the liberties of the Church of Winchester. He thanks him in anticipation.*]

LITTERA EPISCOPI WYNTONIENSIS EPISCOPO LYNCOLNIENSI UT EXCOMMUNICET EOS QUI INFREGERUNT LIBERTATES MANERII DE WYNTENYE [*lege* WITTENEYE].—Salutem et sincere caritatis semper augmentum. Exigit audacia perversorum qui ecclesiasticas libertates infringere ausu temerario non formidant, ut pene contra hujusmodi malefactores prodite, qui quasi sacrilegi non immerito sunt censendi, ipsorum auribus frequencius inculcentur, ut quos Dei timor a malo non revocat, saltem se canonice ulcioni subjacere cognoscant. Sane non nulli iniquitatis filii, non solum bona nostre Ecclesie Wintoniensis in Manerio de Witteneye vestre diocesis maliciose invaderunt (*sic*), set et jura et etiam libertates ejusdem Manerii ad nos et Ecclesiam nostram Winton., ut premittitur, pertinentes obstinata malicia violare presumunt in ecclesiastice libertatis injuriam et scandalum plurimorum. Quocirca ad muneris spiritualis auxilium duximus confidencius recurrendum, paternitatem vestram affectuose rogantes, quatinus excommunicacionis sentenciam contra facinorosos hujusmodi in Oxoniensi concilio[3] promulgatam in Archidiaconatu, quo situm est manerium antedictum, faciatis sollempniter publicari ac sic delinquentes publice denunciari in predictam excommunicacionis sentenciam incidisse ut metu pene ad bonum recte consciencie malefactores predicti, divina gracia inspirante, quandoque conversi de commissis peniteant et ulterius talia non committant, et sic hujusmodi excommunicacionis sentenciam sibi medicinalem potius sentiant quam mortalem. Tantum super hoc si placeat facientes, ut pastoralis officii debitum in vobis super hoc non immerito commendetur ac venerande paternitati vestre teneamur

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[1] September 14. [2] i. e. Hampton Lucy, Warwickshire.

[3] This Council, held at Oxford in 1222 under Stephen, Abp. of Canterbury, opened with well-defined sentences of excommunication frequently referred to. See Spelman, *Concilia*, p. 181.

affectius ad graciarum devotissimas actiones, quam conservet Altissimus in suo sancto servicio per tempora longa.

[*Undated. Consequent on the last the Bishop of Lincoln (Oliver Sutton) directs the Archdeacon of Oxford to publish the sentence of excommunication against the offenders at Witney Manor.*]

LITTERA EPISCOPI LINCOLNIENSIS ARCHIDIACONO OXONIENSI UT DENUNCIAT (*sic*) ILLOS EXCOMMUNICATOS QUI INFRE-
[Fo. 72a.] GERUNT LIBERTATES MANERII DE WYTTENEYE. | O. Dei gracia Episcopus Lincolniensis dilecto filio . . . Archidiacono Oxoniensi salutem [etc.]. Quia in tantum processit quorundam audacia perversorum quod bona ecclesiarum invadere, ac earundem libertates ausu temerario infringere non formidant, propter quod sacrilegi non immerito sunt censendi, Exigit dictorum malefactorum nephanda presumcio ut pene contra eosdem predicte ipsorum auribus frequenter inculcentur. Quocirca vobis mandamus firmiter injungentes, quatinus hujusmodi malefactores qui [in] res et libertates manerii seu ville de Witteneye ad ecclesiam Winton. spectantis, talia maliciose attemptare presumunt, in majoris excommunicacionis sentenciam in Oxoniensi promulgatam concilio incidisse, denunciare publice et solempniter faciatis, et hujusmodi sentenciam in Archidiaconatu vestro diebus solempnibus et festivis etiam frequencius publicare, ut quos Dei timor a malo non revocat, se ulcioni canonice subjacere cognoscant.

[*July 31. The official of the Archdeacon of Winchester states publicly that at the Bishop's mandate he has admitted Mag. David de Pontizara as proctor of Geoffrey de Rupibus to the Rectory of Ellisfield.*]

LITTERA OFFICIALIS ARCHIDIACONI WYNTON. QUOD TALEM INDUXIT IN POSSESSIONEM TALIS ECCLESIE.—Universis presentes litteras inspecturis vel audituris . . . Officialis domini Archidiaconi Winton. salutem in Domino. Noverit universitas vestra nos die Mercurii in Crastino sancti Jacobi Apostoli, ad mandatum venerabilis patris domini J. [Dei] gracia Wintoniensis Episcopi Magistrum David de Pontizara procuratorem Galfridi de Rupibus ad ecclesiam de Ulsefeld ad presentacionem domini Hugonis de Rupibus militis, per predictum venerabilem patrem admissi in corporalem possessionem dicte ecclesie nomine dicti Galfridi per Vicarium de Hereyerde induxisse. In cujus rei testimonium has litteras sigillo officialitatis Archidiaconi Winton. signatos predicto magistro David fecimus patentes. Data apud Scireburn monachorum. ij. Kalendas Augusti. Anno Domini m°. cc°. Octogesimo quarto.

[*Date omitted. The Bishop, after devout expressions of thankfulness to God for unexpected mercies, informs the Archbishop of the unanimous election of their friend William of Basing as Prior of St. Swithun's, and refers to his helpful advice which would have been very opportune if matters had turned out differently.*]

LITTERA EPISCOPI WYNTONIENSIS ARCHIEPISCOPO CANTUARIENSI QUOD ADMITTAT . . . AD PRIORATUM SANCTI SWITHUNI WYNTON.—Venerabili patri domino J. gracia Dei Archiepiscopo Cantuariensi totius Anglie primati Johannes ejusdem permissione Wintoniensis ecclesie minister humilis cum omnimoda reverencia tam debita quam devota. Seipsum divina clemencia ordinatissima suavitate cuncta disponens, ultra quam speretur, sublato nubulo (*sic*) serenum aliquociens subministrat et matre lititum [? litium] et materia jurgiorum discordia quandoque propulsa, sua pietate divisionis cissuram consolidat ac reducit, ad ejusdem spiritus unitatem. Noverit itaque vestra Reverenda paternitas karissimum ac devotissimum nostrum communem fratrem Willelmum de Basinges monachum concorditer nullo contradicente in Priorem ecclesie nostre Winton. esse electum, ac per nos rite exigente justicia confirmatum, quem speramus Deo placitum, ac paternitati vestre acceptum. Porro de auxiliis et remediis nobis per dominacionem vestram benivolam proditis et transmissis vobis graciarum referimus actiones, quibus uti in eventu negocii distulimus, que nobis si rei exitus aliter se haberet fuissent non modicum oportuna. Valeat veneranda paternitas vestra semper in domino Jesu Christo et Virgine gloriosa. Data etc.

[*Aug. 25. The Bishop informs the Subprior and Convent of St. Swithun that having confirmed their newly elected Prior he requires of them to pay him due obedience, reverence, and honour.*]

LITTERA EPISCOPI SUPPRIORI ET CONVENTUI SANCTI SWITHUNI UT OBEDIANT TALI TANQUAM PRIORI SUO.—Johannes [etc.] dilectis in Christo filiis . . . Suppriori sancti Swithuni Winton. et ejusdem loci Conventui salutem etc. Cum electionem vestram ut firmiter credimus divinitus factam de fratre Willelmo de Basinges commonacho vestro, in vestre ecclesie Priorem nobis nuper ex parte vestra licite presentatam, ipsius electionis ac persone electe meritis primitus examinatis sollicitudine debita et plenius intellectis, auctoritate Pontificali duxerimus confirmandam et confirmaverimus secundum Canonicas sanxiones, ac ipsum justicia exigente admiserimus et instituerimus in Priorem perpetuum Ecclesie memorate, vobis mandamus in virtute obediencie sancte firmiter injungentes quatinus devocionis et obediencie filii existentes, eidem tanquam

vestro Priori, prout conversacionis vestre requirit Religio, obedienciam, reverenciam et honorem exhibeatis humiliter et devote, ipsique ut vestro Priori in omnibus sitis Canonice intendentes. In cujus rei testimonium has litteras nostras patentes vobis transmittimus, sigilli nostri munimine roboratas. Data apud Christi Ecclesiam de Twynham in crastino beati Bartholomei Apostoli Anno domini m°. cc. Octogesimo quarto. Consecracionis nostre tertio.

[*Sept. 15. The Bishop gives notice to the Prior and Convent of St. Swithun that he proposes to visit their Monastery on the Monday next after Michaelmas Day, and to correct whatever he may find amiss. He desires their hearty co-operation.*]

VISITACIO.[1]—Johannes [etc.] dilectis in Christo filiis . . . Priori et Conventui sancti Swithuni Winton. salutem [etc.]. Suscepti regiminis nos cura sollicitat ut utilitatibus subditorum in illis precipue per quas animarum [saluti] consulitur sollicite providere curemus. Proponentes ergo juxta officii nostri debitum prioratum vestrum sancti Swithuni die lune proximo post festum sancti Michaelis proxime futurum cum Jesu Christi presidio visitare, et si que sint inibi correctione dingna (*sic*) vigilanti studio prout canonice dictaverint sanctiones in melius restaurare, vobis committimus et mandamus quatinus vocatis [hiis] qui hujusmodi officii nostri executioni debeant interesse, premuniti sitis pariter et instructi ad nostram visitacionem reverencia qua decet et expedit admittendam. Et utinam id fiat ad laudem et gloriam Altissimi, ipsius Monasterii vestri profectum et vestrarum animarum solacium sempiternum. De die vero receptionis presentium et quid in premissis duxeritis faciendum per litteras vestras patentes harum seriem [Fo. 72b.] continentes nos dictis die et loco certificare curetis. Data Wintonie in crastino exaltacionis sancte Crucis. Anno domini m°. cc°. lxxx^mo^. quarto. Consecracionis nostre anno tertio.

[*Oct. 6. The Bishop informs the Prior and Convent of St. Mary's, Southwark, that being detained longer than he had expected before the Justices itinerant at Windsor he must postpone his Visitation of their Monastery announced for the Monday instant till the following Friday, when he hopes to find them prepared.*]

DILACIO VISITACIONIS ECCLESIE BEATE MARIE DE SUWERK.—Johannes [etc.] dilectis in Christo filiis Priori et Conventui ecclesie sancte Marie de Suwerk salutem [etc.]. Sola disposicio divina in sui subtilitate ab eterno previsa non fallitur, set voluntates hominum ac proposita que ex vario eventu dependent secundum diversitatem

[1] This same form is used *mutatis mutandis* on fo. 80a.

temporum ex emergentibus casibus frequentius variantur. Licet igitur visitacionem nostram in ecclesia vestra prefata hac instanti Die lune nuper proposuimus faciendam, quantum ex inopitato (*sic*) ultra quam sperabamus coram Justiciaribus itinerantibus apud Windlesorem nos oportebit morari dictam visitacionem nostram usque in diem veneris subsequentem duximus differendam. ad quam diem ita vos preparare curetis ut plus commendacionis quam correctionis materia quod optamus in vobis valeat reperiri. Data apud Certeseye. ij. Nonas Octobris. Anno supradicto.

[*Oct. 25. Since the Rector of Godshill, I.W., keeps strict residence and does not need the solace of a Vicar, the Bishop grants him as a special favour the Vicarial portion of the benefice, during such residence or absence with special licence.*]

CONCESSIO VICARIE DE GODESHULL RECTORI EJUSDEM.—Johannes [etc.] dilecto in Christo filio Magistro Ade de Hales Rectori ecclesie de Godeshulle nostre Diocesis salutem [etc.]. Odor tue fame tueque probitatis merita nos multipliciter excitant et inducunt ut personam tuam in hiis que tuum honorem et commodum respiciunt prosequamur gracia et favore. Attendentes igitur quod in ecclesia tua de Godeshulle memorata residenciam faciens personalem ad ipsius ecclesie Regimen solus absque Vicarii solacio sufficere potes pro onere quod incumbit, ipsius ecclesie Vicarie nunc vacantis porcionem dum ibidem resideas vel absens existas de nostra licencia speciali tibi tuo perpetuo possidendam concedimus per presentes. Cujus rei graciam presens pagina Sigilli nostri munimine roborata universis eam insinuat inspecturis. Data apud Wolveseye. Octavo Kalendas Novembris. Anno domini m°. cc°. Octogesimo quarto. Consecracionis nostre tercio.

[*No date. A general letter for the consolidation with its Rectory of a needless Vicarage.*]

TALIS LITTERA SICUT PRECEDENS.—Johannes [etc.] dilecto in Christo filio etc. Attendentes ecclesiarum sectiones in jure prohibitas esse, et quod unius ecclesie unus debet esse Rector secundum Canonicas sanctiones, Considerantes etiam et ad ipsius ecclesie regimen tui solius industriam sufficere pro onere quod incumbit, ecclesiam de . . . solitam antiquitus per Rectorem tantummodo gubernari redintegramus et etiam tenore presentium vicarie porcionem cum Rectoria consolidamus tibi tuo perpetuo possidendam non obstante quod tam voluntarie quam inconsiderate

fuerat nuper antea ordinatus vicarius in eadem. Cujus rei graciam etc. Data etc.

[*Nov. 14. The Bishop sends notice to the Abbot and Convent of Waverley that he proposes that day to enter their Church and to see them, receiving their usual procuration.*[1]]

LITTERA EPISCOPI ABBATI ET CONVENTU DE WAVERLEYE QUOD PROCURACIONEM SUAM VULT HABERE.—Johannes [etc.] dilecto in Christo filio Abbati de Waverlege et ejusdem loci Conventui salutem [etc.]. Notum vobis facimus per presentes quod hac instanti die Mercurii proxima post festum sancti Martini domino concedente Ecclesiam vestram ingredi et vos videre proponimus, procuracionem vestram prout mos est a vobis recepturi. Valete semper. Data etc.

[*1285, Jan. 3. Stephen Waspayl, who having received first tonsure from Bishop John Gervase was a clerk of Winchester Diocese, having been committed to a lay prison within the Diocese of London, the Bishop requests Bp. Richard de Gravesend to procure his transfer to Ecclesiastical jurisdiction.*]

LITTERA EPISCOPI WYNTONIENSIS EPISCOPO LONDONIENSI PRO CLERICO INCARCERATO IN SUA DIOCESI.—Venerabili in Christo patri domino R. Dei gracia Londoniensi episcopo Johannes ejusdem permissione Wintoniensis episcopus salutem et sincere caritatis semper augmentum. Statu clericali Stephani Waspayl clerici nostre diocesis a nonnullis emulis in dubium revocato, per deposiciones testium fidedignorum vice et auctoritate nostra super hoc legitime receptorum comperimus dictum Stephanum primam tonsuram per quam clericalis ordo confertur a bone memorie Johanne predecessore nostro Wintoniensi episcopo recepisse. Quocirca paternitatem vestram caritative requirimus et rogamus quatinus eundem in vestra civitate vel diocesi sub custodia laycali diris vinculis ut intelleximus mancipatum, prout de jure et consuetudine laudabili super hujusmodi casibus hactenus observata expedire videritis ad formam ecclesiasticam canonice recipiatis, ne in obprobrium ordinis clericalis subiciatur judicio seculari. Conservet vos Altissimus in suo sacro servicio per tempora longa. Data apud Clere. iij. Nonas Januarii. anno domini etc.

[*1284, Dec. 31. A second and fuller letter from the Bishop of Lincoln to the Archdeacon of Oxford on the infringement of the Bishop's liberties on his Manor of Witney.*[2]]

PRESCRIBITUR ISTA.—Oliverus permissione divina Lincolniensis Episcopus dilecto in Christo filio Archidiacono Oxon. salutem [etc.]. Cum omnes invadentes bona ecclesiastica et

[1] Waverley being a Cistercian abbey, the Bishop had no visitatorial rights there.

[2] See above, pp. 292–3.

libertates ecclesiasticas infringentes seu eas animo malivolo perturbantes tamquam sacrilegi a sanctis patribus majoris excommunicacionis sentencia sunt ligati, ac quidam iniquitatis filii non solum bona cathedralis ecclesie Wintoniensis in manerio de Witeneye nostre diocesis maliciose invadere, set et jura et libertates ejusdem manerii ad eandem Wintoniensem ecclesiam pertinentes ut
[Fo. 73a.] intelleximus a quibusdam obstinata | malicia violare presumunt in ecclesiastice libertatis injuriam, injuriantium animarum periculum et scandalum plurimorum, vobis mandamus firmiter injungentes quatinus hujusmodi malefactores salutem propriam contempnentes, qui res et libertates manerii de Witeneye memorati violenter invadere auferre infringere seu perturbare ut premittitur non formidant, in singulis ecclesiisArchidiaconatus vestri prout videritis expedire [? si] ab illis quoque quorum interest fueritis requisiti diebus solempnibus et festivis denunciari faciatis in prefatam excommunicacionis sentenciam dampnabiliter incidisse. Expedit enim penam contra hujusmodi Satane satellites predictam ipsorum auribus incalcari ut saltem servili timore perterriti ad bonum recte consciencie redeuntes ex hujusmodi excommunicacionis sentencia dampnacionem non sentiant set medelam. Et quid super hiis fecerint nos litteris vestris patentibus harum seriem continentibus certificent tempore oportuno. Data apud Wulbedone ij. Kalendas Januarii. Pontificatus nostri Anno quinto.

[*1285, Jan. 25. The Bishop writes to the Bishop of Bath and Wells concerning the goods of a Priest who has committed suicide. He feels doubtful which of two opinions is right, whether they should belong to the Church or to the temporal power. He proposes therefore to leave this question for discussion in the next parliament, and promises to keep that portion of the goods which concerns himself under safe custody.*]

LITTERA EPISCOPI WYNTONIENSIS EPISCOPO BATHONIENSI ET WELLENSI PRO PRESBITERO QUI SEIPSUM INTERFECIT.—Venerabili in Christo patri domino E. [*lege* R.] Dei gracia Bathoniensi et Wellensi episcopo Johannes eadem permissione divina Wintoniensis episcopus salutem et sincere caritatis semper au[g]mentum. Novit Altissimus quod nos jura seu libertates ecclesie Bathoniensis nolimus offendere quoquo modo, set eadem ob paternitatis vestre reverenciam quantum nostra conservare pro viribus illabata. Sane de bonis illius scelerati presbiteri qui sibi mortem conscivit de quibus nobiscum nuper conferre curastis diversi juris et consuetudinis Anglicane periti diversimode sentiunt. Alii quidem ad ecclesiam seu forum ecclesiasticum et alii ad dominum temporalem bona hujusmodi asserunt pertinere. Quocirca dominacionem vestram affectuosissime deprecamur quatinus amore nostri et ob zelum justicie quem in-

desinenter habetis omni processui contra quoscunque ballivos nostros occasione prefata habito vel habendo usque in parliamentum proximum, ubi Domino concedente super dicto jure seu consuetudine plenius poterimus informari, supersedere velitis, scientes pro certo quod in hoc vobis modicum deperit cum nos eadem bona pro vobis sicut pro nobis interim bona fide salvo curabimus custodiri. Conservet vos Altissimus in suo sacro servicio per tempora longiora. Data apud Brightewelle die Conversacionis (*sic*) sancti Pauli Apostoli. Anno domini m°. cc°. lxxx^mo^. quarto.

[*Jan. 25. The Bishop pleads with Mag. G. de Vesano, Papal Nuncio, on behalf of the nuns of Wintney, whom in view of their deep poverty he himself excuses from all charges, that he will forbear to exact his procurations from them.*]

LITTERA EPISCOPI WYNTON. MAGISTRO G. DE VESANO QUOD SUPERSEDEAT EXACTIONI PROCURATORIE QUAM HABERE DEBET AB EIS.—Venerande discretionis viro Magistro G. de Vesano Canonico Cameracensi camere domini Pape clerico ac nuncio ejusdem in Anglia Johannes [etc.] salutem et sincere in domino caritatem. Illa credimus Altissimo plus accepta que ex officio liceant, pietatis tamen studio remittuntur. Profecto Monialium de Winteneye nostre diocesis que in Sexu fragili Deo et ipsius servicio perpetuo mancipantur possessiones ita reputamus exiles ut ad tenuis vite sustentacionem nisi exuberante Omnipotentis gracia nequaquam sufficiant, et cum eisdem in visitacionibus et aliis nobis racione Pontificalis officii competentibus nedum spiritualia set et temporalia oporteat necessario ministrare, quamvis qui spirituale seminat recipere valeat temporale. Quocirca discrecionem vestram semper benivolam affectuose precamur quatinus eisdem Monialibus intuitu caritatis presentes [? presenti] exactioni procuracionis vestre supersedere velitis, ut hec et alia bona que seminasti in terris in extremi exactione judicii cum multiplicato fructu recolligere valeatis. Data apud Hayghtewelle. viij°. Kalendas Februarii. Anno domini. m°. cc°. lxxx^mo^. quarto.

[*Jan. 20. Walter Scammel, the newly appointed Bishop of Salisbury, sends the Bishop a courteous invitation to attend his enthronization fixed for the Sunday next after the Purification.*]

INVITACIO AD INTRONIZACIONEM. Venerabili in Christo patri domino Johanni Dei gracia Wintoniensi Episcopo suus W. eadem permissione Sarrisberiensis ecclesie minister humilis salutem et sincere caritatis continuum incrementum. Die dominica proxima post festum Purificacionis beate Virginis speramus Domino concedente in ecclesia nostra Sarrisberiensi intronizari. Vestram igitur paternitatem requirimus confidenter quatinus per venerabilem pre-

senciam vestram eandem ecclesiam nostram et nos illo die velitis honorare, eo libencius si placet quia inter ceteros de vobis confidimus specialius. Conservet vos Altissimus per tempora diuturna. Data apud Remesberi. xiii. Kalendas Februarii. Anno domini m°. cc°. lxxx^mo. quarto.

[*Jan. 26. The Bishop in his reply to this invitation after compliments says that two other engagements may probably prevent his acceptance—that he has promised to attend the Count of Cornwall*[1] *at the expected delivery of the Countess, and that the Justices itinerant at Oxford have before them certain writs affecting his Manors in that County at the instance of William de Valence. If therefore he cannot attend the enthronization, he begs the Bishop to accept his excuses.*]

RESPONSIO AD EANDEM PREDICTAM LITTERAM.—Venerabili in Christo patri domino W. Dei gracia episcopo Saris-
[Fo. 73b.] beriensi Johannes ejusdem permissione Wintoniensis | ecclesie minister humilis salutem cum sincere caritatis affectu. Promptitudinem pro viribus complacendo novit Altissimus quo et honori vestro et ecclesie Sarisberiensis que tanti patris amplexibus delectabitur enicius intime congaudemus et utique nostris affectibus desiderata succederent, si intronizationi vestre possemus ut cupimus interesse. Porro compaternitas quam cum magnifico viro comite Cornubie contrahere duximus partu Comitisse cotidie expectato et Justiciarii itinerantes Oxonie in cujus Comitatu non nulla Maneria optinemus ; Coram quibus dominus Willelmus de Valencia[2] contra nos multa brevia dicitur impetrasse, nos fortassis impedient quominus valeamus nostram presenciam exhibere. Quocirca paternitatem vestram affectuose rogamus quatinus nostram si contingat absenciam habere velitis si placet excusatam. Scientes quod impedimentis cessantibus antedictis oportunitate quesita si possumus curabimus interesse. Data apud Brighte Welle. vij°. Kalendas Februarii Anno domini M°. cc°. lxxx^mo. quarto.

[*1293, Feb. 21. The Bishop reminds the Abbess and Convent of Romsey, that they are bound by agreement to provide John de Romeseye, one of his clerks, with the next benefice in their presentation which shall fall vacant.*]

CONCEDIT DOMINUS JOHANNI DE ROMESEYE CLERICO PRIMAM VACATURAM AD PRESENTACIONEM ABBATISSE ET CONVENTUS DE ROMESEYE SPECTANTEM.—Johannes [etc.] dilectis filiabus Abbatisse

[1] Edmund, second Earl of Cornwall (1250–1300), son of the King of the Romans, married Margaret, daughter of Richard de Clare, Earl of Clare and Gloucester. There was no issue.

[2] William de Valence was the fourth son of Isabella of Angoulême by her second husband, Hugh of Lusignan, Count of La Marche. His chief estates were in Pembrokeshire, but he was notorious for his grasping character. See his life in D. N. B., lxi. 373–377, esp. 376.

et Conventui de Romeseye salutem [etc.]. Quia caro clerico nostro Johanni de Romeseye primam vacaturam ad vestram presentacionem spectantem in qua nobis per vestras litteras patentes ad providendum uni de clericis nostris tenemini concessimus de gracia speciali, vobis rogando mandamus quatinus eidem clerico nostro de proxima vacatura vel cui idem graciam hujusmodi concesserit, juxta formam promissionis vestre ut premittitur facte, providere nullatenus omittatis. Data apud Suwerk x°. Kalendas Martii. Anno domini m°. cc°. Nonagesimo secundo. Consecracionis nostre undecimo.

[*1284, December 7. Archbishop Peckham, a Franciscan brother, writes to the Chancellor of Oxford or his vicegerent, and to the Regent Masters of all Faculties. He complains of attacks, which though they might avail little against himself as a private person were derogatory to his office in the Church. He refers particularly to the conduct of the Prior of the Dominicans in England, who after conversing with certain Bishops who had just taken part with him in the Consecration of the Bishop of Salisbury had a private interview with himself. Of this interview the Archbishop gives here a detailed account, and asserts the position which he holds with regard to the teaching of brother Thomas de Aquino and those questions which had been reserved to the Pope and not yet formally decided. As to the boast of certain Dominican brothers that there is more truth in their order than in any other he declares such an assertion false. Having stated the truth about his own opinions as against the calumnious perversions of the Dominican Prior he desires those of the University to make it public.*][1]

CANCELLARIO OXONIE.—Frater J. permissione divina Cantuariensis ecclesie Minister humilis, totius Anglie Primas dilectis filiis Cancellario Oxon. vel ejus vices gerenti et magistris ibidem regentibus omnium facultatum salutem [etc.]. Si tantum privatis commodis viveremus, quid contra nostram innocenciam sue fatuitatis effunderent detractores mediocriter curaremus. Set quia licet immeriti sumus divino quamvis occulto judicio deputati pro salute fidelium procuranda in officio pastorali, quibus eo ipso tenemur ad Dei gloriam totis viribus complacere, necesse habemus pro irreverentium hominum jaculis retundendis, nostram quamvis inviti manifestando insonciam, ipsorum miseriam propalare. Sane nuper intelleximus admirantes quod dilectus in Christo frater W. Prior fratrum predicatorum in Anglia, quem usque in hec tempora habuimus affectuose[2] commendatum, quedam dedecentia in nostri et nostrorum prejudicium coram vobis congregatis in vigilia beate Katerine quod vix credere possumus perperam seminavit, testes invocans sui et nostri invicem tractatus habiti episcopos illos qui nuper intererant solempniis Saresberiensis episcopi consecrandi,

[1] A second copy of this process is given below, fo. 110b, where it is headed LITTERA CANTUARIENSIS ARCHIEPISCOPI CANCELLARIO ET MAGISTRIS IBIDEM REGENTIBUS. Wilkins prints it in *Concilia*, ii. 110 from the original in Peckham's Register at Lambeth, fol. 213b. The various readings marked *W.* are from Wilkins. See Martin's edition, iii. 564.

[2] 'affectuosissime' *W.* and *M.*

cum tamen nec[1] episcopus aliquis nec quisquam alius mortalium verba audiverit que soli cum solo sub solius Dei testimonio et nullatenus aliter de annotata inferius materia loquebamur. [Fo. 74a.] Et quia ut nobis dicitur | contra veritatem forsitan[2] oblivionis causa dictus Prior, salva sua gracia, secreto nostro colloquio est abusus, nullus debet inhonestum vel extraneum judicare si veritatem quam in hac parte novimus absentes ut possumus per litteras in suscitati per ipsum et suos contra nos et nostros scandali remedium vobis veraciter explicemus. Referente igitur nobis Priore predicto die pretacte consecracionis post prandium, quod fratres sui Oxonienses pluries ei scripserant, nos in partes Oxonie properantes intendere ipsorum ordini et ordinis opinionibus derogare, respondimus bona fide, quam fidem tenuimus et tenere intendimus quantum possumus sine prejudicio veritatis, quod nec ordini eorum nec opinionibus ipsius ordinis, pro eo quod sunt ordinis, intendebamus quomodo libet adversari, Set factum predecessoris nostri circa errores ab eo inventos in liberalibus disciplinis ac dampnatos de consilio[3] magistrorum, et in parte suscitatos denuo in scandalum plurimorum prosequi, justicia mediante, et subjunximus quod fratrum predicatorum ordinem diligebamus intime sicut ipse, et modo secure addimus, plus quam ipse; quia cum ipse in pretacto colloquio nobis dixerit coram Deo se de pluralitate formarum illam tenere firmiter sentenciam, quam nostra tenet simplicitas, et tenuit hactenus totus mundus, si fratres suos aliquos contrarie falsitati adherentes nititur in hoc ut dicitur defensare, hoc proculdubio non est diligere[4] sed odisse. Procedentibus demum nobis ambobus ulterius in tractando, et errorem ponentium 'in homine existere tantummodo formam unam', concorditer detestando, subjunximus nos quosdam istius erroris temerarios defensores in tante subversionis foveam corruisse, ut dixerint scilicet et scripserint quod si homo haberet aliam formam ab anima racionali non posset corpus hominis corruptum idem numero[5] per miraculum reparari, quo audito respondit Prior, hunc errorem secure de mea consciencia condemnetis. Causam vero opinionum bone memorie fratris Thome de Aquino,[6] quas fratres ipsi opiniones sui ordinis esse dicunt, quas tamen in nostra presencia subjecit idem reverendus frater theologorum arbitrio Parisiensium magistrorum pendere diximus in Romana curia indecisam, pro eo quod cum vacante sede Apostolica per mortem sancte memorie Johannis Dei gracia tunc temporis Romani

[1] *W.* and *M. om.* 'nec'. [2] *W. om.* 'forsitan'.
[3] 'concilio' *W.* [4] 'eligere' *W.* [5] *W.* and *M. ins.* 'etiam'.
[6] Thomas Aquinas was canonized by John XXII in 1323.

pontificis, episcopus Parisiensis Stephanus[1] bone memorie ad discutionem ipsorum articulorum de consilio magistrorum procedere cogitaret, mandatum fuisse dicitur eidem episcopo per quosdam Romane curie dominos reverendos, ut de facto illarum opinionum supersederet penitus donec aliud reciperet in mandatis. Aliud igitur est quod de scriptis theologicis est Romane celsitudini reservatum Parisius, ab eo quod inventum est Oxonie, in certaminibus puerilibus quod per predecessoris nostri sapienciam est dampnatum; quod si quispiam theologus curiosus hujusmodi questionibus puerilibus tractatus theologicos miscuerit indecenter, sicut olim Israelite pro acuendis ligonibus ad Palestinorum malleos descenderunt, non valemus propter hoc nec debemus dimittere pro zelo quorundam temerario, quin parvulos nostros ab errorum laqueis ut possumus eruamus, et sicut circa processus hujusmodi vel quoscunque alios fratrum predicatorum licencia nondum, Deo gracias, indigemus; sic quia quod in hac parte fecimus, fratribus minoribus fecimus penitus inconsultis, nichil debet in hoc processu nostro ipsis fratribus minoribus imputari. Falso ergo dictum est nos per hoc discordiam inter ordines seminasse, et caveant sibi ab hujusmodi seminatione nobis perperam talia imponentes, in quorum ortis ad extinctionem multarum salutarium plantarum de hujusmodi venenato semine retroactis temporibus publice et occulte, nullo seminante extrinseco, ultronee nimis crevit. Intelleximus insuper quod quidam alii[2] fratres ejusdem ordinis predicatorum ausi sunt se publice jactare[3] doctrinam veritatis plus in suo ordine quam in alio sibi contemporaneo viguisse, cujus contrarium quia tenere putamus viros majores et sapientiores ecclesie militantis, quam[4] eorum jactanciam asserimus esse falsam. Quod non esset difficile declarare nisi esset comparacio odiosa, comparando scilicet scripta scriptis, personas personis et labores laboribus satis notis. Hec est igitur, karissimi, processus nostri[5] veritas coram Deo, et si forte circa
[Fo. 74b.] predicta defectus nobis | aliquis surrepsisset, debuissent predicti fratres pro paterni honoris debito fragilitati nostre excusacionis pallium obduxisse, presertim quia tuba legalis[6] specialiter precipit diis non distrahere, et Christos Domini non tangere, et Chaym paterne derisor dedecencie in posteritate sua meruit maledici: quanto majus maledictionis tonitruum promerentur qui patris innocenciam cujus vice fungimur licet immeriti labiis detractoriis persecuntur.[7] Momordisse insuper[8] societatem

[1] Etienne ii (Tempier), Bp. of Paris, 1268–79. Pope John XXI died May, 1277, and Nicholas III was elected 25 Nov. following.

[2] *W.* and *M. om.* 'alii'. [3] 'jactitare' *W.* and *M.* [4] 'ipsam' *W.* and *M.*
[5] *W. om.* 'nostri'. [6] 'legali' *W.* [7] 'prosequuntur' *W.* [8] infra, *W.*

nostram dicitur idem Prior, inponendo illis qui nostro assistunt lateri quod tamquam meticulosi et que sua sunt querentes nos ad martirium [non] provocant sicut dominum suum excitaverunt olim socii sancti Thome, cujus martirii subeundi si placeat salvatori det nobis gracie magis[1] ferventia exemplaria imitari[2] quam illorum quedam[3] extiterint, que vidimus suis et suorum consiliis in Pontificali officio, vel quocunque alio[4] gubernari. Rogamus igitur ut non obstante predicta calumpnia si tamen vestris insonuerit auribus, socios nostros sicut valentes viros habere dignemini excusatos, pro certo scientes quod processus nostros circa ardua ecclesie negocia quantum possumus sano consilio gubernamus. Rogamus insuper ut contentam presentibus veritatem, cujus testem Altissimum invocamus, velitis aliis publicare, si tamen sint aliqui contrariis falsitatibus subornati. Valete in Christo et Virgine gloriosa. Data apud Brandiston. vij. Idus Decembris. Anno domini m°. cc°. lxxx^mo. quarto. Consecracionis nostre sexto.

[*November 10.*[5] *The Archbishop, addressing the Chancellor, Masters, and Scholars of Oxford, says that on his late Visitation of the University he found certain erroneous opinions in several sciences which though condemned by his predecessor Archbishop Robert (Kilwardby) were still being maintained. He particularly mentions one 'that in man there is one form only', from which may be drawn false consequences. That he intends anything insulting to the Dominican Order is disproved by the fact that the late Archbishop who had urged the same reforms belonged to that Order, and that his condemnation had been published after consultation with other Dominicans. He himself had not reproved, nor would he reprove the opinions of Dominicans as such. He only wished to ratify the process of his predecessor, who specially favoured the Order. The error specified, which he believed had originated among secular persons not religious, had been opposed by persons of authority in various parts of the world. Two of its principal English defenders are said to have ended their days miserably across the seas. They had boasted that they would defend these articles even against ecclesiastical authority, not fearing the sentence of excommunication to which by the Council of Oxford they were liable. He solemnly warns the University, and strictly commands its several members, that they do not knowingly defend secretly or openly these articles, until so permitted by their superiors. He urges them rather to inquire what well-instructed secular doctors think on this matter, knowing for certain that monks who despise the wisdom of holy philosophers, and dwell too curiously on windy traditions are likely to be blinded by the prince of this world, and so to fall into the pit of vanity.*]

UNIVERSITATI OXONIENSI.[6]—Frater J. [etc. *as in last*] dilectis[7]

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[1] *For* 'gracie magis' *W. reads* 'ipse maximus', *M.* 'ipse magis'.

[2] An allusion no doubt to the death of St. Thomas of Canterbury.

[3] 'quidam' *W.* [4] *W. om.* 'vel . . . alio'.

[5] This letter should have preceded the last, having been written nearly a month before it.

[6] This letter is copied again on fo. 111a. It is printed in Wilkins' *Concilia*, ii. 107, and by Martin, iii. 840. [7] 'filiis, Cancellario et magistris' *W.*

Cancellario, magistris ac scolaribus Universitatis Oxon. salutem [etc.]. Nulli nos credimus derogare si agrum Domini excolentes evellimus et distruimus vicia et errores, ut virtus et veritas suas valeant ampliare propagines cum honoris fructibus, dum tamen majorum nostrorum vestigiis hereamus.[1] Proinde nuper per Oxoniense studium in visitacionis serie transeuntes, clamore celebri quarundam personarum nobis incognitarum temeritatem reperimus infamatam, quod opiniones quasdam erroneas in pluribus scienciis astruere non verentur, quas recolende memorie dominus Robertus Dei gracia immediatus noster in regimine Cantuariensis ecclesie predecessor de consilio tunc temporis Magistrorum dinoscitur condempnasse, quarundam adjectione penarum decretum suum temperato[2] libramine roborando. Quorum articulorum nos merito detestantes viruculenciam[3] redivivam, nuper publice coram vobis dicti patris processum laudabilem ratum habentes cum penis adjectis ipsum in suo robore fore decrevimus permansurum, donec maturiori consilio evidentius appareat an in ipsis articulis sit ad[4] quod pro pace quorundam possit sine periculo tolerari. Unum vero illorum expresse notavimus articulum quorundam dicentium, in homine esse tantummodo formam unam. Notavimus inquam pro eo quod ex ipso sequitur, ut putamus, nec corpus Christi fuisse unum numero vivum et mortuum, nec aliqua sanctorum corpora tota vel secundum partes aliquas in orbe existere vel in urbe, set quedam alia que non genuerunt matres sanctorum, set de novo peperit fantasia, quia sine substancialis forme unitate nulla potest numeraliter substancia esse una. Nec hoc diximus in suggillacionem aut dedecus ordinis fratrum Predicatorum, ut quedam postea ausa est asserere lingua temeraria, cum dictus predecessor noster, cujus factum prosequimur in hac parte, de ipso ordine, tanquam porcio ipsius ordinis nobilissima, ad archiepiscopalem assumptus fuerit dignitatem; cum etiam nullatenus dubitemus condempnacionem predictam de consilio[5] sapientiorum ipsius ordinis processisse, nec unquam alicui mortalium homini promisimus quod sic dampnatis erroribus[6] nostro silencio faveremus, tum quia verbum Domini non decet in nostris labiis esse alligatum, tum quia error cui non resistitur approbatur, tum quia sine peccato mortali dimittere non potuimus quin resisteremus cum modestia[7] periculo evidenti, dicente propheta, Ve mihi quia tacui.

[Fo. 75a] Set hoc diximus et in proposito | tenuimus cum effectu,

[1] 'inhereamus' *W.* [2] 'temporale' *W.*
[3] *So* fo. 111a; 'virenculosam' fo. 74b; 'virulentiam' *W. and M.*
[4] *W. om.* 'ad' *also* fo. 111a; 'aliquid' *M.* [5] 'plurium' *ins. W. and M.*
[6] 'articulis' *W.* [7] 'molestia' *W.*

quod opiniones ordinis Predicatorum [1] pro eo quod essent ipsius ordinis reprobare minime volebamus, nec fecimus, novit Deus, set quia volumus [2] predecessoris nostri ratificare processum, ipsius ordinis precipui amatoris: nec opiniones noxias putabamus esse ipsius ordinis, set erroris (*sic*), pro eo quod audivimus eam [3] a personis autenticis in variis mundi partibus solempniter reprobari, nec eam credimus a religiosis personis set secularibus quibusdam duxisse originem, cujus duo precipui defensores vel forsitan inventores miserabiliter dicuntur conclusisse dies suos in partibus transalpinis [4], cum tamen non essent de illis partibus oriundi. Nos igitur qui in hiis processimus innocenter sicut volumus coram Deo et omni homine etiam summo Pontifice, si oporteat, respondere, illorum audaci miserie et miserabili audacie condolemus, qui [5] contra auctoritatem ecclesiasticam se jactaverint nuper ut dicitur hujusmodi dampnatos articulos defensuros, supra merita sapiencie sibi date ambulare in mirabilibus gestientes, et famam nostram ledere mendiciter [6] sunt conati non verentes excommunicacionis sentenciam qua diffamatores hujusmodi ex Oxoniensi concilio sunt ligati. Verum non [7] mercenarii more videamur deficere veritati et ab imminentibus rictibus trepidare, monemus vos omnes et singulos cujuscunque possessionis [8] et gradus, vobis nichilominus in virtute obediencie sub pena canonice districtionis precipiendo mandantes, ne quis vestrum aliquem de sic dampnatis articulis, clam vel palam, scienter audeat defensare, donec in forma predicta vel per superiores nostros appareat [9] ipsorum aliquis valeat probabiliter tolerari. Et pro certo sciatis, quod contra contrarii presumptores, cum id nobis canonice innotuerit, procedere studebimus, justicia mediante. Obsecramus insuper [10], filii karissimi, per misericordiam Ihesu Christi, ut prophanas vocum novitates solicitius devitantes inquirere digne-mini quid in hac parte [11] doctores sentiant seculares, qui jam emerito [12] doctrine philosophiam et theologiam a puero didicerunt; scientes pro certo, quod claustrales, qui spreta sanctorum sapiencia philosophorum ventosis tradicionibus, quas in seculo non didicerant, curiosius immorantur, tanquam ponentes in tenebris lucem suam [13] divino judicio utique justissimo a principe hujus seculi merito exhortantur [14], et ceci cecos in foveam precipitant vanitatis. Valete in Christo, filii karissimi, et Virgine gloriosa. Data apud Nuttele.[15] iiij. Idus

[1] 'prelatorum' *W.* [2] 'quod volebamus' *W. and M.*
[3] 'quam supra specialiter notavimus' *ins. W. and M.* [4] 'transmarinis' *W.*
[5] 'quia' *W.* [6] 'mendaciter' *W. and M.*
[7] 'ne' *W. and M.* [8] 'professionis' *W.* [9] 'an' *ins. W.* [10] 'autem' *W.*
[11] 'materia' *M.* [12] 'emerite' *W.* [13] *So* fo. 111b; 'lucenciam' fo. 75a.
[14] 'excaecantur' *W.* [15] 'Notele', i. e. Nutley Abbey, Bucks. *W.*

Novembris. Anno gracie M. cc. Octogesimo quarto. Ordinacionis [1] nostre tertio [2].

[*Nov. 24. A report sent to the Archbishop by one who had taken part in the Congregation of Oxford University held on Nov. 24, detailing the statement there publicly made by William de Hotham, Prior Provincial of the Dominicans, concerning the reasons which led him to seek an interview with the Archbishop, and the process of that interview. He gives the principal topics of the conversation, and concludes that the point chiefly in question,* 'de unitate forme in homine', *was open to be accepted or rejected by members of the Order.*]

MEMORANDUM QUOD IN VIGILIA BEATE KATERINE ACCESSIT FRATER WILLELMUS DE HOTHOM AD CONGREGACIONEM MAGISTRORUM OXONIE.[3]—In vigilia beate Katerine accedens ad congregacionem magistrorum Oxonie frater Willelmus de Hothom Prior provincialis fratrum Predicatorum in Anglia cum decenti Comitiva fratrum suorum premisso themate, Si fieri potest, quod ex vobis est, cum omnibus hominibus pacem habentes,[4] postquam pacem commendaverat, recitavit labores suos quibus de Northewyco usque ad Radingiam paucis diebus perveniens ut vestram paternitatem super quibusdam articulis interpellaret. Et cum apud Sunninges vos occupatum in Consecracione domini Sarisberiensis Episcopi invenisset, nec ante prandium vestro frui colloquio valuisset, quosdam episcopos interpellavit ibidem presentes, exponens eisdem causam excessivi laboris sui et supplicans eisdem quod vobis una secum supplicarent quod super correctione doctrine fratris Thome de Aquino si in aliquibus articulis esset corrigenda intuitu Dei et ordinis sui supersederetis quousque in proximo eorum capitulo generaliter [? celebrando] generalis ejusdem ordinis Magister eligeretur, cujus auctoritate posset fratribus litteratis ejusdem ordinis injungi prefate doctrine correctio facienda, ne occasio aliqua daretur scandali, si aliquis alterius professionis hoc attemptaret. Et subjunxit quod eo prefata peticio meruit racionabiliter exaudiri, quia nusquam creditur prefatus frater Thomas aliquid contrarium fidei Catholice vel bonis moribus docuisse. Quod si, quod absit, aliquid tale in scriptis predicti Doctoris inveniretur nullo modo voluit predictus Prior rogare nec intercessores episcopos in hoc sibi adjungere ut vestra dissimulacione aliquid taliter pestiferum foveretur. Phisica autem in quibus potest utraque pars contradictionis sine periculo a diversis opinari, immo sine detrimento salutis possunt totaliter ignorari, condempnari non decet nec prohiberi, priusquam celebri

[1] *So* fo. 111b; 'Consecracionis' fo. 75a. [2] 'sexto' *W. and M.* This is correct.

[3] On fo. 111b 'De Congregacione Magistrorum Oxonie'. This is not printed by Martin, but in his edition of Peckham's Letters will be found some to Hotham, ii. 540, 909, and 958.

[4] Rom. xii. 18.

disputacione patefiat quid inviolabiliter tenendum, quid tanquam erroneum sit devitandum. Hec ut previsum est episcopis dixit antequam vestro colloquio frueretur. Post prandium [Fo. 75b.] episcopis de camera vestra recedentibus vocastis prefatum Priorem ut dixit et amicabiliter quesivistis ab eodem si in negociis ordinis sui erga vestram personam quereret mediatores, et subjunxistis quod ordinem Predicatorum dilexistis quantum ipse, nec aliquid in ejusdem ordinis prejudicium vel gravamen facere proposuistis; pro quo verbo cum prefatus Prior humiliter vestre regraciaretur magestati, ulterius subjunxit coram vobis sic; Domine, certus sum quod ordinis regulam et statuta non ledetis nec ledere proponitis, set in hoc videtur ordo ledi, si alicujus famosi fratris doctrina per quem ordo hactenus fuit in honore erronea judicaretur, talis autem fuit frater Thomas sepius nominatus. Tunc dixit se ex verbis vestris concepisse quod fratris Thome doctrinam in articulis ambiguis non tangeretis, quia eorum discussio in Curia Romana superiorum arbitrio reservatur. Ista prefata[1] nobis retulit de processu inter vos habito. Postmodum subdidit quid dominus Cantuariensis inter vos [? nos] fecerit, quid etiam fratres fecerunt sui ordinis vos non latet. Quia autem de opinionibus ordinis pro eo quod essent ordinis in quadam littera vestra per scolas quorundam magistrorum publicata mencio facta fuit, subjunxit; Noveritis, magistri omnes, quod nulla est opinio ordinis pro eo quod quidem ordinis, quia nec ordo noster in aliqua funditur opinione, nec ad aliquam obligat[ur] opinionem pertinaciter defendendam. Unde illa opinio de unitate forme in homine vel aliis compositis non est ordinis nec ordo illam nec ejus opinionem amplectitur pertinaciter defendendam. Fuerunt tamen magni doctores in ordine sicut extra ordinem, quorum quidam tenent unam partem, quidam oppositam. Addidit quod nec credatis quod provocacio per Priorem Oxonie facta sit pro defensione opinionis cujuscunque: set ne ulterius aliquod gravamen ordini inferatur. Et pro tanto dixit Prior provincialis quod placuit sibi quod provocacio staret in suo robore.

[*1285, Feb. 19. The Bishop addressing Archbishop Peckham assures him of his deep and unalterable affection and regard, which he seems to have called in question by reason of his familiarity with one who had come under his Grace's displeasure. He thanks him for kind offices rendered to his clerk.*]

ARCHIEPISCOPO CANTUARIENSI DEPRECATIVA [*on fo. 112a*: LITTERA DOMINI WYNTON. EPISCOPI DOMINO ARCHIEPISCOPO CANTUARIENSI DEPRECATIVA[2]].—Venerabili in Christo patri domino

[1] 'pretacta' fo. 112.

[2] A second copy of this letter is given, following the last item. There seems to be no letter in Martin's edition throwing light on this.

Johanni Dei gracia Archiepiscopo Cantuariensi [etc.] Johannes e. s. d.[1] ejusdem permissione Wintoniensis ecclesie minister humilis salutem cum tam devota quam debita reverencia et honore. Licet paternitati vestre racione obediencie qua vobis astringimur in beneplacitis teneamur ex debito, eo tamen devotiores efficimur quod beato Francisco ac ordini suo semper devoti extitimus et vobis in amicitia speciali inter omnes mortales a tempore familiaritatis seu noticie in caritatis visceribus colligati. Profecto illam amicitiam non veram set fictam reputamus, que quorumcunque impulsionibus evertitur seu tepescit flatibus impulsivis. Quocirca dominacionem vestram semper nobis benivolam attentius deprecamur, quatinus nullorum emulorum jaculis inclinati, quicquam sinistri de nobis occasione cujuscunque familiaritatis vel mutui seu cujuscunque beneficii a quocunque recepti, cujuscunque condicionis, ordinis vel status existat, velitis aliquatenus suspicari. Par enim et multo fortius sine comparacione major affectio omnem suspicionem contrariam tollere consuevit, scientes in eo qui cordium est scrutator, quod honori et magnificencie vestre congaudemus in prosperis et contristaremur, si, quod absit, cuiquam daretur materia detrahendi de illo, et indubitanter si placeat confidentes quod si unquam amicicie vestre ad complacendum prompti fuerimus temporibus retroactis, cordi nobis est, novit Altissimus, tam in rebus quam persona beneplacitis vestris effici promptiores. De magistro P. clerico nostro communi vobis intimas graciarum referimus actiones ipsum et sua negocia dominacioni vestre specialiter commendantes. Valete etc. Data apud Sutthon. [? Suthampton] xi. Kalendas Martii. Anno domini M°. cc°. lxxx^mo^. quarto.

[*1282, Jan. 19. Archbishop Peckham addresses the College of Cardinals. Though greatly desiring to visit Rome, he is too much occupied at present by the business of his See. He therefore commissions as his proctors John de Pontissara, Archdeacon of Exeter, and two others, any two of whom may act in his place. He begs that they may be accepted and himself excused.*][2]

Procuratorium Archiepiscopi in Romana Curia.—Reverendis in Christo patribus et dominis sacrosancte Romane ecclesie Cardinalium Cetui venerando frater Johannes permissione divina Cantuariensis ecclesie minister humilis totius Anglie primas cum filiali reverencia subjectionem humilem et devotam. Licet ex intima cordis affectione quam merito erga sanctam Romanam ecclesiam tamquam matrem omnium dominam et magistram gerimus,

[1] These three letters are not found in the copy. (?) 'ejus servus devotus'.

[2] Martin does not print this letter to the Cardinals from Peckham's Register, but a duplicate of it addressed to the Pope. Except that concerning himself he uses the singular number instead of the plural, there is little variation between that text and this.

prout nos teneri cognoscimus, cupiamus beatorum Apostolorum Petri et Pauli personaliter limina visitare; Quia tamen [Fo. 76a.] circa Ecclesie nostre statum et negocia ad | presens multipliciter occupati hoc nostrum desiderium per nos ipsos nos [*lege* non] possumus adimplere, ad sanctitatis vestre presenciam dilectos nobis in Christo Magistros Johannem de Pontizara Archidiaconum Exoniensem domini Pape[1] capellanum et Reinerium de Florencia Canonicum Lichefeldensem et Philippum de Sancto Augustino Canonicum ecclesie beati Cedde Salopie, procuratores nostros et nuncios speciales mittimus ad predicta beatorum Apostolorum limina nostro nomine visitanda, statumque nostrum et ecclesie nostre vestre sanctitati piissime exponendum, et apud Apostolicam clemenciam vestris auxiliis et favore pro nobis et ecclesia nostra predicta specialem graciam impetrandum; Omniaque alia et singula faciendum que nos faceremus circa premissa vel facere possemus ibidem personaliter constituti. Ratum et gratum habituri quicquid dicti procuratores et nuncii nostri aut duo eorum in premissis duxerint faciendum. Supplicamus itaque, Patres et domini reverendi, ut per dictorum procuratorum et nunciorum nostrorum aut duorum ipsorum presenciam habere dignemini nostram absenciam excusatam. Custodiat Dominus incolumitatem vestram ecclesie sue sancte per tempora longiora. Scriptum apud Suthmallingiam. xiiij°. Kalendas Februarii. Anno domini m°. cc°. octogesimo primo.

[*1284, Mar. 18. The Bishop's public acknowledgement that he has received £39 of the fifteenth granted to the King from ecclesiastical goods within the Archdeaconry of Winchester.*]

De quintadecima.—Pateat universis quod nos Johannes [etc.] recepimus a Johanne de Lecforde clerico nostro per magistrum Philippum Officialem nostrum deputato ad colligendum quintam decimam tertii anni de bonis ecclesiasticorum beneficiorum in Archidiaconatu Winton. xxxix. libras sterlingorum domino nostro Regi vel suis quos ad hoc assignaverit liberandas. In cujus rei testimonium has litteras nostras dicto Johanni fieri fecimus patentes. Data Wintonie. dominica in Ramis Palmarum. Anno domini M°. cc°. octogesimo quarto.

[*1285, Mar. 31. A legal instrument showing that Peter de Aveberi claimed to have been presented to the Rectory of Newton, I.W., by John de Caleto, Prior of Carisbrooke, who gave proofs that he was acting as proctor for the Abbot and Convent of Lyra, by their appointment.*]

Instrumentum Pupplicum.—In nomine Domini Amen. Anno domini m°. cc°. Octogesimo quinto. Indictione tertiadecima. Pontificatus domini Martini pape tertii anno quinto in presencia mei

[1] Martin IV was Pope at this date.

notarii et testium subscriptorum ad hoc specialiter vocatorum et rogatorum Magister Petrus de Aveberi asserens se esse presentatum ad ecclesiam de Neweton in insula Vecta a fratre Johanne de Caleto Priore de Karesbrok dicente se procuratorem Religiosorum virorum Abbatis et Conventus de Lyra quasdam litteras procuratorias sigillatas sigillis predictorum Abbatis et Conventus de Lyra sicut prima facie apparebat venerabili Patri domino Johanni Dei gracia Winton. [episcopo] exhibuit sub hac forma. Omnibus hec visuris Frater Radulfus divina permissione humilis Abbas monasterii beate Marie de Lyra Ebroycensis Diocesis totusque ejusdem loci Conventus eternam in Domino salutem. Notum facimus quod nos dilectum fratrem nobis et commonachum nostrum fratrem Johannem de Caleto Priorem de Karesbrok exhibitorem presentium constituimus procuratorem nostrum ad presentandum nomine nostro personas ydoneas ad ecclesias et vicarias in quibus habemus jus patronatus et quarum presentacio ad nos spectat cum eas vacare contigerit in Wintoniensi et Sarisberiensi diocesibus; Ratum habituri [et] gratum quicquid per dictum procuratorem actum fuerit in premissis. In cujus rei testimonium presentibus litteris sigilla nostra fecimus apponi. Data Anno domini m°. cc°. Octogesimo quarto. Die Martis in festo sanctorum Jacobi et Christoferi. Acta apud West Wykumbe in manerio supradicti domini episcopi. ij. Kalendas Aprilis. Indictione et anno supradictis. Presentibus magistro Thoma de Brydepurte Canonico Sarisberiensi, magistro Johanne le Fleminge Rectore ecclesie de Notescilinge, Magistro David de Pontizara Rectore ecclesie de Stoke, magistro Willelmo de Wenling Rectore ecclesie de Grestone, magistro Henrico de Rowadone Rectore ecclesie de Chiltekumbe, Eddmundo (*sic*) de Maydenstan Rectore ecclesie de Lassam et Johanne Vicario de Sende.

Et ego Robertus filius Petri auctoritate imperiali notarius publicus predictas litteras procuratorias sigillatas sigillis predictorum Abbatis et Conventus sicut prima facie apparebat ut predictum est vidi legi et de mandato predicti venerabilis patris domini J. Dei gracia Winton. episcopi de verbo ad verbum fideliter scripsi et in publicam formam redegi.

[Fo. 76b.]

[*Mar. 31. The Bishop, referring to the above presentation and reciting the patron's petition thereon, directs the Archdeacon of Winchester to ascertain the facts of the alleged vacancy of Newton and to report.*]

EPISCOPUS MANDAT ARCHIDIACONO WYNTON. UT FACIAT INQUISICIONEM SUPER VACACIONE ECCLESIE DE NEWETONE IN INSULA.—Johannes [etc.] dilecto in Christo filio Archidiacono

nostro Winton. vel ejus Officiali salutem [etc.]. Accedens ad presenciam nostram Magister Petrus de Avebyri litteras fratris Johannis de Caleto petens secundum easdem admitti ad ecclesiam sancti Michaelis de Newentone in Insula Vecta nobis exhibuit et tradidit sub hac forma. Reverendo patri in Christo domino Johanni miseracione divina Winton. Episcopo suus filius humilis et devotus frater Johannes de Caleto prior de Caresbrok procurator virorum Religiosorum Abbatis et Conventus de Lyra Ebro[i]censis Diocesis salutem et reverenciam (*sic*) obedienciam cum honore. Ad ecclesiam sancti Michaelis de Newentone in Insula Vecta vestre diocesis vacantem et ad dictorum Religiosorum de Lyra collacionem spectantem nos predictus frater Johannes dictorum Religiosorum procurator a dictis Religiosis potestatem habentes specialem presentandi ad ecclesias et vicarias vacantes in Wintoniensi et Sarisberiensi diocesibus et ad dictorum Religiosorum collacionem spectantes, dilectum nobis in Christo magistrum Petrum de Avebyri subdiaconum exhibitorem presentium vestre paternitati venerande nomine procuratorio presentamus; salvis dictis Religiosis pensionibus et decimis a dicta ecclesia et in ejus parochia ab eis ab antiquo perceptis, vestram paternitatem venerandam humiliter rogantes et devote quatinus caritatis intuitu ipsum ad dictam ecclesiam admittere et in eadem rectorem instituere dignemini. Data apud Karesbrok. vij. Kalendas Aprilis. Anno gracie m°. cc°. octogesimo quinto. Vobis igitur firmiter injungendo mandamus, quatinus in pleno loci capitulo decanatus de Insula de singulis circumstanciis tam ipsam ecclesiam quam personam tangentibus presentati secundum formam presentacionis prescripte diligentem inquisicionem faciatis et quid super hiis inveneritis nos per litteras vestras sigillis eorum per quos facta fuerit ipsa inquisicio signatas et sub sigillo vestro fideliter inclusas certificare curetis. Data apud Wykumbe. ij. Kalendas Aprilis. Anno Consecracionis nostre tertio.

[*Mar. 12. The Bishop directs the Dean of . . .* [1] *to order in his several Churches the denunciation of certain persons unknown who had attacked a cart and horses drawing provisions belonging to him near Selborne on St. Gregory's Day. Competent satisfaction for this offence to be made before Easter, or the penalty of excommunication canonically prescribed will be inflicted.*]

MONICIO.—Johannes [etc.] dilecto filio . . . Decano de . . . salutem [etc.]. Cum invasores bonorum et rerum personarum ecclesiasticarum et quicunque in eisdem violenciam inferentes de statuto consilii (*sic*) Oxoniensis sentenciam majoris excommunicacionis in-

[1] Probably this mandate was addressed to more than one Dean.

currant, vobis mandamus firmiter injungentes quatinus omnibus et singulis qui victualia nostra seu bigam vel equos eadem trahentia juxta Seleburne hac instanti die beati Gregorii invaserunt publice et solempniter per totum decanatum de . . . in singulis ecclesiis ejusdem denunciare curetis, quod de tanta offensa Deo et ecclesie citra Pascha proxime sequens satisfaciant competenter, alioquin contra ipsos quantum de jure fuerit procuretur, eisdem penam pro meritis infligendo vel potius inflictam a canone publicando. Data etc.

Same date. Further instruction to the Dean that he is to take pains to discover the names of these offenders, and to cause them to appear before the Bishop or his Official.]

ITEM MONICIO.—Cum invasores etc. usque denunciare curetis, supradictam excommunicacionis sentenciam incurrisse, et nichilominus nomina ipsorum malefactorum diligenter inquirere studeatis, et quos super hoc reos inveneritis vel notatos peremtorie citare curetis quod compareant coram nobis vel Officiali nostro in majori ecclesia Winton. super tanta offensa facturi et recepturi quod justicia suadebit. Data etc.

[*April 21. The Bishop chides the Prior and Convent of Southwark severely because they have hitherto failed to keep their promise, in the matter of presenting one of his clerks to some benefice in their patronage. He has no intention of suffering himself to be defrauded with impunity.*]

LITTERA EPISCOPI PRIORI ET CONVENTUI DE SUWERK UT PRESENTANT (*sic*) ALIQUEM DE CLERICIS SUIS.—Johannes [etc.] Priori et Conventui beate Marie de Suwerk spiritum consilii sanioris. Siquidem illi quos speciali gracia et favore sumus hactenus prosecuti, tanquam filii degeneres indignacionis nostre aculeos suis demeritis sustinere meruerint, paternitatis nostre viscera turbabuntur. Vos igitur monemus et hortamur in Domino quatinus promissionem vestram pro aliquo de clericis nostris promovendo ad beneficium patronatus vestri, cum ad id jam facultas se offerat, studeatis fideliter adimplere, ne mansuetudinem erga vos ut premittitur observatam in rigorem non immerito convertamus. Revera non intendimus a vobis impune aliqualiter defrau-
[Fo. 77a.] dari. | Data apud Camerwelle. xj. Kalendas Mayi. Anno Consecracionis nostre tertio.

[*April 24. The Bishop commits the guardianship of the House of lepers at Southampton to Robert, Rector of the Church of St. Cross, Southampton, at pleasure.*]

CONCESSIO CUSTODIE DOMUS LEPROSORUM, SUTHAMPTON.—Universis presentes litteras inspecturis Johannes miseracione divina Wintoniensis episcopus salutem in Domino sempiternam. Noveritis

quod custodiam domus leprosorum capellano beate Marie Magdalene Suthampton predicto ad instanciam burgensium[1] domino Roberto Rectori ecclesie sancte Crucis Suthampton predicto ad instanciam burgensium ejusdem ville et instantem recommendacionem eorundem per Officialem nostrum concessam quousque deliberacione provida de ipsa domo aliud duxerimus ordinandum presentibus acceptamus. Data apud Suthwerk. in crastino beati Iorgii (*sic*) martiris. Anno domini m°. cc°. octogesimo quinto.

[*Aug. 11. The Bishop by his letters patent declares that in his presence Mag. David de Pontizara, Rector of Bishopstoke, his Chaplain, has made and appointed as his proctors (during his absence from his parish) Richard, Chaplain of Merewell, and William de Kumbe, Prebendary of St. Mary, Winchester, priests, with the usual powers and limitations. Dated from Vitry-sur-Marne.*]

Littera testimonialis quod Magister David de Pontizara constituit tales procuratores suos.—Universis presentes litteras inspecturis J. [etc.] salutem in Domino sempiternam. Noverit universitas vestra quod in nostra presencia constitutus dilectus filius noster Magister David de Pontizara Capellanus noster Rector ecclesie de Stoke episcopi nostre diocesis fecit et constituit procuratores suos Ricardum capellanum de Merewelle et Willelmum de Kumbe familiarem nostrum prebendarium in monasterium (*sic*) beate Marie Winton. presbiteros et utrumque eorum in solidum ita ut non sit melior condicio occupantis in omnibus causis ipsum vel ecclesiam suam qualitercunque contingentibus,dans eisdem et utrique eorundem potestatem agendi seu defendendi, jurandi in animam suam de calumpnia et cujuscunque alterius generis juramenti, promittens se ratum et firmum habiturum quicquid dicti procuratores sui vel alter eorum super premissis duxerint vel duxerit faciendum, et omnia alia et singula faciendi que per verum et legitimum procuratorem fieri poterint in quibuscunque negociis vel in causis, ac etiam admittendi et retinendi beneficium ecclesiasticum cum cura vel sine cura, si quid eidem canonice afferatur. In cujus rei testimonium presentes litteras eidem fieri fecimus et nostri sigilli munimine roborari. Data apud Vitriacum. iij. Idus Augusti. Anno domini m°. cc°. octogesimo quinto. Anno Consecracionis nostre quarto.

[1] 'predicto . . . burgensium' marked as for erasure. This should include 'capellano' above.

[*Same date. The Bishop appoints David de Pontissara and another as his own proctors in France (while absent in the regions beyond).*]

PROCURATORIUM DOMINI EPISCOPI IN REGNO FRANCIE.—Universis etc. ut in precedenti. Noverit universitas vestra quod in omnibus negociis nos in regno Francie qualitercunque contingentibus facimus et constituimus procuratores nostros dilectos nobis in Christo David de Pontissara capellanum nostrum et Thomam de Pontefrigido, Vitriaci commorantem familiarem nostrum utrumque eorum in solidum. Ratum habituri et firmum quicquid iidem procuratores vel eorum alter in premissis duxerint faciendum. Data ut supra in precedenti.

[*Dec. 17. The Bishop, having received a petition by letter from the nuns of Haliwell*[1] *that the Rector of Esher might be appointed their Warden, signifies to the latter his consent for the present, and, enclosing her letter, through him signifies to the Prioress that he hopes soon to do something for their advantage, commending himself to their prayers and suffrages.*]

LITTERA EPISCOPI RECTORI ECCLESIE DE ESSERE UT SIT CUSTOS MONIALIUM DE HALIWELLE.—Johannes [etc.] dilecto in Christo filio domino Johanni Rectori ecclesie de Essere salutem [etc.]. Humilem peticionem Religiosarum dominarum . . . Priorisse, Suppriorisse et Conventus de Haliwelle litteratorie recepimus continentem quod vos earum domusque illarum custodem fieri concederemus. Et considerantes utilitatem domus illius et affectionem quam erga honestatem vestram habent sibi concessimus quod postulant in hac parte, vobis mandantes et in Domino exhortantes quod quicquid boni pro eis facere poteritis faciatis ad tempus, donec de persona vestra aliud duxerimus ordinandum. Litteras illarum cum sigillo Priorisse, super hoc nobis directas, vobis transmittimus litteris nostris inclusas, quas una cum sigillo bene custodiatis. Significetis etiam Priorisse et Conventui supradictis quod in brevi concedente Domino faciemus quod cedet illarum commodo et honori, nos earundem oracionibus et suffragiis commendantes. Data apud Farham. xvi. Kalendas Januarii. Consecracionis nostre quarto.

[Fo. 77b.]

[*May 23. Elena, Abbess of Werewell, and the Convent offer to the Bishop for one of his clerks, being an Englishman, the next benefice in their patronage, whether with or without cure of souls, which may fall vacant, saving their rights to present such clerk canonically.*]

CONCEDIT ABBATISSA DE WEREWELL EPISCOPO PRIMAM (*sic*) VACATURAM AD EARUM PRESENTACIONEM SPECTANTEM.—Reve-

[1] Haliwell was a Benedictine Nunnery in Middlesex, and therefore under the jurisdiction of the Bishop of London. Pontissara's intervention is probably accounted for by their applying for one of his Clergy as their director, and he addressed him, not them, in his reply.

rendo in Christo patri domino Johanni [etc.] sue humiles et devote filie Elena ejusdem permissione Abbatissa de Werewelle et ejusdem loci Conventus ordinis Sancti Benedicti vestre diocesis oracionum suffragia cum obediencia tam debita quam devota. Cum ob Reverende paternitatis vestre reverenciam aliquem clericum vestrum de familiaribus vestris indigenis promovere caritatis intuitu cupiamus, vobis beneficium ecclesiasticum quocunque nomine censeatur cum cura vel sine cura patronatus nostri seu cujus presentacio ad nos spectat quod acceptandum duxeritis ad promocionem illius clerici vestri familiaris indigeni ut premittitur, quem ad hoc volueritis nominare quam cito ad [id] se facultas optulerit unanimiter concedimus per presentes, salvo nobis jure predictum clericum vobis canonice presentandi. In cujus rei testimonium has litteras nostras sancte paternitati vestre sigillorum nostrorum munimine transmittimus roboratas. Data apud Werewelle. x°. Kalendas Junii. Anno domini m°. cc°. octogesimo quinto.

[*Date not specified. The Bishop gratefully acknowledges the above concession, and assures the Convent that it will in no way be drawn into a precedent.*]

Littera episcopi Abbatisse et Conventui de Werewelle.—Johannes [etc.] dilectis sibi in Christo filiabus Domine Elene ejusdem permissione Abbatisse de Werewelle et ejusdem loci Conventui salutem [etc.]. Cum ob specialem dilectionis affectionem quam erga nos habetis beneficium ecclesiasticum vestri patronatus quam cito ad id se facultas optulerit ad promocionem unius de clericis vestris [*lege* nostris] familiaribus et indigenis nobis duxeritis concedendum: Indempnitati vestre prospicere volentes nolumus nec nostre existit intencionis quod hujusmodi vestra concessio quam nobis ex affectione fecistis speciali a nobis vel successoribus nostris in posterum trahatur ad consequenciam vel ad consuetudinem aliqualem quominus uno de clericis nostris ut premittitur juxta tenorem littere vestre nobis facte proviso ad ecclesiastica beneficia ad vestrum jus patronatus spectantia cum ad id se facultas optulerit personas ydoneas presentare valeatis. In cujus rei testimonium sigillum nostrum presentibus duximus apponendum. Data apud Werewelle. Anno domini m°. cc°. Octogesimo quinto. Consecracionis nostre quarto.

[*1286, Feb. 28. The Bishop commissions the Chancellor of St. Paul's, London, and the Archdeacon of Middlesex to hear in his place the cause pending between the Archbishop of Canterbury and the Abbot and Convent of Westminster*[1] *assigned to him by the Apostolic See, this commission being valid till revoked.*]

[1] A sequel of the Great Malvern Priory case, on which see pp. 268–70.

Commissio facta Cancellario ecclesie Sancti Pauli London. et Archidiacono Middel.—Johannes [etc.] judex a sede Apostolica delegatus discretis viris Cancellario ecclesie Sancti Pauli, Londonie, et Archidiacono Midelsexie in eadem ecclesia salutem in Domino sempiternam. Quoniam variis et arduis negociis prepediti cognicioni cause nobis ab Apostolica sede commisse inter Religiosos viros Abbatem et Conventum Westmonasterii actores ex parte una et reverendum patrem dominum Johannem Dei gracia archiepiscopum totius Anglie primatem ex altera personaliter ad presens interesse non possumus; Nos de vestre circumspectionis industria plenam in Domino fiduciam optinentes vobis conjunctim et divisim in predicta causa cum cohercionis canonice potestate vices nostras committimus donec eas duxerimus revocandas. In cujus rei testimonium presentes litteras sigilli nostri fecimus appencione muniri. Data apud Suthwerk. ij. Kalendas Martii. Anno domini m°. cc°. lxxx. quinto.

[*March 5. The Bishop commends to the Chaplains of Merewell J. de Gateleye, priest, as one of his Chaplains, to be made a member of their confraternity.*]

Admissio.—Johannes Dei gracia etc. dilectis filiis capellanis nostre capelle de Merewelle salutem [etc.]. Mandamus vobis quatinus J. de Gateleye presbiterum in confratrem vestrum et tamquam unum de capellanis nostris capelle nostre predicte humiliter admittentes [? admittatis], ministrantes eidem omnia necessaria prout eidem ministrari consueverat seu impendi. Data apud Waltham. iij. Nonas Martii ut supra.

[*March 5. One who had in a sudden impulse laid hands on the Parish priest of Southwick having confessed his fault, the Bishop excuses him from undertaking the journey to Rome for absolution, by reason of his age and poverty, and himself gives him absolution.*]

Absolucio.—Johannes [etc.] dilecto S. de Suwyk clerico g. s. et b. Constituto te in presencia nostra fatebaris te manus injecisse solo impetu non precise animo vindicandi in Simonem presbiterum parochialem ecclesie de Suwyk petens humiliter sibi [*lege* tibi] consuli et absolucionis beneficium impertiri. Nos considerantes te fore senem valitudinarium et viribus corporis fere destitutum ac etiam paupertate nimia pregravatum, propter quod non subpetit tibi facultas pro absolucione impetranda ad sedem Apostolicam veniendi, nos ex sentencia excommunicacionis [qua] ex hujusmodi facto fueris innodatus absolvimus in forma juris, te communioni fidelium restituimus, tibi imposita penitencia salutari. Data apud Waltham. iij. Nonas Martii ut supra.

[Fo. 78a.]

[*Date not specified. The Archbishop asks the Bishop's intervention in the case of Bro. Thomas, formerly Prior of Canterbury, who had entered the Cistercian Monastery of Beaulieu, without the intention of joining that community, but was now detained there against his will.*]

LITTERA ARCHIEPISCOPI CANTUARIENSIS EPISCOPO WYNTONIENSI UT DIMITTANT TALEM MONACHUM.—Venerabili in Christo patri domino Johanni Dei gracia Winton. episcopo frater Johannes permissione ejusdem Cantuariensis ecclesie minister humilis totius Anglie primas salutem et sinceram in Domino caritatem. Quia frater Thomas quondam Prior ecclesie nostre Cantuariensis ingressus apud Bellum locum Cisterciensem ordinem non intendit ibi ut intelleximus profiteri, et monachi ejusdem loci ipsum detinent violenter, alibi sue saluti, alibi sue saluti (*sic*) prospicere cupientem, affectu quo possumus ampliori vos rogamus, quatinus juxta concessam vobis celitus graciam hortando et rogando, quia per viam aliam de petro oleum producere non valetis, velitis operam impendere generosam, ne dictus T., qui leviter transiit, graviter contra justiciam teneatur, set juris communis gaudere beneficio permittatur. Dampnum enim esset et nobis amarum, si persona tam utilis perderetur. Data etc.

[*March 27. The Bishop's letter to the Abbot and Convent of Beaulieu in effect as above.*]

LITTERA EPISCOPI ABBATI ET CONVENTUI BELLI LOCI UT DIMITTANT TALEM MONACHUM.—Johannes [etc.] dilectis in Christo filiis Abbati Belli loci Regalis et ejusdem loci Conventus (*sic*) salutem [etc.]. Quia ubi spiritus Dei est ibi libertas, et qui spiritu Dei aguntur non stant sub lege, sinceritatem vestram rogamus et hortamur in Domino quatinus fratri Thome dudum Priori ecclesie Cantuariensis sue saluti ut didicimus alibi prospicere cupienti propositum suum divinitus inspiratum nolitis aliqualiter impedire, precipue cum juris beneficium nulli fuerit auferendum, tantummodo facientes ne in districtu divini judicii ipsius sanguis de vestris manibus requiratur. Data apud Wolveseye. vj. Kalendas Aprilis. Anno domini M°. cc°. lxxx°. vj°.

[*Undated. The Bishop warns the Prior of Mottisfont under the penalty of excommunication, that, as warned in a former Visitation, he is to sell no liveries or corrodies without first consulting him.*]

PRIORI DE MOTESFONTE NE ALIQUOD CORREDIUM VEL LIBERACIONEM VENDANT INCONSULTO EPISCOPO.—Johannes [etc.] dilectis in Christo filiis . . . Priori de Motesfunte et ejusdem loci Conventui

salutem [etc.]. Quanta religiosis domibus de liberacionum indiscreta vendicione dampna provenient experiencia eventuum jam docuit et constituciones patrum super hoc edite contestantur. Quocirca indempnitati vestre affectione paterna prospicere cupientes, vobis sub pena excommunicacionis quam in Priorem et alios in collegio vestro administracionem habentes in hiis scriptis proferimus districtius prohibemus ne aliquam liberacionem vel corredium nobis inconsultis sicut in Visitacione nostra vobis alias precepisse meminimus alicui vendere seu constituere aliquatenus presumatis, scientes quod in Visitacione nostra futura quam enicius [*sic*: enixius] Deo propicio faciemus transgressiones hujus mandati nostri non solum pena superius expressa in quam ipso facto incidunt, set et alia quam expedire viderimus graviter puniemus. Data apud Wolveseye.

[*April 11. The Bishop writes in great wrath to the Abbess and Convent of Romsey, having heard that their people, especially one Drinkewater, have broken into his Park at Marden and done much damage. He reminds them that this is a very bad return for the high favours he has shown them, and insists on their protecting him from any repetition of such conduct.*]

Littera episcopi Abbatisse et Conventui de Romeseye. —Johan par la grace de Dieu evesque de Vincestre, a le Abesse et a le convent de Romesey tel salu cum il unt deservi. Cum nus eioms entendu e ben le savoms ke vos gens et voster maine—un que len apele Drinke water et autres les quels nus connisum bien—unt entre en notre parke et chace de Merdon et destrute nos bestes et pris notre veneysu[n]s, en contre la pes notre Seniur le Roy et a grant damage de nus et ore ussent entre a grant force et armis si nos genz ni ussent estre. Dunc, come devant ceste hore eioms este propice et favorable a votre mesun et pur le estate de votre mesun gardire, moult ennuie lo nus ke si malement volet rendre notre travaile dunt de vous ne (?) l'avius de ren. Pur ceo facez retrere vos genz pur peril que pot avenir. Kar saches cel fete sera amende si nule lay ourge en la tere et soins ke vus ne averez talent tele chose fere ne tel gente maintenir et tel folie. Kar sachez nostre parke et nos chacez from si garder ke de vus ne de vos genz si deu plet naveroms dute. Done a Wolveseye le jor de la cene le an avant dite.

[*April 15. The Bishop, writing to Mag. Nicholas de Bokelaund, complains of the growing tendency to encroach on the rights of the Church. The patronage of the Domus Dei Hospital at Southampton had been always exercised by his predecessors, but was now claimed by the burgesses. Having full confidence in his correspondent he asks his assistance in having the matter finally decided in London by inquisition a fortnight*

after Easter. He begs him, notwithstanding his infirmity, to be prompt in the execution of this business.]

LITTERA EPISCOPI MAGISTRO N. DE BOKELAUND.[1]—Johannes [etc.] dilecto in Christo filio Magistro N. de Bokelond salutem [etc.]. Quot malignorum versuciis ecclesiastica jura hiis diebus turbentur quotque machinacionibus fraudulentis ecclesiastice persone laboribus officiantur et dampnis et frequens negociorum eventus indicat et experiencia cotidiana testatur. Profecto burgenses Suthamtonienses novo spiritu presumpcionis hastute (*sic*) jura nostra et ecclesie Wintoniensis in hospitali domus Dei Suthampton, ac collacionem ejusdem quam predecessores nostri habuerunt hactenus inconcusse perturbare immo potius auferre conantur, super hoc breve regium impetrantes, et pactam fictionibus et mendaciis pro viribus informantes. Quocirca vos in . . .[2] affectione rogamus quatinus, ob devocionem quam erga nos et ecclesiam Wintoniensem vos firmiter habere confidimus, nobis in quindena Pasche Londonie ubi supradictum negocium finaliter per inquisicionem patere decidetur omni excusacione postposita si placeat assistatis per pre-
[Fo. 78b.] senciam | quidem vestram, qui dictum hospitale ex collacione predecessorum nostrorum aliquociens tenuistis, et pactam occultam fide infracta et perversorum fraudibus credimus obviari. Mittimus itaque vobis litteras nostras patentes ut in maneriis nostris per que vos declinare contigerit in beneplacitis nostris percipere valeatis.[3] Status igitur vestri et etatis infirmitas non tam dissuadeat si placet in hac parte labores quam affectio integra jurium ecclesie Wintoniensis promptius laborare compellat. Data Wintonie. xvij. Kalendas Maii. Consecracionis nostre quarto.

[*April 6. The* Commendam *of Grateley, held some time before the Council of Lyons by James de Sancto Victore, is secured to him by the Bishop, though he also held the Rectory of Deane.*]

CONFIRMACIO COMMENDE ECCLESIE DE GRATELE.—Universis Christi fidelibus presentes litteras inspecturis Johannes [etc.] salutem in Domino. Nuper Diocesim nostram visitantes fecimus Rectores plures ecclesias optinentes coram nobis evocari, jus si quid haberent super hujusmodi pluralitate ostensuri, inter quos comparuit coram

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[1] Nicholas de Bokeland had been Official to Bp. Nicholas of Ely. See above, pp. 12, 13. Whether Bokeland was able to proceed to Westminster or not, the Justices' decision must have been in the Bishop's favour; for on the following July 11 he appoints Roger de Multon as Custos of the Domus Dei. See above, p. 24.

[2] Word erased.

[3] A letter to the bailiffs of the manors on behalf of Bokeland, dated Winchester, April 15, is given below on fo. 117a.

nobis dominus Jacobus de Sancto Victore ecclesias de Greteleye et de Dene nostre diocesis curam animarum habentes annexas possidens, et quia evidenter inspeximus dictam ecclesiam de Greteleye eidem domino Jacobo longe ante consilium Lugdunense fuisse commendatam ac aliam post commendam antedictam sibi intitulatam recepisse, nos propter ejusdem Jacobi probitatem et merita dictam commendam de ecclesia de Greteleye sibi factam approbando ratificantes ipsam ac aliam de Dene eidem domino J. auctoritate pontificali confirmamus. Data Wintonie. viij°. Idus Aprilis. Anno domini m°. cc°. lxxx°. sexto.

[*April 21. The Bishop allows the nuns of Wintney to assign a certain 'livery', notwithstanding his refusal in his late Visitation to sanction such arrangements. The sum to be paid in return for their benevolence is to be placed under safe custody.*]

LITTERA DOMINI EPISCOPI MONIALIBUS DE WYNTENEYE.—Johannes Dei gracia etc. dilectis in Christo filiabus . . . Priorisse de Wynteneye et ejusdem loci Conventui salutem [etc.]. Quantam affectionem erga status vestri relevacionem habemus novit ille qui oc[c]ulta judicat et rimatur, set quia ea que de novo emergunt novo indigent ausilio (*sic*), idcirco attendentes quod dilecta nobis in Christo Johanna filia Petri de . . . super liberacione unius monialis sibi constituenda vos requirit, et quod status vestri monasterii amicorum suorum suffragio, devocione et favore, annuente Altissimo, valet in posterum relevari et vestros consensus prebetis ut intelleximus in hac parte; Volentes si vobis placuerit quatinus, non obstante inhibicione super admissione monialium et constitucione liberacionum in proxima visitacione nostra vobis per nos facta, eadem in hujusmodi dictam liberacionem vel corredium ad devotam amicorum suorum instanciam constituatur dum tamen vestro cedat commodo et honori et utilitati domus vestre, et illud quod ab ea pro hujusmodi liberacione facienda estis recepture districte sub fida custodia deponatur de consilio J. de Chiverton et . . . constabelarii nostri de Farnham in utilitatem domus vestre oportunis loco et tempore convertendum. Data apud Farnham. xj. Kalendas Maii. Consecracionis nostre quarto.

[*April 22. The fruits of the Rectory of Winchfield having been placed under sequestration, the Bishop permits its relaxation so far as concerns the crop of oats on the Manor of Dogmersfield held by the Bishop of Bath and Wells. Over other properties the sequestration is to continue for the present in full force.*]

RELAXACIO SEQUESTRI ECCLESIE DE WYNCHEFEUD.—Johannes Dei gracia etc. dilecto in Christo filio decano de Basingestoke salutem [etc.]. Quia sequestrum in fructibus ecclesie de Winchefeud quantum ad avenas quas Ballivus venerabilis patris Batonensis et

Wellensis episcopi in manerio suo de Dogemarsfeud ut asserit comparavit ad instanciam dicti patris duximus relaxandum, vobis mandamus quatinus id quantum ad avenas pro relaxato habeatis, residuum residuum (*sic*) vero sub acto sequestro nostro custodire faciatis quousque aliud a nobis receperitis in mandatis. Data apud Farnham. x. Kalendas Maii. Consecracionis nostre anno quarto.

[*May 2. The Bishop, as judge delegated by the Pope, commissions Ralph de Merlawe to hear in his place a pending appeal with powers of canonical coercion.*]

COMMISSIO FACTA DOMINO RADULFO DE MERLAWE.—Johannes miseracione divina [etc.] Judex a domino Papa delegatus discreto viro Radulfo de Merelawe domini Pape capellano salutem. In causa appellacionis que vertitur seu verti speratur inter Henricum filium Gregorii de Radewynter partem appellantem ex parte una et Aliciam filiam dicti [? domini] Ade le Forster de Eveden partem appellantem ex altera et in ipsius cause appellacionis eventum in causa principali et omnibus tangentibus causam eandem vices nostras committimus cum canonice cohercionis potestate. Data apud Suthewerk. vj°. Nonas Maii. Anno domini M°. cc°. lxxx°. sexto.

[*May 15. The Bishop accepts the election lately made by the Precentor and Convent of Twyneham, gives the charge of the Priory to Bro. Richard Mauri, and desires its spiritual progress under his rule.*]

PROVISIO PRIORATUS CHRISTI ECCLESIE DE TUINHAM.—Johannes [etc.] dilectis in Christo filiis Precentori Christi ecclesie de Tvinham et ejusdem loci Conventui salutem [etc.]. Meritis electionis nuper facte de fratre Ricardo Mauri Subpriore vestro in ecclesia vestra Conventuali Christi ecclesie de Tvinham in Priorem ejusdem electi (*sic*) plenius intellectis, quia ipse electus plus de gracia quam de jure confidens ordinacioni nostre seu gracie in dicto electionis negocio se pure et absolute submisit, Nos ipsius
[Fo. 79a.] electi personam non ex moderno tempore set etiam | ab antiquo habentes in moribus et sciencia multipliciter commendatam ac temporalibus et spiritualibus circumspectam, eundem vobis et ecclesie vestre prefecimus in Priorem. Quocirca vobis firmiter injungendo mandamus quatinus eidem Priori vestro exhibeatis obedienciam, reverenciam et honorem, sibi prout canonicum fuerit in omnibus intendentes ut sic in laudabili proposito vestro valeatis sub ejusdem regimine Domino militare, quod tandem dimisso in hoc seculo milicie cingulo et vobis cedat preliorum adversitas et perpetue glorie triumphus accrescat. Data Wintonie. Id[ib]us Maii. Anno domini M°. cc°. lxxxvj. Consecracionis nostre anno quarto.

[*Date probably the same. The Bishop requests the Countess of Albemarle to restore without difficulty the temporalities of Twineham Priory.*]

LITTERA DOMINI EPISCOPI COMITISSE AUBEMARLIE UT RESTITUAT PRIORI DE CHRISTI ECCLESIE (*sic*) DE TUYNHAM TEMPORALIA SUA.—Johannes [etc.] Nobili domine Ysabelle de Fortubus Comitisse Albemarlie Domine Insule et de novo patrone Christi ecclesie de Tvinham salutem in salutis Auctore. Quia nos fratrem R. Mauri electum Christi ecclesie de Tvinham patronatus vestri cujus electioni vos per litteras vestras concensisse (*sic*) perpendimus in dicta ecclesia graciose prefecimus in Priorem, dominacionem vestram affectuosissime rogamus quatinus eidem temporalia quorum custodia ad vos tempore vacacionis pertinere dinoscitur restaurare sine difficultate velitis, ipsum Priorem et ecclesiam antedictam prosequentes continua gracia et favore. Data etc.

[*June 6. The Bishop invites the Archbishop's congratulations on his success in the suits that had been pending between himself and the Prior of St. Swithun's respecting certain chaces.*]

DOMINO ARCHIEPISCOPO CANTUARIENSI.—Reverendo in Christo patri domino Johanni permissione divina Cantuariensi Archiepiscopo Johannes etc. se ipsum cum omnimoda reverencia et honore. Et machinacionibus fraudulentis merito prefertur simplicitas et resoluto falsitatis nubulo veritas elucescit. Nuper coram dominis J. de Kyrkeby, R. de Hengham, Nicholao de Stapelton, Nicholao le grasse Justiciariis domini Regis ad hoc specialiter deputatis hac die Jovis in septimana Pentecostes, mentibus militum et aliorum fidelium juratorum Spiritus sancti illustracione irradiatis, questio super chaceis inter nos et Priorem nostrum Wintonie, prout de jure debuit, est decisa, et chaceis nostris in omnibus terris dicti Prioris et guaronis (*sic*) antiquis sicut bundate sunt omnimodo nobis salvis. Chacea quoque de Crundal nobis precipua et dicto Priori totaliter denegata et termini sunt eidem in aliis terris paucis et nonnullis inutilibus ad chaceas qui de cetero preteriri non poterunt constituti. Congratuletur igitur nobis si placet vestra reverenda paternitas quia magna pax de voto nostro reformari speratur, discordiarum materia pro parte maxima ut creditur amodo resecata. Data apud Farnham. viij°. Idus Junii. Anno domini M°. cc°. lxxx°. sexto.

[*June 3. The Bishop, being hindered by arduous business from holding an ordination on Whitsun-Saturday, requests the Archbishop in his stead to ordain certain Canons of Merton presented by their Prior.*]

LITTERA DEPUTATIVA DOMINO ARCHIEPISCOPO CANTUARIENSI UT ORDINET CANONICOS DE MERTON TALI DIE.—Reverendo in

Christo patri Johanni Dei gracia Cantuariensi Archiepiscopo J. etc. obedienciam, reverenciam et honorem. Quia quibusdam ecclesie nostre negociis arduis prepediti hac instanti die Sabbati in septimana Pentecostes ordines celebrare non possumus, paternitatem vestram attentius deprecamur quatinus canonicos de Merton ordinis Sancti Augustini nostre diocesis quos . . . Prior eorundem nobis ad ordines duxerit presentandos caritatis intuitu et precum nostrarum optentu ad eosdem promovere velitis. Nos itaque ipsis canonicis ut per vestrarum sacrarum manuum imposicionem ad quoscunque ordines promoveri valeant liberam in Domino concedimus facultatem, non obstante quod in nostra diocesi professionem fecerint regularem et divino cultui expresse fuerint mancipati. Data apud Esere. iij. Nonas Junii. Anno domini M°. cc°. lxxx°. sexto.

[*June 17. The Bishop, having received a Papal mandate for the admission of John de Ulnis, clerk, as a monk of Chertsey Abbey, directs the Dean of Guildford to secure his admission to the same.*]

DECANO DE GULDEFORD UT MONEAT ABBATEM DE CERTESEYE UT RECIPIAT TALEM IN MONACHUM ET FRATREM.—Johannes [etc.], Apostolice sedis executor, dilecto filio Decano de Guldeforde salutem [etc.]. Mandata Apostolica recepimus que vobis mittimus inspicienda nobisque fideliter per latorem presentium remittenda, quorum auctoritate vobis firmiter injungendo mandamus quatinus personaliter accedentes Abbatem et Conventum de Serteseye (*sic*) nostre diocesis moneatis et efficaciter inducatis quatinus dilectum filium Johannem de Ulnis clericum cupientem una cum eis sub regulari habitu Domino famulari in suo Monasterio in monachum recipiant et fratrem, necnon magistrum et fratres domus Dei de eadem similiter moneatis quatinus J. de Ulnis habitum in prefata domo sua juxta
[Fo. 79b.] formam mandati Apostolici in socium | recipiant et fratrem, et quicquid super premissis feceritis et si quas racionabiles causas pretenderint quare ad ea fieri compelli non debeant nos per litteras vestras patentes harum seriem continentes aperte certificare curetis. Data apud Wergrave. xv. Kalendas Julii. Consecracionis nostre anno quinto.

[*July 5. The Rectorial rights of Betchworth having been already assigned to the Prior and Convent of Southwark through the Archdeacon of London by Papal indult, the Bishop confirms this grant by his Diocesan authority, with the usual reservations.*]

CONFIRMACIO APPROPRIACIONIS ECCLESIE DE BECHEWORTHE.—Johannes [etc.] dilectis in Christo filiis Priori ecclesie beate Marie de Suthwerk et ejusdem loci Conventui ordinis sancti Augustini nostre

diocesis salutem [etc.]. Et pietatis et justicie racio suadet ut justis Religiosorum precibus qui divino cultui se totaliter manciparunt, quantum secundum Deum sine juris offensa possumus, favorabiliter annuamus. Quia igitur ecclesiam de Becheworth nostre diocesis per sentenciam Archidiaconi Londoniensis auctoritate Apostolica congnoscenter (*sic*) ad proprios usus ut asseritis revocari canonice procurastis, Nos tam juste quam graciose vobiscum agere cupientes ipsam sentenciam quatenus in nobis est ratam et firmam habentes eandem sicut canonice lata est auctoritate diocesana tenore presentium approbamus, proviso quod dicte ecclesie per competentem deserviatis vicarium qui congruentem de ipsius ecclesie proventibus habeat porcionem, nobis et successoribus nostris ac etiam Archidiacono loci qui pro tempore fuerit tam episcopali quam archidiaconali jure ac etiam dignitate Wintoniensis ecclesie semper salvis. In cujus rei testimonium presens scriptum sigilli nostri munimine duximus roborandum. Data apud Suthwerk. iij°. Nonas Julii. Anno domini M°. cc°. lxxx. sexto.

[*August 12. The Bishop, hearing from the Archdeacon of Winchester that there was risk of 'dilapidation' of the fruits of the Rectories of Westmeon and (?) Hambledon, directs his Official to permit the Archdeacon's servants to secure and store such fruits, his sequestration being at the same time strictly maintained, and a man to be appointed for that purpose.*]

Officiali.—Officiali nostro salutem [etc.]. Ex querela Archidiaconi nostri Wintoniensis accepimus quod timetur de dilapidacione fructuum ecclesiarum de Westmenes et Helms sub nostro sequestro existentium, quod nostro dampno et periculo cederet in hac parte; quocirca vobis mandamus quatinus permittatis ministros seu servientes dicti Archidiaconi hujusmodi fructus suis sumptibus colligere et in Orreis reponere, durante sequestro nostro in suo robore in eisdem, deputantes ex parte nostra aliquem virum providentem qui custodiat sequestrum nostrum predictum, et qui nobis denunciet si se habeant prout habere debent, in premissis. Data apud Weregrave. ij. Idus Augusti etc.

[*July 3. The Bishop concedes to a person unnamed, at the instance of the Holy See, after the performance of salutary penance, a dispensation on irregularity, permitting him to be promoted to the Priesthood and to hold an ecclesiastical benefice.*]

Dispensacio super irregularitate per sedem apostolicam.—Johannes Dei gracia etc. Nos igitur super moribus et conversacione ac aliis circumstanciis que circa ydoneitatem tue (*sic*) sunt attendende hujusmodi inquisicione prehabita diligenti plenius

certiorari, impositaque tibi penitencia quam secundum Deum eterne tue saluti credimus expedire, te quoque etiam per mensem continuum ab administracione susceptorum ac admissione ordinis presbiteratus suspenso, tecum super irregularitate, quantum ex causis contraxisti prefatis, quodque in presbiterum promoveri ac beneficium ecclesiasticum cum cura vel sine si quid tibi canonice offeratur admittere [? admitti] valetis secundum formam mandati Apostolici dispensamus. Data apud Suthewerk. v. Nonas Julii. Anno ut supra.

[*August 23. The Bishop tells his Official that he purposes to hold an ordination in his Cathedral at the ensuing September ember-tide, and bids him to cite peremptorily those beneficed Clergy whose parochial obligations require them to attend and to receive ordination.*]

DINUNCIACIO ORDINUM.—Johannes [etc.] dilecto in Christo filio Officiali nostro salutem [etc.]. Quia die Sabbati quatuor temporum mensis Septembris proximo post instans festum exaltacionis sancte Crucis[1] in ecclesia nostra Cathedrali Winton. ordines nostros annuente Domino proponimus celebrare, vobis firmiter injungendo mandamus quatinus universos Rectores et Vicarios nostre diocesis qui nondum sunt in ordinem basbiteratus (*sic*) promoti peremptorie citetis seu citari faciatis, quod dictis die et loco compareant prout cujusque beneficii cura requirit, ordines recepturi, et quid super premissis feceritis et de nominibus ordinandorum nos dictis die et loco certificare curetis. Data apud Brigthewelle. x. Kalendas Septembris. Anno Consecracionis nostre quinto.

[*September 1. An evil report having arisen about Mag. W. de Chor, who claimed to be Rector of the Parish Church of Romsey, the Bishop directs the Dean of Somborne to take two neighbouring Rectors or Vicars, and to cite him to appear before the Bishop himself or his Official in the Cathedral on the Friday before the feast of St. Matthew to prove his lawful right to his benefice and to answer such charges as may be laid against him.*]

CITACIO FACTA MAGISTRO W. DE CHOR.—Johannes [etc.] dilecto in Christo filio decano de Sumburne salutem
[Fo. 80a.] [etc.]. | Cura pastoralis circa nobis subditos precipue Christi ecclesie ministros ne fendentur (*sic*) qui ad preclaram ipsius hereditatem sunt assumpta (*sic*) divino sanctitu nos excitat et impellit, ne sanguis eorum in districti Judicis examine de nostris manibus requiratur. Cum igitur fama referente et clamore insinuante magister W. de Chor qui se dicit Rectorem porcionarie seu prebendarie ecclesie de Romese, laxato pudicicie freno ut recepimus, in locis suspectis moram trahat et vitam ducat plurimum in-

[1] September 14.

honestam et ut ab aliquibus probabiliter asseritur dissolutam fructus in porcionaria dicte ecclesie per ingressum in eandem si quem habet viciosum qui ad ipsum non spectat dampnabiliter partiendo rem in hac parte contractando alienam et sic per consequens furtum committat quodamodo vel rapinam et anime sue detrimentum et scandalum plurimorum, et anime dicte parochie per ipsum ulterius decipiantur, vobis committimus et mandamus quatinus assumptis vobiscum duobus Rectoribus se[u] Vicariis vicinis dictum magistrum W. peremptorie citetis quod compareat coram nobis vel Officiali nostro in ecclesia nostra Cathedrali Wintonie die Veneris proximo ante festum sancti Mathei apostoli super premissis et aliis tunc sibi ex officio obiciendis racionem et jus suum seu titulum si quem habet ad dictam porcionem seu prebendam quocunque nomine censeatur optinendam seu retinendam et ad dictos fructus percipiendos ostensurus, et preterea super premissis si necesse fuerit juraturus, copiam citacionis si voluerit facientes eidem. Et quid super hiis feceritis nos vel dictum Officialem nostrum per litteras vestras patentes harum seriem continentes dictis die et loco distincte et aperte certiorare nullatenus omittatis. Data Wintonie. Kalendis Septembris. Anno domini m°. cc°. lxxx^mo. vj. Consecracionis nostre quinto.

[*September 6. The Bishop gives notice to the Prior and Convent of St. Swithun of his intended visitation on the Monday following St. Matthew's day.*]

LITTERA VISITACIONIS.—Johannes [etc.] dilectis in Christo filiis . . . Priori et Conventui ecclesie nostre Cathedralis Winton. [etc.]. Suscepti regiminis cura [*verbatim, as above, p. 295*] . . . die Lune proximo post festum sancti Mathei Apostoli . . . Data Wintonie. viij°. Idus Septembris. Anno domini m°. cc°. lxxx^mo. sexto. Consecracionis nostre quinto.

[*July 17. The Bishop, being dissatisfied with the recent administration of his house at Burton (now Barton), I.W., desires the Dean of the Island to take charge of the same, to provide what is necessary for the establishment, and to make an inventory of the goods against his early arrival there.*][1]

DECANO DE INSULA UT HABEAT ADMINISTRACIONEM BONORUM DOMUS DE BURTON.—Johannes [etc.] dilecto filio Decano de Insula salutem [etc.]. Quia nos dominum W. Archipresbiterum[2] nostrum

[1] A copy of the undated charter by which Thomas de Winton and John de Insula, clerks, conferred the patronage of their Oratory of Barton in the parish of Whippingham on Bp. Nicholas of Ely and his successors is given on fo. 202* below. The Charter of foundation is printed in *Archaeologia*, vol. lii, Pt. I, 297–314.

[2] This title in the Middle Ages is commonly equivalent to 'Decanus Ruralis', but

domus nostre de Burton ex certis causis merito habentes suspectum administracionem suam in singulis ad dictam domum pertinentibus ad tempus duximus suspendendam, vobis in virtute obediencie firmiter injungendo mandamus quatinus ad dictam domum pariter accedentes administracionem omnium bonorum ad dictam domum pertinentium sagaciter admittatis, procurantes sacerdotes et familiam prout hactenus consueverant procurari, et de bonis inventis fidele facientes inventarium, ut [? si] de hiis in vicino adventu nostro ad insulam quem annuente Altissimo speramus in brevi secun-
[Fo. 8ob.] dum Deum ordinacioni dicte domus diligentius | insistamus valeatis competentius respondere. Volumus enim quod de omnibus ad dictam domum pertinenciis et necessitas [? necessario] providendis quo [? que] dominorum J. de Insula, Jordani Rectoris ecclesie de Aleresforde providencia faciatis, sic vos habentes in premissis ut vestram diligenciam habere debeamus merito commendatam. Data apud Wautham. xvj. Kalendas Augusti etc.

[*October 28. The Bishop, having lately visited the Priory of St. Swithun and other Monasteries and Conventual Churches in his Diocese, was able to correct at once some things needing correction, others he was obliged to reserve, and now, being summoned outside the kingdom of England for a time, he entrusts to the Prior of the Cathedral and to his own Official the completion of such work of correction, which he desires them to carry out in a kind and gentle spirit, but with coercive powers against obstinate offenders.*]

COMMISSIO FACTA PRIORI WYNTONIE ET OFFICIALI WYNTONIE.—Johannes [etc.] dilectis in Christo filiis . . . Priori ecclesie nostre Cathedralis Wintonie et Officiali nostro Wintonie salutem [etc.]. Cum prioratum nostrum sancti Swithuni Winton. ac alia monasteria, ecclesias conventuales, statum et personas Religiosorum earundem nostre diocesis nuper ex officii nostri debito visitaverimus, in qua quidem visitacione nostra invenimus quam plurima corrigenda, de quibus quedam in forma canonica prout tunc potuimus correximus; alia autem correctione digna nobis specialiter reservando; porro quia ex certis causis et arduis extra regnum Anglie in brevi ad tempus absentari existimus, propter que correctioni ac reformacioni corrigendorum que alias nobis reservavimus propter brevitatem temporis ad presens insistere non valeamus, de discrecionis ac prudencie vestre meritis plenius confidentes vobis ad ea corrigenda ac etiam cum benignitate et mansuetudine ut expedit et

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in this Oratory, as will be seen in the charter mentioned in the last note, it implies the senior priest at Barton who with his brother chaplains was bound to celebrate perpetually 'pro vivis et defunctis'. Walefrid Strabo (*ob.* 849) says that archpriests were placed in charge of canons.

canonicis convenit institutis et melius reformanda tenore presentium committimus vices nostras cum exercicio canonice ulcionis contra rebelles si quos inveneritis in hac parte, quod omnibus quorum interest tenore presentium volumus esse notum. In cujus rei testimonium sigillum nostrum presentibus duximus ap[p]onendum. Data apud Suthwerk juxta London. v. Kalendas Novembris. Anno domini m°. cc°. octogesimo sexto.

[*October 22. The Bishop being about to sojourn abroad for a time, appoints six persons to act for him as his Vicars in Spirituals, collectively or any two together, except in conferring benefices belonging to his own collation within the Diocese, which he specially reserves.*]

EPISCOPUS CONSTITUIT VICARIOS SUOS INFRASCRIPTOS.—Johannes [etc.] discretis viris domino Priori ecclesie nostre Cathedralis Winton. et magistro Radulfo de Ivingeho Cancellario sancti Pauli London., Roberto de Ros Archidiacono London., H. Officiali nostro Winton., domino Pagano Thesaurario nostro de Wolveseye, magistro J. de Legford salutem in Domino sempiternam. Quia certis de causis extra episcopatum nostrum ad tempus oportebit agere in remotis, de discrecionis ac prudencie vestre meritis confidentes vos vicarios nostros in spiritualibus nostris quam diu nos abesse contigerit facimus per presentes; Committentes vobis vices nostras ad prebendum licenciam eligendi et assensum electo ubicunque hujusmodi licencia et assensus de jure vel de consuetudine a nobis fuerint requirendi et ad confirmandos electos in quibuscunque collegiis nobis subjectis, ac etiam ad admittendum quascunque personas ydoneas presentatas ad beneficia ecclesiastica in civitate vel diocesi nostra existentia, et ad presentandum personas ydoneas ad ecclesias patronatus nostri ubicunque existant, quociens ad predicta se facultas optulerit, vel aliquid predictorum, ac etiam ad omnia et singula faciendum que ad nos racione juris seu consuetudinis vel etiam jurisdictionis ordinarie pertinere noscuntur, excepta potestate conferendi beneficia, personatus ac etiam dignitates ad nostram collacionem in nostra diocesi mere spectantia, quam in vos virtute hujus nostre commissionis non duximus transferendam; et ad interpellandum aliquem de coepiscopis nostris comprovincialibus ad exercendum ea que sunt ordinis episcopalis in civitate et diocesi nostra Winton., quando et quociens sic vobis videbitur expedire, et ea [? ei] quem interpellandum duxeritis, auctoritatem et licenciam talia exercendi ut premittitur tenore presentium concedimus et mandamus.

Ratum habituri et firmum quicquid vos super premissis et
[Fo. 81a.] premissorum quolibet | duxeritis faciendum. Quod si non omnes hiis exequendis forsitan intersitis duo vestrum

aliorum presencia vel excusacione non expectata premissa nichilominus exequantur. Hoc itaque omnibus et singulis quorum interest tenore presentium volumus esse notum. In cujus rei testimonium sigillum nostrum presentibus duximus apponendum. Data apud Suthewerk juxta London. xj. Kalendas Novembris. Anno domini M°. cc°. lxxx^mo^. sexto.

[*Same date. Another copy of the above letter.*]

ALIA LITTERA SIMILIS PRESCRIPTE.—Johannes [etc.] dilectis filiis domino W. de Basing Priori ecclesie nostre Cathedralis, magistro H. Officiali nostro Winton., domino Pagano Thesaurario nostro de Wolveseye, magistro J. de Lecford salutem [etc.]. Quia nos etc. de verbo ad verbum quod in littera precedenti.

[*October 27. A similar letter.*]

SUPER EODEM.—Johannes [etc.] dilectis filiis domino W. Priori nostro et aliis in proxima littera salutem [etc.]. Quia nos ex certis causis extra episcopatum nostrum etc., de discrecionis ac prudencie vestre meritis confidentes vos vicarios nostros in spiritualibus nostris quam diu nos abesse contigerit facimus per presentes; Committentes vobis vices nostras ad conferendum beneficia in nostra civitate vel diocesi cum facultas se optulerit quorum collacio ad nos spectat quoquomodo cum cura vel sine cura quocunque nomine censeatur, etsi dignitates vel personatus existant. Ratum habituri et firmum quicquid vos in hac parte duxeritis faciendum. Hoc itaque etc. cum clausula Quod si non omnes, vide supra. Data apud Suthwerke. sexto Kalendas Novembris. Anno domini M°. cc°. lxxx^mo^. sexto.

[*October 22. The Bishop names to the Archbishop of Canterbury his Treasurer and Official as holding his proctorial power to appear in assemblies of the other Bishops during his absence.*]

PROCURATORIUM.—Reverendo in Christo patri domino Johanni Dei gracia Cantuariensi Archiepiscopo totius Anglie primati Johannes ejusdem permissione Wintoniensis ecclesie minister humilis salutem, obedienciam, reverenciam pariter et honorem. Quia nos etc. usque ad verbum In remotis, ad comparendum in coggregacionibus (*sic*) confratrum et coepiscoporum nostrorum vestre provincie quociens nos vocari contigerit dilectos nobis in Christo magistrum H. Officialem nostrum Winton. et dominum Paganum Thesaurarium nostrum de Wolveseye conjunctim seu divisim procuratores nostros ad ea omnia et singula facienda que in hujusmodi coggregacionibus fieri

vel expediri poterint vice nostra ordinamus, facimus et constituimus per presentes. Nos itaque ratum habemus atque firmum quicquid iidem procuratores nostro [? nostri] vel alter eorum nomine nostro de consilio dictorum fratrum duxerint vel duxerit faciendum. Data apud Suthewerk. undecimo Kalendas Novembris. Anno domini supradicto.

[*Date not specified. General proctorial powers in all legal and judicial cases granted to Paganus the Treasurer and Mag. J. de Lecford.*]

PROCURATORIUM GENERALE.—Universis Christi fidelibus Johannes etc. salutem. Noverit universitas vestra quod in omnibus causis et negociis nos et ecclesiam nostram qualitercunque contingentibus coram quibuscunque judicibus ordinariis vel delegatis seu eorum concilio quibuscunque diebus et locis dilectos nobis in Christo dominum Paganum Thesaurarium nostrum, magistrum J. de Lecford procuratores nostros facimus, ordinamus et constituimus. Dantes eisdem et eorum alteri insolidum potestatem agendi, defendendi, requirendi, examinandi, replicandi, lites querendi de causa et de veritate dicenda et quodlibet aliud genus liciti sacramenti in animam nostram prestandi, ponendi, posicionibus replicandi, insuper interrogacionibus respondendi status in nostri reformacionem, necnon expensas petendi et recipiendi et super eisdem jurandi, procuratores pro subprocuracione substituendi ac substitutos seu substitutum revocandi quociens et quando eis videbitur expedire, et omisso aliquo articulo in causa publica procedendi, et ad procedendum concenciendi, sentenciam audiendi, apud apostolos prosequendi, et omnia alia et singula faciendi que per veros et legitimos procuratores fieri poterunt vel etiam expediri. Ratum etc. Data etc.

[*October 22. The Bishop's letters patent giving notice that during his absence from the realm he has appointed R. de Hengham*[1] *and others his attorneys to deal with all matters concerning his Manors excepting the demise of free tenements.*]

[Fo. 81b.] ITEM PROCURATORIUM SUPER MANERIIS SUIS. | Universis Christi fidelibus presentes litteras visuris vel audituris Johannes [etc.] salutem in Domino sempiternam. Quia de mandato domini nostri domini Regis Anglie extra Regnum Anglie nos oportet agere in remotis noverit universitas vestra nos attornasse loco nostri dominos R. de Hengham[1], Adam Gordon, Philippum de

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[1] For Ralph de Hengham see *D.N.B.* xxv. 410. At this time he was Chief Justice of the King's Bench, and Prebendary of Cadington Major, St. Paul's Cathedral. His two 'Sums', commonly called *Hengham Magna* and *Hengham Parva*, were first printed by John Selden in 1616.

Hoyvile, Paganum de Liskiret Tesaurarium (*sic*) nostrum et Galfridum de Wolveseye Rectorem ecclesie de Winhale ad ordinandum et disponendum de maneriis, possessionibus et servientibus maneriorum nostrorum ponendis et amovendis, et ad compotum de ipsis audiendum, et de omnibus aliis rebus nostris temporibus [? temporalibus] prout melius condicionem nostram in omnibus premissis viderint faciendam, salvo tamen nobis libero tenemento quod eis nulli liceat dimittere. Et ad petendum, recipiendum et custodiendum nomine nostro custodias maritagia terrarum et heredum infra etatem existentium. Ratum habituri et firmum quicquid ipsi vel duo ipsorum si omnes non intersint in premissis duxerint faciendum. In cujus rei testimonium sigillum nostrum presentibus duximus apponendum. Data apud Suthwerk. xj°. Kalendas Novembris Anno domini M°. cc°. lxxx^mo. sexto.

Fecit dominus aliam litteram sub eadem forma in qua continebantur tres persone, dominus P. de Hoyvile, Paganus de Lyskyrd, G. de Wolveseye, et ista sint duplicata. Fecit et terciam sub eadem forma in qua adjunxit Philippum Abbatem de Waverleye, dominum R. de Hengham, et alios in prima littera contentos.

[*1287, July 21. The Bishop writing from Marinak probably Merignac near Bordeaux), expresses to his Official his surprise that proceedings have been so far postponed against Mag. W. Sirloc, as they had been urged by the Archbishop of Canterbury, especially as Mag. J. de Flemeng the Bishop's clerk has been formally presented to the benefice, and has lodged an appeal to the Holy See.*]

Officiali.—Officiali nostro salutem. Intellecto processu contra magistrum W. Sirloc habito sicut per vestras litteras nuper significastis non modicum admiramur eo quod contra eum secundum quod nobis pluries per dominum Archiepiscopum Cantuariensem, vobis etiam per eundem exstitit demandatum, vobis insuper de consilio nostro super hoc deliberato injunctum, hucusque procedere distulistis, nec excusaciones illas laudamus, quibus dicitur quod aliqui Regales beneficium ipsius ad presentacionem patronarum expectant, cum in nullum eventum, dicti W. jure declarato pro nullo et ipso W. quatenus de facto possessionem ipsius beneficii incumbebat finaliter jam privato, a presentacione dudum facta de magistro J. le Flemeng clerico nostro dicte patrone olim presentando possint recedere variantes. Quocirca firmiter injungendo mandamus quatinus contra dictum W. secundum mandatum Archiepiscopi memorati et ordinacionem nostram nullatenus procedere differatis, fructus instantes nobis omni occasione postposita reservantes. Denunciantes dictis patronabus cum expedire videritis ne a presentacione supra-

dicti presentati sui recedant, sicut offensam juris et nostram voluerint evitare, presertim cum prefatus magister J. presentatus contra cujuscunque alterius presentacionem et admissus ad Apostolicam sedem publice appellaverit, propter quod admissionem cujuscunque alterius presentati[1] ad ipsum beneficium vel etiam presentandi vobis et convicariis vestris in Anglia esse volumus interdictam, quod ipsis per vos notificari volumus et mandamus. Data apud Marinak. xij. Kalendas Augusti. Consecracionis nostre sexto.

[*October 4. The Bishop writing to the King from Marinak thanks him for frequent letters, assures him that his daily duties on the King's behalf are not burdensome, but that he is prepared with an increase of strength to work still harder.*]

DOMINO REGI REGRACIANDO QUOD STATUM SUUM SCIRE VOLUERIT.—Excellentissimo principi ac domino domino E. Dei gracia, suus J. etc. De litteris vestre Regie celsitudinis super status mei certitudine ex benignitate vestra frequenter transmissis devotissimas quas volo actiones refero graciarum. Profecto labores quos circa vestra expedienda negocia indies sustineo mihi nullatenus onerosi existunt, set potius vero mihi placent et utinam ad honorem vestrum possem et [s]cirem melius et forcius laborare. Et dante Domino de die in diem crescentibus viribus parati sumus subire majores ad vestrum beneplacitum et mandatum. Valeat dominacio vestra per tempora diuturna. Data apud Marinak. quarto Nonas Octobris.

OCTOGESIMO NONO.[2]

[Fo. 82a.]

[*Not dated. A draft obligatory form in which the Prior and Convent of St. Swithun give proctorial powers to two of the brethren to contract a loan of £1,000 sterling or upwards with the Bishop for the relief of their heavy debts on the security of all their goods movable and immovable including a golden cross, chalice, and other treasures of their Church: the loan to be repaid by instalments.*][3]

PROCURATORIUM . . . PRIORIS ET CONVENTUS SANCTI SWITHUNI WINTON. AD CONTRAHENDUM MUTUUM CUM . . . EPISCOPO WYNTONIENSI.—Universis sancte matris ecclesie filiis presentes litteras inspecturis Willelmus permissione divina Prior ecclesie sancti Swithuni Winton. et ejusdem loci Conventus salutem in omnium Salvatore. Noverit universitas vestra quod nos propter nostram prioratus nostri et ecclesie nostre Wintoniensis indigenciam,

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[1] Concerning this matter, see below, fo. 103a. The benefice in dispute was a prebend in the Monastery of Romsey, the patronesses being the Abbess and Convent.

[2] Rubricated heading of page.

[3] It is open to question whether this loan was actually made. The draft may have been supplied either by the Bishop or by the Convent. If by the former, its conditions might have been thought too stringent by the latter.

utilitatem et urgentem necessitatem et ad quedam ecclesie nostre graviora onera ac debita ardua sublevanda facimus, constituimus et ordinamus dilectos nobis in Christo a. et b. confratres et commonacos nostros procuratores et nuncios nostros speciales ad contrahendum nomine nostro, prioratus nostri, et ecclesie nostre predicte, pro utilitate nostra, prioratus et ecclesie predictorum, mutuum mille librarum sterlingorum vel amplius, prout utilitati prioratus nostri et ecclesie nostre viderint seu viderit expedire, cum venerabili patre nostro domino Johanne Dei gracia Wintoniensi episcopo, et ab eodem predictum mutuum nomine nostro ut premittitur recipiendum pro utilitate ipsius ecclesie [et] prioratus premissorum conservandum; dantes eisdem procuratoribus nostris conjunctim et divisim ac etiam concedentes plenam et liberam potestatem et mandatum speciale nomine nostro, prioratus nostri et ecclesie nostre supradicte predictum mutuum contrahendi, recipiendi, obligacionem et securitatem quamcunque pro voluntate ejusdem patris pro dicto mutuo faciendi, secundum quod eidem patri magis videbitur expedire, necnon etiam et ad nos, prioratum et ecclesiam nostram predictam et omnia bona nostra mobilia et immobilia habita et habenda ecclesiastica et mundana quocunque nomine censeantur ad nos, prioratum nostrum et ecclesiam nostram predictam qualitercunque spectantia, cohercioni et districtioni cujuscunque judicis ecclesiastici vel secularis supponenda, obliganda pro promissa pecunie quantitate terminis statuendis fideliter persolvenda, necnon et adjurandi in animas nostras quodcunque genus liciti sacramenti de predicta pecunie summa terminis statuendis fideliter persolvenda, ac etiam de omnibus et singulis articulis ad securitatem dicti patris pro prefata pecunia persolvenda in hujus contractu exprimendis. Et ad majorem securitatem predicto patri faciendam damus eisdem procuratoribus nostris conjunctim et divisim et concedimus specialem graciam, potestatem obligandi et impignorandi specialiter videliced (*sic*) crucem nostram auream, calicem, turibula, mitram, anulos et quedam alia vasa et utensilia usui nostro cotidiano seu ministerio ecclesie minime necessaria, ac etiam ad omnia alia et singula facienda promittenda exercenda circa dictum mutuum contrahendum [que] ad securitatem dicti patris fuerint necessaria seu etiam oportuna, et que nos ipsi faceremus in premissis seu facere possemus si personaliter presentes essemus; promittentes nos ratum et gratum habituros quicquid iidem procuratores nostri conjunctim et divisim nomine nostro, prioratus nostri et ecclesie nostre predicte conficiendo coram quibuscunque judicibus renunciando generaliter vel specialiter, nos, prioratum nostrum et ecclesiam nostram predictam obligando

ac etiam ut premittitur submittendo fecerint seu fecerit in hac parte. In quorum testimonium presens scriptum sigillorum nostrorum munimine de unanimi voluntate et assensu omnium nostrum die confectionis in capitulo seu prioratu nostro presentium fecimus roborari. Actum et datum puplice in Capitulo nostro die etc. Anno etc.

[*1289, August 30. The Bishop's Confirmation of the Statutes drawn up by John de Insula, Rector of Shalfield (? Shalfleet), and Thomas de Winton, Rector of Godshill, I.W., cofounders of the Oratory of Holy Trinity, Barton, in the parish of Whippingham. The original statutes are recited. The Bishop's additions follow.*] [1]

Confirmacio super ordinacione Oratorii de Borton in Insula.—Universis sancte matris ecclesie filiis presentes litteras visuris vel audituris J. [etc.] minister humilis salutem in Domino sempiternam. Vestre universitati innotescimus per presentes nos litteras dominorum Johannis de Insula Rectoris de Schaldefeld et Thome de Winton Rectoris de Godeshille fundatorum oratorii sancte Trinitatis de Burton in insula Vecta nostre Diocesis super
[Fo. 82b.] ipsius oratorii disposicione statute [? statu] | et ordinacione confectas non cancellatas non abolitas nec in aliqua sui parte viciatas sigillis eorundem fundatorum signatas inspexisse sub infrascripto tenore. Pateat universis quod nos Johannes de Insula rector ecclesie de Schaldefelde et Thomas de Winton rector ecclesie de Godeshille, fundatores oratorii sancte Trinitatis de Burtone in Insula Vecta infra limites parochie de Wyppingham, Spiritus sancti gracia invocata, disponimus, statuimus et ordinamus in dicto oratorio vj. ponere capellanos cum clerico in perpetuum pro vivis ac defunctis divina celebraturos juxta regulam beati Augustini de vita

[1] See above, pp. 327–8. The late Mr. T. F. Kirby, M.A., Bursar of Winchester College, read before the Society of Antiquaries, Dec. 19, 1889, a paper on the 'Oratory of the Holy Trinity at Barton, I.W.' which was printed in *Archaeologia*, Second Series, vol. ii, 297–314 (1890). Mr. Kirby prints here for the first time the Charter of foundation, and as the original charter does not now exist, he has transcribed a copy from Bp. Woodlock's Register, fo. 133, dated May 10, 1310, comparing it with two other copies, one contemporary, the other made at the time when the possessions of the Oratory were transferred to Winchester College. This took place in 1439, under the influence of Cardinal Beaufort. As the muniments of the Oratory passed to the College and are still preserved there, they have been used freely by Mr. Kirby in the illustration of his paper, to which the reader is referred. The text of the Foundation-charter now printed from Pontissara's Register differs considerably from that printed by Mr. Kirby from Woodlock, who seems to have incorporated Pontissara's chief additions with the original, though it concludes with a list of the original witnesses and the original date, Nov. 2, 1275. To have given the varying readings of the two documents would have been laborious and of little profit. As is usually the case, each illustrates the other.

clericorum viventes, ita quod in tribus vel quatuor incipiant et cum creverint facultates compleatur numerus senarius, de quibus unus presentetur domino episcopo Wintoniensi in Archipresbiterum per eundem preficiendus, cui tanquam presidenti ceteri intendant et obediant, et sacramentum obediencie sibi prestant (*sic*); quo cedente vel in fata decedente residui residentes capellani infra viginti dies a tempore vacacionis numerandos ydoneum eligant, et predicto episcopo Wintoniensi si in episcopatu Wintonie fuerit vel de prope, alioquin vices predicti episcopi in dicto episcopatu gerenti presentent per eum vel vices ejus gerentem in Archipresbiterum dicto oratorio preficiendum. Quod si minime infra dictum tempus electionis et presentacionis negocium effectualiter fuerint executi capellani predicti, cum ei canonicum non obstiterit impedimentum, per sepedictum episcopum Wintoniensem quicunque fuerit illa vice de ydoneo Archipresbitero sine more dispendio provideatur oratorio memorato. Ita ut per hoc dictis capellanis cum alias Archipresbitero vacaverit dictum oratorium non generetur prejudicium quominus eligendi in Archipresbiterum ydoneum virum ex se vel aliunde liberam habeant facultatem, et hoc firma [*lege* hec forma] in omnibus vacacionibus archipresbiterii futuris temporibus inperpetuum observetur. Volumus etiam quod Archipresbiter predictus cum suis concapellanis et eorum familia infra cepta [*i. e.* septa] moram trahentes immediante [*lege* immediate] subjaceant cohercioni et correctioni sepedicti episcopi et in eos solus habeat jurisdictionem immediatam; eorum vero servientes extra commorantes archidiaconi loci subiceant jurisdictioni. Statuimus et ordinamus ut cum aliquis de dictis capellanis in dicto oratorio servientibus cesserit vel in fata decesserit, vel ad beneficium cum effectu assecutus fuerit vel indignum se reddiderit, dictus Archipresbiter ex consensu concapellanorum infra xx^ti^. dies sequentes alium ydoneum capellanum loco deficientis provideat et substituat, alioquin per sepedictum episcopum de viro bono et ydoneo providebitur illa vice. Ita quod per hoc non fiat prejudicium predicto Archipresbitero et concapellanis suis providendi et substituendi bonum vel ydoneum virum in loco capellani deficientis. Volumus quod sepedictus episcopus Wintoniensis sit patronus eorundem, ita tamen quod nemini fas sit provisionem, disposicionem et ordinacionem a nobis in dicto oratorio factam demere, diminuere seu in pejus commutare, set rata et stabilis secundum presentem institucionem nostram inperpetuum maneat et perseveret illibata. Cedente vero vel decedente Archipresbitero, administrator ab eisdem presbiteris per eosdem eligatur, qui tempore vacacionis tam interius quam exterius negocia domus fideliter ministret et exequatur, qui

Archipresbitero postea instituto et supradicti loci concapellanis raciocinia reddat de negociis sic per eum ministratis, et si contingat quod Archipresbiter vel eorum quilibet in domo predicto (*sic*) tamquam frater in fata decedat bona ipsius vel eorum domui predicte seu oratorio a[c]crescant et ap[p]licentur, quia quam vel quod honoraverit in vita in morte honorare videtur. Volumus etiam quod presbiteri predicti per Archipresbiterum predictum quam diu bene se gesserint secundum facultates domus honeste exhibeantur tam in esculentis quam poculentis, ita quod uno ferculo cum pitancia sint
[Fo. 83a.] contenti et | in majoribus festis tertio ferculo si facultates domus hoc permittant desinant. Et sint presbiteri predicti predicto Archipresbitero in omnibus licitis obedientes, in moribus et verbis indesinenter se exhibeant. In habitu et incessu debent esse ordinati ut gravitate itineris mentis maturitatis [? maturitatem] ostendant. Modesti, sobrii et in mundicia vite existant ita quod vita et conversacio eorum sit secreta et a laicorum actibus remota. Sint etiam assidui in lectione et oracione ut sicut loco ita precellent (*sic*) religione. Nullus exeat cepta [*i.e.* septa] domus nisi de licencia Archipresbiteri si presens in domo fuerit, vel si absens ipsius cui commiserit vices suas, nullus solus set cum socio gradiatur.[1] Caveant etiam se ne faciant latentes conventiculas, detractiones, contenciones, sermones probrosos, libellos famosos, verba [in]composita inter se et nec inter aliquos familiares seu extraneos. Siqua viderint corigenda in presencia omnium fratrum in capitulo proponantur, ut Archipresbiter super illis manus apponat adjutrices, et reformet que viderit reformanda, et corigat que viderit corigenda. Articulos supradictos volumus inter predictos presbiteros inviolabiliter observari, et si ipsi vel eorum aliquis predictos articulos vel eorum quemlibet contempserint vel contempserit non observando [? observata] inter fratres in capitulo fraterna dilectione, primo secundo et tercio corripiantur vel corripiatur. Et si animo indurato quarto inveniantur vel inveniatur deliquisse, per Archipresbiterum predictum amoveantur vel amoveatur et loco eorum vel eorum alicujus aliqu[i] [fi]dedigni vel fide dingnus (*sic*) substituantur vel substituatur. Utantur autem tam Archipresbiter quam ipsi presbiteri in oratorio predicto superpelliciis in capis nigris, extra vero vestibus humilibus et unius coloris utpote de blueto nigro et nigra burneta. Ita tamen quod quilibet ex presbiteris predictis ad vestes predictas et omnia alia

[1] William of Wykeham imitated this and other precepts here given in his statutes for Winchester College.

sibi necessaria annuatim percipiat xx^ti. solidos, videlicet x. solidos ad pasca et x. solidos ad festum sancti Michaelis. Et quilibet eorum utatur pallio hiberniensi de mera burneta cum pilleo, et sit habitus eorum in mensa, ut ipsi ab aliis cognoscantur. Omnes vero simul in eodem comedant et bibant refectorio, ita quod Archipresbiter sit in capite mense et juxta eum secundum gradum sui officii in ecclesia proponantur, scilicet qui celebraverat magnam missam juxta Archipresbiterum et postea presbiter beate Marie et postea presbiter de Trinitate et postea presbiter celebrans pro defunctis, et alii presbiteri postea succedant. Istum ordinem volumus ibidem semper conservari, nisi extranei ibidem existentes vel occasione convocacionum predictum ordinem inpediant, vel ordo predictus fuerit inpeditus et tunc secundum ordinacionem et industriam Archipresbiteri, et predicti capellani in precedendo procedant et nullus nisi ab eo vocatus et ordinatus sedere presumat. Et singulis diebus legatur aliqua lectio edificativa per clericum vel per puerum quendam in prandio, ad minus in principio et in fine prandii, et scileant (*sic*) fratres dum legitur: in mensa nullo modo sint verbosi, clamosi nec aliqua de causa simul disputantes nec etiam aliquibus familiaribus vel extraneis de ferculis vel comestionibus coram eisdem appositis mittant cum sit in diminucione reliquiarum caritatis intuitu pauperatis erogandorum, nec convocacionem aliquorum vel alicujus nisi de precepto Archipresbiteri vel ejus vices gerentis faciant sicut penam evitare voluerint suprascriptam. Simulque dormiant in communi dormitorio, nisi cum per infirmitatem vel alias legitime fuerint excusate [*lege* excusati], proviso tamen quod sic
[Fo. 83b.] excusati in | locis honestis et non suspectis pernoctentur, scilencium in eodem dormitorio prout possibile est observantes. In oratorio predicto sint Deo devoti et ejus servicio, diligentibus non fuerint mutata.[1] Singulis diebus in aurora diei pulsacione quadam facta continente spacium hore fere unius leuce dum se presbiteri parant. Ipsis in oratorio ingressis matutinas beate Marie Virginis submissa voce aperte et distincte simul dicant, et poste[a] matutinas de die cum nota. Ita quod neutra pars chori versum prius incipiat nisi prius versus alterius chori totaliter terminetur. Et pausacionem quandam in medio cujuslibet versus paulisper faciant et omnes utriusque chori simul versum suum incipiant, simul pausacionem faciant, et simul versum suum terminare

[1] This sentence seems to be defective. Kirby's transcript reads 'In oratorio . . . servicio diligenter intendentes, usum Sarum, ordinale, consuetudinariumque sequentes in his que presentibus non fuerint immuta'.

non omittant.[1] Post primam matutinarum diei celebrent missam beate Virginis cum nota et solemnitate decenti, secundum usum et consuetudinem ecclesie Saresberiensis, qua celebrata incipiant horas de die et terminent omnes exceptis duplicibus festis in quibus expectent cum ultima hora usque post magnam missam, quibus dictis incipiant horas beate Virginis et terminent omnes. Postea statim celebretur missa de Trinitate et sacerdos de Trinitate celebraturus parabit se interim dum hore beate Virginis dicuntur, et elevacione facta ejusdem misse paret se sacerdos qui celebrabit pro defunctis, et sic deinceps si plures sint celebrandi sacerdotes, quibus completis ut premittitur circa horam tertiam incipiant magnam missam cum nota et solemnitate, prout dies et solempnitas desiderat. Volumus etiam quod presbiteri singuli in singulis missis specialem dicant collectam pro fundatore domus, scilicet Johanne, Thoma, et eorum parentibus et benefactoribus, et erit illa collecta specialis que incipit sic, Deus cujus misericordie non est numerus. Item aliam collectam que sic incipit, Omnipotens sempiterne Deus. Dicant etiam aliam collectam specialem pro episcopo Wintoniensi vivo quicunque fuerit, que sic incipit, Rege quesumus Domine famulum tuum etc. Dicant etiam aliam specialem collectam pro episcopis Winton. defunctis cum in fata decesserint, que sic incipit, Deus qui inter apostolicos sacerdotes. Dicant etiam aliam collectam pro fratribus, sororibus et benefactoribus domus, que sic incipit, Deus qui caritatis dona etc. Dicant etiam aliam collectam specialem pro defunctis qui ad sustentacionem oratorii predicti de bonis suis, possessionibus, terris, tenementis nomine legati vel alio quocunque nomine contulerunt, que sic incipit, Omnipotens sempiterne Deus, unica salus etc. Hunc ordinem volumus observari in omnibus missis preterquam in magna missa, cum festivitas non patitur eas recitari. Et ante horam vesperarum pulsacione facta conveniant fratres in oratorio predicto et voce submissa aperte et distincte dicant Placebo et Dirige. Cum autem corpus mortuum presens fuerit vel dies anniversarius contigerit vel servicium triginta dierum, tunc Placebo et Dirige cum nota et novem lectionibus celebrentur, excepto tempore paschali. Quibus peractis incipiant vesperas beate Marie Virginis submissa voce aperte et distincte. Deinde vesperas de die cum nota ad modum matutinarum diei et cum pausacione. Statim et modo consimili dicant Completorium de die, quo peracto dicant Completorium beate Virginis voce submissa ut supra. Volumus

[1] Pontissara copied these regulations for the reverent performance of Divine service into his statutes for St. Elizabeth's College, above, p. 130.

etiam quod Archipresbiter ordinet precentorem ad cujus solicitudinem et mandatum omnia in oratorio predicto sint peragenda in missis celebrandis, quis, quam missam in sua septimana celebrare debeat, in lectionibus legendis et ceteris aliis. Qui precentor habeat tabulam semper in oratorio appensam, in qua scribat die
[Fo. 84a.] Sabbati post prandium et ordinet qualem | missam quis eorum celebrare debeat, quis qualem lectionem in crastino legere debeat, et sic de ceteris officiis in predicto oratorio faciendis; et sic cotidie post prandium ordinet idem Precentor de servicio diei subsequentis. Et omnes in predicto oratorio deservientes predictam tabulam adeant et officium sibi assignatum incipiant [*lege* inspiciant] ut premuniantur et repetant, ut in servicio illo postea peragendo Deo inveniantur fideles, humiles et devoti. Volumus etiam quod fratres in predicto oratorio existentes in pulsacionibus et omnibus aliis modum et usum consuetudinarii ecclesie Saresberiensis observent, et pene in consuetudinario statute contempnentibus predicta vel eorum aliqua infligantur. Volumus etiam quod fratres laici de libera familia ad secundam mensam in prandio sedeant et prout meruerint deserviantur honeste, et suas habeant mansiones infra septa curie a mansionibus presbiterorum distinctas et separatas. Volumus etiam quod Archipresbiter negociis domus intendat solus exterioribus et interioribus nec aliqui de fratribus duxeri[n]t contraire vices suas, et in presencia sociorum omnium annuatim recitet circa festum sancti Michaelis in quo statu domus predicta fuerit tam de receptis quam de expensis, et secundum unanimum consensum provideant prout viderint [? expedire] ad voluntatem eorum et oratorii predicti. Et si Archipresbiter necligens in premissis seu dilapidator bonorum domus inventus fuerit, episcopo loci vel ejus vices gerenti in sua visitacione vel ante si necesse fuerit demonstretur. Ita quod nullus voluntate propria ad predictum episcopum vel ejus vices gerentem accedant [*lege* accedat] occasione predicta nisi consensus omnium fratrum vel majoris partis intercedat. Jurabunt tam Archipresbiter quam presbiteri quam primum ad oratorium predictum fuerint admissi quod observancias presentibus insertas pro suis viribus exequantur et observabunt, et, ut presentes disposiciones, statuta et ordinaciones perpetue firmitatis robur optineant, presentibus sigilla nostra duximus apponenda, et ad majorem securitatem et eterne rei memoriam presentes disposiciones, statuta et ordinaciones fecimus cirografari. Ita quod una pars sigillis nostris signata penes nos remanet, vel alterum nostrum nobis superstitibus, ac nobis in fata decedentibus restituatur episcopo loci qui pro tempore fuerit, ut penes ipsum et suos successores perpetuo remaneat, et

altera pars penes Archipresbiterum et suos concapellanos fideliter custodiatur.

Nos[1] vero attendentes aliqua in premissis disposicione, ordinacione et statuto contenta declaracione, modificacione et expressiori dif[f]inicione digna ad dictam domum pariter declinantes ipsumque locum oculis subicientes ad instanciam et crebrem (*sic*) peticionem dicti domini J. fundatoris superstitis, dicto domino Th. reliquo fundatore viam universe carnis ingresso, pro bono religionis et observancie regularis ad omnem ambiguitatis materiam amputandam, de consensu et voluntate dicti domini Johannis fundatoris tunc presentis, expresse ea sic declaramus, ordinamus et super hiis decernimus et diffinimus, videliced quod dicti Archipresbiter et concapellani quo ad conversacionem et mores vivant sub regula beati Augustini de vita clericorum, quo ad divinum vero officium in dicto oratorio perficiendum usum Saresberiensem teneant et observent, ut superius est expressum. Et quod nullus de dictis capellanis post professionem ab eis factam, quam in manus Archipresbiteri qui pro tempore fuerit post annum et diem a die ingressus eorum numerandum fieri volumus et precipimus, cedat vel beneficium ad ecclesiasticum assequi seculare valeat, set ibidem sub regula quam vovit moretur. Et si decedente uno de capellanis de alio infra xx^ti^. dies minime provideatur per Archipresbiterum et concapellanos memoratos, diligencia exacta ad hoc apposita, vel de minus ydoneo infra dictos dies xx^ti^. ipsi providerint, alios xx^ti^. dies inpedimento nobis et successoribus nostris exposito habeant ad hoc idem faciendum. Ita
[Fo. 84b.] tamen quod hujusmodi capellanus sic preficiendus | nobis et successoribus nostris aut nostris officialibus presentetur super vita, conversacione ac ordinibus examinandus, et per nos vel nostros successores vel officiales nostros approbatus remittatur dicto Archipresbitero litteratorie in locum defuncti capellani admittendus. Si vero per predictos xx^ti^. vel xl. dies ut premittitur capellanum ydoneum presentare omiserint Archipresbiter et concapellani predicti, per nos et successores nostros vel nobis agentibus in remotis per officiales nostros de capellano ydoneo dicto loco provideatur ea vice. Archipresbiter vero vel concapellani sui post professionem eorum emissam proprium non habeant, set omnia que habent sint eis communia, ut Deo et dicto oratorio dedicata. Qui quidem capellani dicto Archipresbitero reverenter obediant secundum dicte regule instituta. Nec aliquis eorum capellanorum cepta [septa] domus sine licencia Archipresbiteri vel locum suum ipso absentis [*lege* ipso

[1] A later hand has written in the margin 'Hic episcopus loci'.

absente tenentis] exeat et tunc cum socio vel aliquo quem idem Archipresbiter vel locum suum tenens sibi duxerit deputandum. Et si, quod absit, aliquis dictorum capellanorum contra professionem suam graviter delinquere inveniatur aut contra articulos superius in prima ordinacione contentos temere veniens, a talibus presumptuosis desistere ut premittitur monitus non curaverit animo indurato, nostro nostrorumve successorum vel locum nostrum tenentium consilio et adjutorio, et per nos etiam si opus fuerit, prout delicti qualitas et dicte regule exigencia requirit corripiatur ac etiam castigetur. Archipresbiter insuper et concapellani omnes nigro panno unius secte pro robis cum fururis anguinis albis maxime ad capucia tantummodo utantur, de communibus bonis ipsius domus per dictum Archipresbiterum emendo, et in festo Omnium Sanctorum annuatim omnibus simul distribuendo per eundem et palleis etiam de bonis communibus per dictum Archipresbiterum emendis. Et cum evidens necessitas hoc exigerit (*sic*) innovandi per eundem utantur ut superius continetur. Habeat etiam Archipresbiter unam ejusdem coloris per se et duas alias communes ejusdem secte ad opus capellanorum exeuntium cum fuerit oportunum. Ad robas autem lineas et calceamenta bassis cum socularibus eisdem interdictio. Habeat quilibet concapellanorum de bonis ipsorum communibus per manus ipsius dimidiam marcam in festis sancti Michaelis et paasche (*sic*) pro porcione equali per annum. De lectis autem provideatur unicuique eorum de bonis memoratis per dictum Archipresbiterum cum opus fuerit competenter. Qui simul dormitorium hora cubandi ingrediantur et sint ut convenit in eodem nisi per infirmitatem vel alias legitime fuerint excusati. A festo autem sancti Michaelis usque ad pascha statim post mediam noctem, et a pascha usque ad festum sancti Michaelis in aurora surgant diei[1] omnes dicti capellani et Archipresbiter ad divinum officium perficiendum juxta modum superius diffinitum. Dictus vero Archipresbiter compotum sue administracionis omnium bonorum dicte domus singulis annis infra quindenam post festum sancti Michaelis, [? quem] sine scrupulo vel aliqua concelacione in presencia omnium concapellanorum recitet, reddat juxta formam prenotatam. Volumus autem et precipimus [? precipiendo] statuimus quod Archipresbiter in predicto oratorio preficiendus infra mensem cum confirmatus fuerit si aliam professionem ibidem non fecerit, professionem nobis vel successoribus nostris vel locum nostrum in absencia nostra tenentibus faciat, et demum ipse et concapellani sui cum professionem

[1] At this injunction some one has written in the margin 'nolo'.

suam quam suo Archipresbitero fieri volumus fecerint in continenti jurent quod observancias et statuta in predictis litteris fundatorum insertas et expressas cum declaracionibus, moderacionibus, ordinacionibus et diffinicionibus nostris superius annotatis pro suis viribus prosequantur et etiam observabunt, et quod regulam beati Augustini predictam cui ut predicitur astringentur quater per annum semel in qualibet (*sic*) ipsius quarterio in extenso totaliter legi faciant coram ipsam (*sic*), et, ut supradictorum fundatorum disposiciones, statuta et ordinaciones predicte quibus derogare non intendimus, nisi [Fo. 85a.] quatenus declaracionem, ordinacionem | et diffinicionem requirunt predictas, cum eisdem declaracionibus, modificacionibus, ordinacionibus premissis et diffinicionibus robur optineant perpetue firmitatis, eisdem nostrum adhibemus expressum consensum pariter et assensum, easque seu ea quantum in nobis est approbamus, ratificamus et auctoritate pontificali tenore presentium confirmamus, presentes litteras sigilli nostri inpressione facientes muniri ad hujus rei memoriam perpetuam optinendam. Et ego Johannes de Insula fundator predictus premissis modificacionibus [et] ordinacionibus per venerabilem patrem supradictum ut premittitur factis pure sponte simpliciter et expresse consencio. In cujus rei testimonium sigillum meum presentibus est appensum. Hiis testibus Jordano de Kingestone[1] milite, Magistro Philippo Archidiacono Winton., Henrico de Simplingham officiali nostro Winton., Thoma de Brydeport canonico Saresberiensi, Willelmo de Wanelinge Rectore ecclesie de Gristone, Henrico de Rouwadene Rectore ecclesie de Chiltekumbe, domino Roberto de Maydenstane Rectore ecclesie de Michelmarays, Eadmundo de Maydenstane Rectore ecclesie de Wautham, Et magistro Willelmo de Essex clerico. Actum et datum in Oratorio de Burtone predicto in crastino decol[l]acionis beati Johannis Baptiste. Anno domini m°. cc°. lxxx°. Nono. Con secracionis vero nostre octavo.

ANNO DOMINI M°. CC°. NONAGESIMO PRIMO.

[*1291, Dec. 9. Mag. John de Brideport,[2] Rector of Great Worldham, suffering from debility, is allowed a coadjutor, changeable at his own pleasure. He is confirmed in the possession of his benefice, to which his right had been called in question.*]

CONCEDIT EPISCOPUS COADJUTOREM RECTORI ECCLESIE DE WORLDHAM.—Johannes [etc.] dilecto filio in Christo magistro Johanni de Brideport Rectori ecclesie de Magna Worldeham nostre diocesis salutem [etc.]. Tui visus imbecillitati tuique corporis hac

[1] This witness also attested the original Charter of foundation, Nov. 2, 1275.

[2] He had been presented by Selborne Priory in 1262. Macray's *Charters, etc., of Selborne* (H. R. S.), p. 66.

occasione, de quo non modicum gravamen, impotencie paterna solicitudine compacientes, licet ex officii nostri debito aliquem virum discretum et idoneum tibi in coadjutorem dare et assignare possemus juxta canonicas sanctiones, tam [? tamen] illum assumendi in coadjutorem tibi quem provide duxeris eligendum et eundem amovendi, quotiens videris oportunum, et alium loco sui subrogandum (*sic*) de nostra gracia speciali liberam tibi concedimus facultatem. Inhibentes nostris Officiali ac ministris ex nunc ne tibi super retencione ipsius ecclesie quam canonice invenimus te possidere aliquid gravaminis vel molestie inferent in futurum. Data apud Suthwerke. v°. Idus Decembris. Anno domini M°. cc°. Nonagesimo primo. et Consecracionis nostre decimo.

[*1292, Jan. 13. Eudo, Rector of Farlington, has leave to study in Theology for five years at some University within the realm.*]

LICENCIA CONCESSA RECTORI DE FARLINGDON STUDENDI ETC.—Johannes [etc.] dilecto filio domino Eudoni Rectori ecclesie de Farlingdon, Wynton. diocesis salutem etc. Quia studendi propositum asseris te habere teque habilem invenimus ad studendum, ut in aliquo studio cismarino per quinquennium studere in sacra pagina pacifice valeas de gracia speciali liberam tibi concedimus facultatem. Proviso tamen quod ecclesia vestra predicta interim debitis obsequiis non fraudetur et animarum cura minime necligatur. Data apud Westmonasterium. Idibus Januarii. Anno domini M°. cc°. Nonagesimo primo. Consecracionis nostre decimo.

[*April 1. The Bishop's approval and ratification of a Papal indult appropriating to a monastery in the Diocese the Rectorial rights of a parish, the names throughout being suppressed.*]

APPROPRIACIO PER SEDEM APOSTOLICAM.—Universis presentes litteras inspecturis . . . permissione divina . . . ecclesie minister salutem in Domino sempiternam. Noveritis nos litteras felicis recordacionis . . . Pape tercii[1] nobis ex [? patronatu] Religiosorum virorum Abbatis et Conventus de . . . nostre Diocesis pre-
[Fo. 85b.] sen tatas non cancellatas non abolitas nec aliqua sui parte viciatas filo serico et vera bulla bullatas vidisse, legisse ac diligenter examinasse sub eo qui sequitur verborum tenore . . . Episcopus servus servorum Dei dilectis filiis Abbati et Conventui de . . . salutem et Apostolicam benedictionem. Religiosis locis adesse universalis regiminis a[d]ministracione compellimur et eorum commoditatibus felicite[r] providere. Caritatis zelo perpensius commonemur

[1] Probably Nicholas III, 1277–1280.

ut oculus Apostolice sedis eorundem locorum commodis officio solicitudinis pastoralis invigilet, et eorum indempnitatem provida studeat circumspectione cavere. Ad nostram siquidem audienciam pervenit quod quedam parochiales ecclesie monasterio vestro ad sustentacionem fratrum, hospitum ac pauperum suscepcionem fuerunt collate, sciliced (*sic*) de . . . et de . . . capelle in quibus clerici instituti per temporales vicarios ministrabant, quibus decedentibus tam ecclesiastice quam seculares persone interdum precibus et potencia potius quam vestra voluntate clericos suos in eis faciebant institui; in quo jus monasterii vestri contigit deperire, et ecclesias ipsas bonis et possessionibus amplas vobis inutiles et infructuosas existere. Nos autem quorum est errata corrigere et que perperam fuerunt ad equitatis tramite[m] revocare, vobis et ecclesie vestre cupientes utiliter providere auctoritate vobis Apostolica indulgemus ut cum clerici aut sacerdotes predictarum ecclesiarum decedunt [? aut] eas vivi dimittunt, licitum sit vobis eas in manu vestra retinere, et earum beneficia ad proprias (*sic*) usus reservare, electis ibidem vicariis et diocesano episcopo presentatis; ita quidem quod episcopo qui sibi fuerint presentati nisi ob manifestam et racionabilem causam repellere [? non liceat]. Eedem ecclesie vero et earum beneficia vobis et successoribus vestris inperpetuum conserventur, eorum pro quorum gubernacione, ordinacione et sustentacione concessa sunt omnimodis usibus profutura, salva sedis Apostolice auctoritate et diocesani episcopi canonica justicia. Preterea auctoritate duximus Apostolica statuendum ne quis archiepiscopus, episcopus, archidiaconus, decanus seu aliquis ecclesie prelatus vos aut ecclesias vestras vel clericos vestros suspendere, interdicere seu excommunicare, vel a vobis vel a possessionibus vestris quicquam exigere quod indebitum sit vel extra ordinarium nisi ex racionabili causa et ordine judiciario cognita (*sic*) ullo ausu presumant. Decernimus ergo ut nulli omnino hominum liceat hanc paginam nostre constitucionis et prohibicionis infringere vel ei ausu temerario contraire. Si quis autem hoc attemptare presumserit, indignacionem omnipotentis Dei et beatorum apostolorum Petri et Pauli ejus se noverit incursurum. Data Lateran. xiij. Kalendas Aprilis. Pontificatus nostri anno quarto. Cum igitur ecclesia de . . . predicta nostre diocesis dictorumque Religiosorum patronatus per resignacionem . . . de . . . nuper Rectoris ejusdem in manibus nostris pure et simpliciter nuper factam vacare noscitur ad presens, Nos attendentes quod eorundem Religiosorum red[d]itus et proventus adeo sunt tenues et exiles in tantum quia istis diebus modis variis decrescebant quod remanente onere quod de die in diem excrescit et numero Deo inibi famulantium

ipsi tamquam ere alieno depressi eorumque facultatibus lapsi, pensatis oppressionibus variis tam exactionum quam etiam pesti-
[Fo. 86a.] lenciarum | et inundacione aquarum[1] que in animalibus, pecudibus et aliis nuper in illis partibus de . . . contigerunt non poterunt ex ipsis commode sustentare, nec [h]ospitalem ut premittitur vel alia caritatis opera prout consueverunt hactenus exercere, hiis et aliis racionibus evidentibus et legitimis quibus ecclesiarum appropriacio non tam juri contraria quam pietati consona est censenda merito excitati, quod per felicis recordacionis papam predictum tam pie tam misericorditer eisdem Religiosis [? indultum est], concedimus per presentes ut ipsi per procuracionem eorundem dicte ecclesie jam vacantis, que eis ut premittitur auctoritate sedis Apostolice appropriata existit, corporalem possessionem libere ingredi valeant, et eam licite retinere, ipsiusque fructus et proventus sibi et successoribus suis ad usus premissos inperpetuum convertendos, salvo in omnibus jure episcopali, auctoritate et dingnitate (*sic*) ecclesie, ita tamen quod eidem ecclesie per idoneum vicarium nobis presentandum honeste deserviatur juxta formam superius annotatam. In cujus rei testimonium presentes litteras nostras eisdem Religiosis fieri fecimus patentes sigilli nostri impressione [? munitas]. Actum et datum apud Essere. primo die Aprilis. Anno domini M°. cc°. nonagesimo secundo. Consecracionis nostre x°.

[*August 5. The Bishop, informing the King that he has given his Episcopal Sanction to the recent election of the Sacrist of Hyde as Abbot of that Monastery, requests his Majesty to restore him the temporalities of the same.*]

LITTERA EPISCOPI DOMINO REGI UT REDDAT ABBATI DE HYDA TEMPORALIA SUA.—Excellentissimo principi domino E. Dei gracia Regi Anglie illustri, domino Hibernie et Duci Aquitanie J. ejusdem permissione Wintoniensis ecclesie minister salutem in eo per quem Reges regnant et qui Regibus dat salutem. Quia electionem factam de fratre Simone de Keninges sacrista monasterii sancti Barnabe de Hyda juxta Winton. nostre diocesis in Abbatem ejusdem loci electo, cui vestre serenitatis clemencia Regium assensum adhibuit et favorem, sicut per litteras vestras nobis innotuit, auctoritate diocesana duximus confirmandam, vestre placeat celsitudini quod tanti principis in hoc casu decet excellenciam exequi benignius in hac parte. Valeat dominacio vestra in prosperitate bona. Data apud Wautham. Nonis Augusti. Anno domini M°. cc°. Nonagesimo secundo.

[1] The mention of an inundation and of the Hospital would lead one to suppose that the Monastery in question was Bermondsey. Stow's *Chronicle* records a serious inundation three years after this, in 1295.

[*1293, Jan. 23. The Prior and Convent of Christ Church, Canterbury, grieving bitterly for the death of Archbishop Peckham, whose conspicuous virtues made his loss the more deplorable, beg the Bishop to stimulate the devotions of the faithful by the promise of Indulgences to those who shall intercede for the repose of his soul, and by his own intercessions to help them in the choice of a successor who shall rule the Church wisely and strive to profit the Lord's flock rather than to hold them in subjection. They hope to receive a favourable reply.*]

LITTERA PRIORIS ET CONVENTUS CHRISTI ECCLESIE CANTUARIENSIS EPISCOPO WYNTONIENSI INPETRANTES (*sic*) INDULGENCIAM PRO ARCHIEPISCOPO MORTUO.—Venerabili in Christo patri domino Johanni [etc.] devoti sui H. permissione divina Prior ecclesie Christi Cantuariensis et ejusdem loci Capitulum salutem et sincere devocionis obsequium cum reverencia et honore. Justis petentium desideriis que a racionis tramite non deviant solet clementer annuere dingnitas (*sic*) pastoralis, quorum precipue intencio fervore caritatis incensa et honorem Dei considerat et salutem respicit animarum. Quoniam igitur Rex omnium Conditor et Moderator Deus, cujus beneficio pietatis vicissitudines ecclesie sancte disponuntur, cujus magestatis imperio omnis caro in suam redigitur originem, jam de silva lignorum germinantium arborem succidit excelsam virtutum fructibus opulentam quam ipsius dextra tanquam alterum vite lignum in medio nostri plantaverat paradisi, cujus sanctitatis opinio usquequaque reculit redolet, cujus sapiencie radiis totus orbis clarescit, cujus doctrina universalem mirifice respersit ecclesiam, non mirum si tantum dispendium vestre sicut et nostre
[Fo. 86b.] consideracionis oculis | magnum pro[h] fluvium induxerit lacrimarum. Lugentes siquidem more orphanino tanta [*lege* tanti] patris occasum in Domino consolamur, sperantes arborem jam prescisam in structura celestis Jerusalem coaptatam illorum consorcio quorum vicem gerebat in terris feliciter meruisse aggregari. Quia tamen de seipso veraciter nescit homo utrum odio vel amore sit dignus quantum magis de altero scire [? non] poterit, paternitati vestre Reverende toto devocionis quo possumus affectu supplicamus quatinus nostri patris et pastoris animam de Egipti partibus egressam in sacrificiis hostie salutaris et ceterarum oracionum vestrarum instancius recommendatam velitis habere et, concessis a vobis si placet aliquibus indulgenciarum muneribus, ad hoc idem vestros subditos exhortare (*sic*) ut, si forsan ex humana conversacione quicquam divinis oculis minus placidum minusve dignum proprio vel alieno reatu adhuc eidem indes[in]enter expiandum, hoc per inmaculatam victimam multiplicatis intercessoribus celerius abstergatur. Ceterum tamen ne plus debito ecclesia Cantuariensis insigne speculum regni

Anglie, stola jocunditatis exuta et pro pallio laudis disploide [1] induta, meroris sub veste lugubri viduales deplorans angustias ornamenti imperialis ingnara (*sic*) diutius in tristicia sedeat de stola [? desolata], ad electionem alterius sponsi juxta canonicas sanctiones maturius intendamus procedere, votis omnibus et internis effectibus solicitudinem nostram in hac parte vestris subditorumque vestrorum Deo dignis suffragiis pie petimus refoveri, quatinus mentibus nostris gracia celestis inspirat (*sic*) quod si per ministerium nostrum ecclesie viduate talis eligatur sponsus et pastor sub cujus regimine pax prospera et tranquillitas tam in regno quam sacerdotio jugiter vigere valeant circumquaque, qui nec prosperis extollatur nec dejiciatur adversis, et qui precipue gregi Dominico prodesse magis appetat quam preesse. Quid autem super premissis facere decreverit sanctitas vestra nobis per litteras vestras significare curetis. Valeat vestra sancta paternitas in Christo per merita matris ejusdem. Data in Capitulo nostro. x. Kalendas Februarii. Anno domini M°. cc°. Nonagesimo secundo.

June 2. The Bishop, hearing that William de Cryk who had held the Rectory of Laverstoke for four years had failed to comply with certain injunctions of the Council of Lyons by his non-admission to the Priesthood, directs the Dean of Basingstoke to cite him to appear at Winchester on the third court day after Midsummer to show cause why the benefice as vacant should not be bestowed on Mag. Robert de Wigornia, lawfully presented to him. The Bishop adds a copy of the form of citation to be used by the Dean.]

Littera episcopi Decano de Basing de citando Rectorem ecclesie de Laverkestoke.—Johannes [etc.] dilecto filio Decano de Basingestoke salutem etc. Quia publicum est et notorium quod Willelmus de Cryk ecclesiam de Laverkestoke nostre diocesis curam animarum habentem post ultimum Lugdunense consilium est adeptus, eamque per quatuor annos tenuerit de facto occupatam, nec infra annum a tempore quo eam primo fuerat assecutus secundum formam constitucionis consilii prefati se fecit nec procuravit in presbiterum ordinari, nec etiam adhuc ad presbiteratus ordinem est promotus, et licet citacio juris ipsum artaverit graciose cum ad ordines ipsum sepius fecimus evocari, vobis mandamus quatinus eundem Willelmum si personaliter inveniri poterit citetis peremptorie, alioquin denuncietis publice et solempniter aliquo die Dominico vel festivo in dicta ecclesia inter missarum solempnia, vel procuratori suo si quem dimiserit, citacionis hujus edictum quod compareat coram nobis vel commissario nostro tercio die juridico post festum

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[1] *Lege* diploide. The διπλοΐς was a double robe to be wrapped round the body, a cloak, mantle. The allusion seems to be to Ps. cviii. 29 (*Vulg.*) 'operiantur sicut diploide confusione sua'.

nativitatis sancti Johannis Baptiste in ecclesia nostra majori Winton. dispensacionem seu jus speciale causamve racionabilem si quas vel quod habeat in hac parte quare magistrum Robertum de Wigornia clericum ad eandem ecclesiam tamquam vacantem nobis legitime presentatum admittere minime debeamus propositurus
[Fo. 87a.] ac per | ipsam propositam seu proponendam probaturus legitime, ac ulterius super premissis et eis contingentibus facturus et recepturus quod justicia suadebit, denunciantes eidem vel procuratori suo seu publice et solempniter in dicta ecclesia modo debito quod, sive venerit sive non, super premissis contra eumdem procedemus quatenus de jure procedi poterit et debebit. Et licet ex forma citacionis predicte idem Willelmus satis possit informari, super quibus habeat respondere, ad ipsius tamen maliciam comminuendum et dilaciones ruinosas amputandum eidem Willelmo articulamus exabundanti sub forma superius (*sic*) annotata. Cujusque ac etiam totius presentis mandati nostri copiam eidem Willelmo vel ejus procuratori si quem habeat sub sigillo vestro fieri volumus et mandamus. In nomine Domini, Amen. Nos Johannes permissione divina Wintoniensis episcopus tibi Willelmo de Crych (*sic*) qui te geris pro Rectore parochialis ecclesie de Laverkestoke nostre diocesis officii nostri debito obicimus per presentes quod tu ecclesiam predictam post ultimum Lugdunense consilium notorie es adeptus eamque per quatuor annos de facto tenuisti et detines occupatam, nec secundum constitucionis [*lege* constituciones] concilii predicti infra annum a tempore commissi tibi regiminis seu quo primo eam occupare cepisti te fecisti nec procurasti in presbiterum ordinari nec adhuc ad sacerdocium es provectus, quod ita publicum est et notorium quod nulla poterit tergiversacione celari, super quibus contra tua (*sic*) te prout nostro incumbit officio procedere intendentes ut tue et parochianorum dicte ecclesie animarum saluti consuluatur (*sic*), tibi vel procuratori tuo in persona tua terminum prescisum et peremptorium, licet ecclesia predicta nulla etiam monicione premissa sis predicte constitucionis auctoritate privatus, ex habundanti tamen et de gracia statuimus, prefigimus et assignamus videlicet tertium diem juridicum post festum nativitatis sancti Johannis Baptiste, quod compareas legitime coram nobis vel commissario nostro in ecclesia nostra majori Winton., dispensacionem seu jus speciale causamque racionabilem si quas vel quod optines super non recipiendis ordinibus ostensurus, ac quare magistrum R. de Wigornia clericum ad premissam ecclesiam tamquam de jure vacantem nobis presentatum admittere minime debeamus propositurus et exhibiturus ac quatenus jus exigit probaturus, facturus et recepturus ulterius

super premissis quod juris sint [*lege* sit] consonum et ratum; quam vel quod si predictis die et loco non ostenderis, proposueris, vel non exhibueris, ex tunc contra te per viam notoriam procedere intendimus, secundum quod hujus negocii qualitas et natura requirant, et dictent canonice sanctiones, et super citacione facta et qualiter presens mandatum nostrum fueritis executi, nos vel commissarium nostrum dictis die et loco distincte et aperte certificetis per litteram vestram patentem harum seriem continentes (*sic*). Data apud Sutwerk. iiij. Nonas Junii. Anno domini M°. cc°. Nonagesimo tertio.

[*Same date. The Bishop commissions his Official and two others to act for him in the matter of the above presentation.*]

LITTERA COMMISSIONIS IN NEGOCIO PRESENTACIONIS ECCLESIE DE LAVERKESTOKE.—Johannes Dei gracia etc. dilectis filiis Officiali nostro et Magistro Hugoni de Spineto ipsius commissario et Decano Winton. salutem [etc.]. In negocio presentacionis per Religiosos viros Abbatem et Conventum de Hyda ad ecclesiam de Laverkestoke nostre diocesis vacantem ut dicitur de magistro Roberto de Wigornia clerico nobis facte in omnibus et singulis dictum presentacionis negocium contingentibus vobis vices nostras committimus cum cohercionis canonice potestate. Quod si non omnes hiis exequendis interfueritis, duo aut unus vestrum ea nichilominus exequantur vel etiam exequatur. In cujus rei testimonium presentibus sigillum nostrum est appensum. Data apud Sutwerk. iiij. Nonas Junii. Anno domini ut supra.

[*June 6. The Bishop directs the Dean of the Isle of Wight to cite one who claimed to hold a Rectory in the Diocese of Winchester while he notoriously held two Churches in the Diocese of Norwich to appear in the Church or Chapel of Newport, I.W., to show by what dispensations he was contravening the provisions of the Council of Lyons.*]

DECANO DE INSULA UT CITET RECTOREM ECCLESIE DE TALI LOCO.—Johannes [etc.] dilecto filio Decano de Insula
[Fo. 87b.] Vecta salutem [etc.]. | Cum magister M. de . . . qui se gerit pro Rectore ecclesie de S. nostre Diocesis postquam ecclesias de Hale et de Hanham[1] Norwycensis Diocesis notorie curam animarum habentes ut Rector fuerit assecutus prefatam ecclesiam S. cui i[m]minet cura consimilis fuerat titulo institucionis adeptus ipsamque una cum aliis ecclesiis supradictis quarum nulla ab alia dinoscitur dependere et quelibet suo Rectori per se sufficit habundanter, per longa tempora detinuerit et adhuc ut Rector detineat, nec sit secum super pluralitate beneficiorum hujusmodi quod sciamus per sedem Apostolicam dispensatum; Nos volentes

[1] North Hales and Henham, near Wangford, Suffolk.

sicut valemus absque generali scandalo et sine offensa constitucionis generalis consilii Lugdunensis ad cujus observacionem astringimur juramento factum conniventibus ecclesiis [? oculis] pertransire, vobis in virtute obediencie firmiter injungendo mandamus quatinus prefatum magistrum M. in ecclesia de S. predicta citetis seu citari faciatis peremptorie quod compareat coram nobis seu commissariis nostris seu commissario nostro in hac parte speciali v. die juridico post festum translacionis beati Thome martiris, in Ecclesia seu Capella de Neuport in Insula Vecta, nostre Diocesis, dispensaciones si quas in hac parte super pluralitate beneficiorum hujusmodi habeat pro termino tempore [? temporis] exhibiturus, propositurus, et etiam ostensurus quicquid habet canonicum, quare juxta formam constitucionis per felice [*lege* felicis] recordacionis Gregorium papam decimum edite procedi non debeat contra eum, facturus insuper et auditurus et etiam recepturus cum continuacione et prorogacione dierum quod justicia suadebit. Et quid in premissis feceritis nos vel commissarios nostros dictis die et loco distincte et aperte certificare curetis per litteras vestras patentes harum seriem continentes. Data in manerio nostro de Suwerk. viij°. Idus Junii. Anno domini M°. cc°. Nonagesimo tertio.

June 14. The Bishop instructs Mag. P. de Barton, Canon of Lichfield, his Official, and the Prior of Holne to make inquiries concerning the above case, and if they find that Mag. M. has no canonical title to the Church of S. to institute thereto a fit priest presented by the true patrons of the benefice.]

COMMISSIO FACTA OFFICIALI ET PRIORI DE HOLNE AD MOVENDUM RECTOREM TALI LOCO.—Johannes [etc.] discretis viris magistro P. de Barton, Lichefeldiensis ecclesie Canonico, officiali suo et . . . Priori de Holne ordinis sancti Benedicti salutem etc. In negocio quod super ecclesia de S. nostre diocesis contra magistrum M. de . . . qui se gerit pro Rectore ejusdem ex officio nostro movetur, seu moveri speratur vobis vices nostras conjunctim et divisim committimus per presentes, mandantes vobis seu alteri vestrum quatinus, si idem magister M. canonicum quare eandem ecclesiam curam animarum habentem annexam una cum ecclesiis de . . . et de . . . Norwycensis Diocesis quibus i[m]minet cura consimilis possit licite retinere juxta formam et effectum constitucionis per felicis recordacionis G. quondam papam decimum in ultimo Lugdunensi concilio edite ostendere seu exhibere omiserit, vos vel alterum (*sic*) vestrum cum ad id facultas se optulerit, eodem magistro M. a predicta ecclesia quatinus eidem de facto incumbit amoto, personam ydoneam per veros patronos canonice presentatam ad ipsam eccle-

siam vice et auctoritate nostra admittatis et Rectorem instituatis in ea; faciatis etiam in hac parte ulterius quod incumbit. Contradictores et rebelles per quascunque censuras ecclesiasticas compescendo. Data in manerio nostro apud Suwerk juxta London. xviij. Kalendas Julii. Anno ut supra.

[*Oct. 21. A violent attack by an armed multitude having been made in the Church of Easton on Mag. H. de Rowadon*[1], *Rector there, as he was about to celebrate divine service, with injuries amounting to bloodshed, those who made the attack having besieged him there for more than four days and refused him food, the Official is directed to proclaim these persons excommunicate through the whole Archdeaconry of Winchester, and peremptorily to cite such of the offenders as after diligent inquiry may be discovered to appear before the Bishop or his Commissaries at St. Mary's, Southwark, on a day to be appointed.*]

MONICIO FACTA CONTRA ILLOS QUI INJECERUNT MANUS IN RECTOREM DE ESTONE.—Johannes [etc.] dilecto filio in Christo Officiali nostro Winton. vel ejus commissario salutem [etc.]. Fama publica referente ad aures nostras pervenit quod quidam Sathane satellites proprie salutis immemores ad ecclesiam de Estone nostre diocesis instinctu diabolico accedentes in magistrum H. [Fo. 88a.] de Rowadon | de Rowadon (*sic*) Rectorem ecclesie supradicte in ecclesia sua existentem et divina more solito celebrare volentem manus, Dei timore postposito, usque ad sanguinis effusionem injecerunt temere violentas, ipsum in ecclesia sua armata multitudine per quatuor dies et amplius hostiliter obsedentes, et, quod deterius est et horribilius auditu, victualia, que etiam male meritis ad ecclesias confugientibus secundum canonicas sanctiones ministrantur, sibi deferri nullo modo permittentes in animarum suarum periculum, immunitatis ecclesiastice prejudicium et perniciosum exemplum plurimorum. Cum igitur non sit dubium hujusmodi malefactores in canonem late sentencie dampnabiliter incidisse, vobis mandamus quatinus omnes hujusmodi malefactores eorumque fautores et eisdem in hujusmodi facinore opem, opera, consensum, concilium vel auxilium impendentes, in ecclesia de Estone predicta et per totum Archidiaconatum Winton, publice et solempniter inter missarum solempnia in genere excommunicatos esse denuncietis, de nominibus et personis hujusmodi malefactorum diligentius inquirentes, et quos per inquisicionem hujusmodi culpabiles inveneritis peremptorie citetis quod compareant coram nobis vel commissariis nostris in ecclesia beate Marie de Suwark die certo per vos

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[1] See above, pp. 18, 36, 290, 311, 343. Rowadon had been instituted to Easton, near Winchester, in April, 1290, having been previously Rector of Chilcomb.

statuendo, penam pro demeritis recepturi, et ulterius facturi quod canonice dictaverint sanctiones. Certificantes nos vel commissarium nostrum ad dictum diem per vos statuendum quid in premissis fecerit[is] per litteras vestras patentes harum seriem continentes. Data apud Suwerk. xij°. Kalendas Novembris. Anno domini m°. cc°. Nonagesimo tertio.

[*October 30. Institution of Stephen de Certeseye to the Rectory of Farnborough.*]

INSTITUCIO ECCLESIE DE FARNBERGH.—[This Institution is repeated from fo. 12b. See above, p. 57. The name of the presentee is here given as 'Stephanus de Chereseye' (*sic*), the name of the patron as 'Willelm. de Frolebyry', and the process concludes: 'In cujus rei testimonium presentes litteras eidem Stephano Concessimus sigilli nostri impresciones patenter munitas.']

[*November 7. Admission and institution of William de Umfrayvile as Canon and Prebendary of Werewell, induction being reserved to the Archdeacon of Winchester.*]

INSTITUCIO AD PREBENDAM DE WEREWELL.—Noverint universi quod nos J. [etc.] discretum virum dominum Willelmum de Umfrayvile nobis ad prebendam de Werewelle per Religiosas dominas Abbatissam et Conventum de Werewelle ejusdem prebende presentans [*lege* patronas presentatum] vij°. Idus Novembris anno domini m°. cc°. Nonagesimo [tertio] admisimus et Canonicum instituimus in eadem, ipsumque per Archidiaconum nostrum Winton. in possessionem ejusdem prebende induci fecimus corporalem. In cujus rei testimonium has litteras sibi fieri fecimus patentes. Data London. vij. Idus Novembris. Anno domini m°. cc°. Nonagesimo tertio.

[*Nov. 11. Mandate to the Archdeacon of Surrey to admit Adam de Blechingeleye to the Rectory of Blechingley.*]

ARCHIDIACONO SURREYE UT INDUCAT TALEM IN POSSESSIONEM ECCLESIE DE BLESCHINGLEGH.—[Repeated from fo. 12b. See above, p. 58.]

[*Nov. 18. The Bishop assigns a pension of 100 shillings* per ann. *to Philip le Say, kinsman of Roger L'Estrange, Justiciary, to be held until he can be provided with an ecclesiastical benefice.*]

PENSIO PHILIPPI LE SAY.—Johannes [etc.] dilecto in
[Fo. 88b.] Christo filio Philippo le Say clerico consanguineo | nobilis viri domini Rogeri le Estrange illustris Regis Anglie Justiciarii salutem in Domino. Probitatis merita virtusque discre-

cionis que in te vigere cognoscimus nos multipliciter excitant et inducunt ut circa ea solicite cogitemus que tue promocioni conveniunt et honori. Attendentes igitur quod nobis et ecclesie nostre multipliciter prodesse poteris infuturum tibi damus et concedimus Centum solidos sterlingorum annue pencionis singulis annis in festo Purificacionis beate Marie Virginis percipiendis (*sic*) quousque de beneficio ecclesiastico tibi duxerimus providendum. In cujus rei testimonium has nostras litteras tibi fieri fecimus sigilli nostri impressione patenter consignatas. Data apud Suwerk prope London. xiiij°. Kalendas Decembris. Anno domini m°. cc°. Nonagesimo tertio.

[*1294, Jan. 25. A pension of 5 marks* per ann. *granted to Hugh de Notingeham, clerk to the King.*]

PENSIO.—Item consimilem litteram habuit dominus Hugo de Notingeham illustris Regis Anglie clericus de v. marcis percipiendis singulis annis in quindena Pasche. sub data apud Essere. viij°. Kalendas Februarii. Anno domini supradicto.

[*Same date. John Bacoun, King's Justiciary clerk, is granted an annual pension of 40 shillings.*]

Item consimilem litteram habuit dominus Johannes Bacoun llustris Regis Anglie justiciarius[1] clericus de xl. solidis singulis annis percipiendis in quindena Pasche. sub data et anno proximo supradictis.

[*1293, Nov. 22. Leave granted to Geoffrey de Picheforde and his wife Alice to have divine offices celebrated in their manor of Tichborne by a duly qualified Chaplain without prejudice to the Mother Church till the following Easter.*]

LICENCIA CONSTRUENDI ORATORIUM IN TALI MANERIO.[2]—Johannes [etc.] dilecto in Christo filio domino Galfrido de Picheforde et domine Alicie uxori sue salutem etc. Ut in manerio vestro de Thicheburne nostre diocesis divina officia per quemcunque capellanum catholicum sui officii execucionem habentem celebrantem audire libere valeatis, dum tamen per hoc matrici ecclesie nullum prejudicium generetur, vobis tenore presentium usque ad festum Pasche proximo futurum concedimus de nostra gracia speciali. Data apud Suwerk prope London. x. Kalendas Decembris. Anno domini m°. cc°. Nonagesimo tertio. Consecracionis nostre duodecimo.

[*1294, Jan. 23. Letters patent of Richard de Barton,*[3] *Rector of Warnborough, acknowledging his obligation by the Bishop's ordinance to pay to Thomas de Fanecurte, clerk, admitted to the Rectory of Wootton, so long as he is his and its custodian, ten marks*

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[1] juſtiĉ? = justiciarie.

[2] The rubricator is wrong here.

[3] See above, pp. 54, 59.

sterling per ann. in two equal portions. In addition to his own seal he has procured that of the Official of Winchester.]

LITTERA MAGISTRI RICARDI DE BARTON.—Universis presentes litteras inspecturis Ricardus de Barton Rector ecclesie de Warneborue salutem. Noveritis me teneri et obligatum esse per ordinacionem domini J. [etc.] dare et solvere singulis annis Thome de Fanecurte clerico ad ecclesiam de Wodington per predictum dominum admisso de fructibus et proventibus ecclesie predicte quamdiu ipsius Thome et ecclesie predicte custodiam habuero x. marcas sterlingorum apud Wodington terminis infrascriptis videlicet in octabus Purificacionis beate Virginis quinque marcas, et in octabus sancte Trinitatis proximo sequente (*sic*) v. marcas sine ulteriori dilacione. In cujus rei testimonium sigillum meum apposui et sigillum officialis Winton. per modum collacionis apponi procuravi. Data London. x°. Kalendas Februarii. Anno domini m°. cc°. Nonagesimo tertio.

[*May 4. Royal writ of distraint on the Rector of Abinger, he having no goods apart from his benefice to meet his debts.*]

BREVE REGIUM AD DISTRINGENDUM RECTOREM DE ABBINGEWORTH.—Edwardus Dei gracia etc. Wintoniensi episcopo salutem. Quia Nicholaus persona ecclesie de Abingeworth clericus est et non habet laicum feodum per quod potest distringi, prout nobis constat per retornum vicecomitis nostri Surreye, vobis mandamus quatinus distringatis ipsum per beneficium suum ecclesiasticum quod habet in episcopatu vestro ita quod eum habeatis coram baronibus de Scaccario nostro apud Westmonaster. in crastino ascensionis Domini ad satisfaciendum nobis de diversis debitis quibus nobis tenetur, et habeatis ibi tunc hoc breve. Teste J. de Cobham apud Westmonaster. iiij. die Maii. Anno regni nostri xxij°.

[*Undated. Form for making a will, i. e. the devotional preamble.*]

FORMA AD CONDENDUM TESTAMENTUM.—In nomine sancte Trinitatis et individue Unitatis, Patris et Filii et Spiritus sancti. Amen. Ego talis in articulo mortis constitutus, timens gladium inevitabilem mortis acutum ex insperato subito irruentem,
[Fo. 89a.] qui nulli | parcit nec etiam miseretur, timens etiam erubescere in die judicii terribili magna et amara valde inquam [1] calamitatis et miserie, quo ille gloriosus mundi Salvator, tamquam leo ferocissimus, veniet in carne presens seculum per ingnem (*sic*) judicaturus, firmiter credo et semper confiteor unum Deum patrem

[1] The reading here seems to be *inquam te*, the dot showing that the last syllable is to be erased. Perhaps the erasure should be applied also to *inquam*.

omnipotentem celi et terre, visibilium et invisibilium omnium creatorem, Patrem et Filium et Spiritum sanctum, tres quidem personas sed unam divinitatis essenciam, substanciam seu naturam. Credo firmiter et veraciter et confiteor quod est Pater generans, Filius nascens et Spiritus sanctus procedens pariter ab utroque. Item quod est unitas in divinitate et distinctio in personis, et tandem unigenitus Dei filius Jhesus Christus, a tota trinitate communiter incarnatus, natus est ex Maria virgine, verus homo factus ex anima racionali et carne compositus humana, et secundum divinitatem inmortalis [? et] impassibilis, set secundum humanitatem passibilis et mortalis, qui pro salute quoque humani generis in lingno (*sic*) crucis hostiam sanctam et immaculatam suscipere dignatus est, passus, mortuus, humanitus [? humatus] et sepultus, die tertia secundum scripturas a morte resurgens, ad inferos descendens, ibidem portas ereas confregit, et ascendens ad celo[s] inde per secula vivos et mortuos, prout unusquisque in corpore gesserit, sive bonum sive malum fuerit, judicabit. Credo firmiter sanctam catholicam et apostolicam ecclesiam toto orbe diffusam, prout Christi fideles tradunt et veraciter confitentur. Commendo spiritum meum omnipotenti Deo altissimo Jhesu Christo, qui de nichilo angelicam et humanam condidit creaturam, ut cum corpore exiret in sanctam lucem pervenire et in sinu Habrahe inter Dei angelos gloriose valeat collocari. Mando etiam cadaver mei corporis miserabilis et sordidum [? sordida] putredine repleti in tali ecclesia tumulari etc.

[*1277, Dec. 13. A letter addressed from Elsworth by Archbishop Robert Kilwardby*[1] *to his proctors at the Court of Rome complaining that Geoffrey de Vesano, Papal Nuncio in England, has put forth claims in consequence of a Papal mandate which are prejudicial to the liberties of the Church of England. They concern matters testamentary, and he gives their substance. Due notice has been given to the Nuncio that an appeal will be made to the Pope (Nicholas III). The Nuncio having fixed the morrow of the Purification for the hearing of this appeal, the Archbishop has urged its postponement on account of the difficulty of travelling in the depth of winter, and because*

[1] The six and a half pages which follow, being apparently a transcript from materials used in Archbishop Robert Kilwardby's Register, are of the more value because that Register is not now preserved at Lambeth, having been conveyed by the Archbishop, it is supposed, to Rome with those of his predecessors when he accepted the Pope's offer of a Cardinalate. It is a pity that Pontissara's transcriber (unless the fault was in his original document) has been careless and inaccurate in many places of the transcript. Though the general drift of the document is clear enough, there are many passages where both grammatical construction and strict sense are seriously at fault, and a fair latitude of conjectural emendation will be open to a student. Kilwardby himself was highly distinguished as a scholar, and insisted on important grammatical reforms at Oxford. See Hook, *Archbishops*, iii. 319.

it was impossible before the Feast of St. Hilary (Jan. 13) to arrange the particulars of their appeal. He therefore begs his proctors to further his application for postponement, and will acquaint them with proceedings at home.]

LITTERA ARCHIEPISCOPI CANTUARIENSIS PROCURATORIBUS SUIS IN ROMANA CURIA.—Frater Robertus permissione divina Cantuariensis Archiepiscopus totius Anglie primas dilectis in Christo filiis Magistro Ricardo de Nedeham et Johanni de Bereville procuratoribus suis in Romana curia salutem [etc.]. Magister Gefredus de Vesano canonicus Cameracensis sedis Apostolice nuncius in Anglia quedam nobis et suffraganeis nostris ac omnibus Regni Anglie locorum ordinariis prejudicialia nititur incoare et sibi vel per eum sedi asscribere (*sic*) supradicte occasione cujusdam mandati apostolici sibi directi cujus intencionis articulos ad vestri informacionem pleniorem presentibus duximus inserendos. Primum quod bona omnia intestatorum et testatorum distincte lega[ta] sibi vendicat et ea exigit cum effectu que in locis pluribus oc[c]upat et detinet oc[c]upata. Secundo quod decendentium [*lege* decedentium] testamenta rite facta et per locorum ordinarios approbata et consequenter aperta secundum optentam in Regno Anglie consuetudinem [?a tempore] cujus non existit memoria non acceptat set expresse reprobat hujusmodi testamentorum approbacionem, sibi soli vel ab eo deputatis approbaciones et aperciones hujusmodi ascribendo, nisus in hoc ordinariorum facta totaliter eliminare (?). Tertio quod decendentibus (*sic*) Rectoribus qui plura optinuerunt beneficia idem magister G. eorundem bona statim sequestrat, non ferens ultimas eorum voluntates execucioni debite demandari. Set defunctorum executores multipliciter infesta[n]s ut dispensaciones exhibeant coram eo quarum auctoritate viventes plura tenuerunt beneficia, quanquam Rectores ipsi antequam in fata decederent super
[Fo. 89b.] hujusmodi nusquam | extitissent calumpnitati. Attendens igitur cleri communitas archiepiscopos, episcopos et alios inferiores ordinarios, secundum gradus et distinctas consuetudines per loca a tempore cujus non existit memoria, fuisse in possessione vel quasi jure ordinandi et statuendi de bonis intestatorum et distincte legatorum, approbandi et aperiendi testamenta defunctorum et examinandi privilegia subditorum, ordinavit solempnes procuratores mittendos ad magistrum memoratum, qui in ejus presencia premissa recitantes gravamina, ne idem magister G. talia attemptaret vel attemptare presumeret, dominum Papam nomine totius communitatis solempniter appellaverunt; qui quidem magister G. audita appellacione procuratoribus diem prefixit in curiam Romanam in crastino Purificacionis proximo futuro et quia a tempore appellacionis

emisse propter occupaciones varios (*sic*) et emergencia ex inopinato negocia ac propter yemis profunditatem prelati convenire non poterant nec poterunt ante festum sancti Hillarii ad tractandum deliberatius super prosecucione appellacionis memorate nequaquam mandato emisso a predicto magistro G. intercepti videamur in premissis, vobis de quorum fidelitate et prudencia plenam gerimus fiduciam mandamus quatinus in termino memorato sitis premoniti et circumspecti, advertentes quod si de negocio supradicto questio habeatur viriliter insistatis ut prorogetur negocium, vel allegacionibus prolixis queretis (*sic*) dilaciones, vel si alio modo evadere non poteritis, per modum defensionis negocium in longum pro possibilitate vestra protrahi faciatis, usque dum certum mandatum ex provisione communitatis exquisitius ordinandum receperitis in hac parte. Valete. Data apud Elesworthe. Idibus Decembris. Anno domini m°. cc°. septuagesimo vij°. et Consecracionis nostre Sexto.

[*Undated (probably 1277). The following letter appears to have been sent by Archbishop Kilwardby to his Suffragans upon the same subject-matter as the last addressed to his proctors at Rome. It deals with the glories of the Church and her children's obligation to act vigorously in her defence.*]

Littera.—Hec est illa sancta ecclesia quam secus decursus aquarum Christus cum diligenti providencia transplantavit, in qua tabernaculum erudicionis erexit, ut ex ea mentes indocte doctrine reciperent fundamentum, et ejus fructu [? fonte] mellifluo biberent scicientes (*sic*), ad cujus virtutes eximias explicandas etiam lingue Tullii laborarent, ne forsan balbutiens in prosequendo deficeret et sic dispiciendo placeret. Verumtamen hec sunt indicia devocionis que sancta mater ecclesia requirit in subditis, ut qualitercunque fortune dubietas successura proveniat, qualitercunque tempora permittantur fidelium semper corda sint eadem et in laudabilium jugiter operum exibicione persistant. Talem namque sancta mater ecclesia in sua requirit justicia defensorem, qui in potencia strenuus, in serenitate preclarus, in charitate benignus, in benignitate sapiens, in sapiencia providus, in morte Christi per passionem, in providencia sit humanus. In eo denique sit in sua forma boni et tamquam livore carens. Elimenta liget et elimenta conjungat ut convenirent flammis frigora, unitantur arida liquidis, planis associantur aspera et directis invia maritantur (*sic*). Sub vestris namque temporibus, Reverendi patres et domini, fomenta malicie vel nequicie destruantur, et quicquid libertas negligit et licencia immoderata presumit, ecclesiastica rigoris censura castiget. Talem igitur exigit ecclesia defensorem, qui congruam servans utrobique

temperiem conatus cupiditatis infringat et ejus morsus illicitos habeat reformare. Vivat igitur vivat sancte matris ecclesie nomen, et in nomine sic restat (*sic*) fervor devocionis a subditis et fidei meritum ab omnibus in exemplum subjectionis inflammet. Ita ut sancte ecclesie matris nostre non sitis immemores, cujus nos in sacramentis
[Fo. 90a] ecclesiasticis | ubera lactaverunt (*sic*) et beatissima Virgo Maria, que lapsos erigit, fatigatos reparat, juraque proclamans instancia humanum genus jugiter protegit et defendit, graciam impetret a filio suo domino nostro Jesu Christo, ne ecclesia Anglicana vestris temporibus conculcetur, set nobis tutoribus et defensoribus se gaudeat refoveri et ab istis oppressionibus et gravaminibus valeat liberari.

[*Undated. An address or sermon on St. Luke xv. 18 in which the Archbishop declares his intention of applying personally to his Father, Christ's Vicar. He adapts the various particulars of the parable to the circumstances of the Church of England.*]

T[H]EMA.—*Surgam et ibo ad patrem meum. Luce 15.* Mediator Dei et hominum Dei verbum lumen sue divinitatis mortalium oculis contemperans et nube carnis contegens sicut naturam humanam assumendo inestimabiliter dignificavit sic verbis et factis instruens formam monstrat cui imprimamur exemplum quod imitemur ut ad ejus conformemur similitudinem cujus gerimus ymaginem. Hinc mestis et oberrantibus suam manifestat clemenciam ut ad se alliciat. Temporalis vite dulcedini aspergit amaritudinem, ne mens eternitatis capax rebus labentibus amoris glutino inheresca[t]. Ideo, in verbis premissis et ore meritis (?) in Luca prolatis, filius in regione longinqua et nimis a paterna presencia remota [? remotus], multiplici calamitate oppressus, paterna pietatis instituta recogitans, *surgam inquit et ibo ad patrem meum.* In v. verbis ita insinuat status sui miserabilem dei domum [? destitucionem] a qua se per spem erigit, ibi *surgam*, vie longam et laboriosam peregrinacionem qua incedit, *et ibo* et jocundam consolacionem in termino ad quem tendit. *Ad patrem meum surgam*, inquam, quia hic non habeo requiem. Immo cum illa columba Noe multiplicis aquis diluvii non de ca[ta]ractis celi descendentibus set de puteo abissi prorumpentibus non solum ibo, set, datis mihi pennis sicut columbe, volabo et requiescam: volabo, inquam, ad Noe regentem archam, que omnes salvandos continet et supportat. In qua fere bestie noverunt mansuescere dum [? per] eorum Rectorem Deo noverunt obedisse. *Surgam igitur*, quia miseria regionis a se pellit, *et ibo*, quia carita[s] et compassio periclitantis cleri quasi pena [? penna] vehit, vel sic *ibo*, quia calamitas et miseria periclitantis cleri Anglicani me impellit.

Ibo ad patrem meum, sanctissimi (*sic*) Ihesu Christi vicarium cujus pietas ad se dulciter trahit per quem orientales decirti [? orientalis deserti] tractus exemplo illius filii unus postulans ultra spem reperiam quod non peto nisi anulus detur manu dum dissipat restaurantur actus, calciamenta in pedibus quatinus conponantur dissuti (?) astricture,[1] famelico paretur convivium, familia collectetur per quem orientales et occidentales tractus sue benignitatis, mansuetudinis et suavitatis perceperunt dulcedinem et odorem. *Surgam igitur et ibo ad patrem meum* sanctissimum, et confidenter surgam quia ad propositum meum pro clero Anglie pertinere cognoscam.[2]

[*Undated. A letter of the same series complaining bitterly of the excessive taxation to which the Clergy were subjected and of the arbitrary and unjust methods employed by the collectors.*]

LITTERA DE DECIMA CONCESSA DOMINO REGI.—Subjecta devocio filialis a parentum a[d]ministratoribus contra notum posteris debitum pregravata necessitate pluries urgente paternam affectionem adire compellitur, congruum super oppressione hujusmodi remedium petitura. Clerus siquidem ecclesie Anglicane cui presticio decime circulis sex annorum in terre sancte subsidium convertende per felicis recordacionis Gregorium Papam in consilio Ludonensi (*sic*) fuit nuper indicta tantis inpresenciarum et talibus oneribus conculcatur quod impositam sarcinam secundum immensam et insolitam taxacionem a modernis opiniatoribus introductam ob imparitatem collectorum absque detrimento proprio scandalorum dampnoso sustinere nequibit. Collectores namque ad eandem decimam adimendam in diversis diocesibus assignati ultra taxacionem ecclesiasticarum (*sic*) reddituum ad verum valorem multociens extendentem collectorum et eisdem intimantium juramentis firmatam estima-
[Fo. 90b.] cionis ipsius quartam quandoque tertiam frequenter | taxacionibus adiciunt pregravatis, sic possessores qui possessis integris vix poterunt sustentari de non habitis vel habendis decimam prestare coguntur, ab eisdem insuper estimatoribus genus taxandi mirabile reperitur.

Beneficiatus autem in illis ordinibus constitutus quos ecclesie sue cura requirit et eidem beneficio personaliter obsequens, postquam verum valorem fructuum annuorum ecclesie juratus edixerit, tantam quantitatem summe jurate cogitur admittere quantam

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[1] This passage seems to have been hopelessly corrupted.

[2] If copies of this letter and address were presented by the Archbishop's proctors at Rome to Pope Nicholas III, the latter may have been disposed to second the writer's pious wish to go to Rome by the offer of the Cardinalate; which must certainly have been made and accepted not long afterwards, during 1278. Kilwardby died in 1279.

capellanus pro suis stipendiis in eodem beneficio recipere consueverit. Et si plures presbiteri ob amplam parochiam forsitan obsequuntur eidem decimam illius quod in pecunia numerata nomine stipendiorum ipsi capellani recipiunt prestare compellitur ecclesie Rector invitus. Ex eo etiam insolito modo taxandi premissis graviora contingunt. Subditi etenim in redditibus suis taxandis sacramento astricti cum sub debito juramenti certam summam prestare cogantur, et asserere bonorum valorem non excedere summam illam aut veram estimacionem excedunt ut suam con-[s]cienciam illesam conservent, et sic decimam illius quod in bonis nullatenus reperitur indebite compelluntur exsolvere, ne suis beneficiis in successoribus perpetuum prejudicium generatur (*sic*), aut citra verum valorem nonnunquam pro eo quod super fertilitatem et sterilitatem diversorum annorum estimacio reddituum variatur nisi certitudinem aliam percissius (?) dicere forisdaret et ita frequentius proprii redditus exstenuator scrupulum consciencie non evadit, set primitus notam perjurii et postmodum irregularitatis maculam latenter iniit. Ita quod cum ad ordines per suum episcopum evocetur, ad eosdem per hujusmodi perjurium salva nequit conscienciа promoveri, et episcopus auditis hujusmodi periculis eos ordinare formidat ulterius sic ligatos. Quamobrem murmur communiter est in clero qui per taxacionem alias inauditam in immensum (?) gravatur et tumultus in populo qui reddituum ecclesiasticorum ignarus clericis suis perjurii reatum inpingunt. Ex hiis sane verisimiliter est verendum ne tale scandalum apud laicos generetur quo ipsi clerici ecclesie Anglicane perjuriis irregularitatibus in dicti (? interdicti) excommunicacionis suspensos involutum sentenciis ob exactionem hujusmodi promulgatas constantius repugnantes, ecclesiastice discipline nervo disrupto censuras ejusdem decetero non timebunt. Ob occasionem igitur peccandi et scandali materiam penitus amputandi devoti prelati et clerus ecclesie Anglicane ad Apostolicam sedem sanctam que se consuevit subditis humilibus exhibere benignam in hoc articulo necessitatis recurrunt, devocius implorantes quatinus decime presticio prelibate secundum taxacionem Norwycensem [1] que juxta verum valorem satis sufficiens haberi solebat et qua receptores ipsius in eodem taxacionis genere pro congrua estimacione pariter et legali contenti fuerant ab antico in terre sancte subsidium, ex solita benignitate summi pontificis collecta,

[1] An allusion to the taxation of 1254, organized by Bishop Walter Suffeld. He was deputed by the Pope in 1253 to collect the Tenth of ecclesiastical property which had been granted to Henry III. This was known as the 'Norwich Taxation', and became the basis of nearly all later Clerical assessments. *D. N. B.* lv. 151.

precipue cum votivos successus non creditur optinere quando ab invitis immoderacius extorquetur, proniores esse creduntur ad ipsa solvenda que in auxilium terre Jerosolomitane pro communi salute poscuntur, si prestantibus verus [? vetus] consuetudo servetur. Nam in exactione speciali a qua secundum has sanctiones persona (?) nullius eximitur nec domus precipue habetur immunis opinantes insuper destinari sanctionem eandem secundum veterem consuetudinem exequi et exercere tenentur. Sic igitur petimus, pater sancte, ut decime presticio secundum taxacionem Norwicensem collecta que auctoritate sedis Apostolice approbata fuerit in casu consimili ab antiquo, presertim cum dicte decime taxacio illustri Regi Anglie secundum verum valorem pro negocio . . .[1] confesse per discretos et fidedignos juratos et ad hoc specialiter per dominum
[Fo. 91a.] regem videlicet per episcopum Norwicensem | et collegas suos electos facta esset auctoritate sedis Apostolice memorate. Preterea cum in ecclesia Sarisberiensi sint quamplures vicarii et capellani perpetui qui titulo perpetui beneficii per manus communarii dicte ecclesie de bonis spectantibus ad communam ad victus sui expensas necessarias scilicet quibus vicarius tres obolos diebus singulis et capellani antedicti quidam quinquaginta et quidam quadraginta solidos pro munialibus et stipendiis percipiunt annuatim, quorum beneficium perpetuum, in unum sumta red[d]ituum summa, v. marcarum non attingat, et cum quidam sint assignati ut in anniversariis episcoporum et aliorum defunctorum, pauperibus ad dictam ecclesiam confluentibus dum missa celebratur, pro eisdem distribuantur, de quibus redditibus nichil resideret penes decanum et canonicos ecclesie antedicte, dicti collectores de summis antedictis a decano et capitulo decimam extorquere nituntur.

[*Undated, but of the same series as above. Specific complaints in corroboration of the last statements by certain Clergy of the Diocese of Salisbury against Albertinus and John de Bedeford deputed collectors of the tax, on the ground of extortion, dishonesty, and unfairness, as evading the provisions of the Council of Lyons, and bringing Clergy into trouble with their Bishop.*]

Q[U]ERIMONIE CLERI SARESBERIENSIS DIOCESIS.—Gravamina et excessus de quibus conqueritur clerus Saresberiensis diocesis se indebite gravatos et oppressos per Albertinum et Johannem de Bedeford presbiterum ad taxandum ecclesias in eadem diocesi deputatas (*sic*).

In primis quod iidem Albertinus et Johannes homines pauperes sunt et levis opinionis ut eo magis verisimile sit quod causa lucri

[1] Blank space left for a word or two.

facile quid admittant, immo et in partibus illis omnino incogniti quibus tale et tantum officium de jure committi non debuit, set pocius electis per singulas dioceses autenticis personis, de quorum fidelitate et veritate certa nocio haberetur et quos tales esse ipsa rerum experiencia prius declarasset.

Idem quoque taxatores ad brevem terminum, spacium minus octo dierum plerumque continentem, beneficiatos unius decanatus de ultimis finibus episcopatus convocarunt apud Sarisberiam, et cum nullus sit ita continue residens quin aliquando pro negociis ecclesie sue vel aliis familiaribus que plerumque emergunt quorum absit oneris (?) ex quacunque causa in termino ipso absentes, licet propter temporis brevitatem premunire non possent, reputarunt pro libito contumaces, ecclesias eorundem statim ecclesiastico supponentes interdicto et pro hujusmodi interdicta pecuniam magnam a plerisque rectoribus extorserunt antequam relaxacionem eorundem possent optinere.

Item in taxandis beneficiis alicubi istum modum tenuerunt. Associatis sibi aliquibus personis tribus vel quatuor hominibus levis opinionis et suspectis, quos in mensa et aliis secum tenuerunt ut voluntati ipsorum faverent, et sequerentur eandem, convenientibus rectoribus et vocato uno singulo per se detulerunt sibi de veritate dicenda de valore sui beneficii jurantium, set post delatum taliter et prestitum juramentum, assercione ejusdem non contenti a suis collateralibus quos taliter associaverant et attraxerant ut predictum est ad concensum (*sic*) a singulis singulariter quesiverunt iterato de eodem, et assercionem ipsius qui magorem (*sic*) in omnibus quantitatem exprimeret preferentes hanc pro veritate scripserunt. Et licet ille de cujus beneficio agebatur contrarium sub suo juramento constanter assereret, et etiam per testes vel inquisicionem legitimam assereret se probare probatum, flecti tamen non potuerunt vel mutari, dicentes cum Pilato, Quod scripsi scripsi.

Item post taxacionem hujusmodi sic voluntarie factam
[Fo. 91b.] tradiderunt illi cujus beneficium taxabatur cedulam | sub brevi verborum compendio summam ipsam continentem, pro qua scriptura licet brevi i. denarium et hostiario i. denarium pro ingressu solvere compellebatur, et si procurator esset iij. denarios clericis suis pro procuratorio suo transcribendo subtili ingenio argentum a barbaris extorquendo.

Item cum postea multis clamantibus et huic modo procedendi se opponentibus, electi essent per unum decanatum iiij^{or}. discrete persone de decanatu suo qui sub proprio juramento unum valorem singulorum beneficiorum decanatus ejusdem referre deberent, licet

iidem jurati certum valorem quem putabant et sub juramento suo estimabant bona fide ponerent, ipsi tamen Albertinus et Johannes hoc non contenti voluerunt quod juxta voluntatem suam contra proprias con[s]ciencias estimaciones hujusmodi ampliarent, et quia hos ad hoc flectere vel inducere non poterant dicta' eorum non acceptantes, eos de domibus propriis bis citaverunt ad Sarisberiam, et tandem Londoniam coram magistro Reymundo fatigandi causa per iiij^{or}. dietas vel quinque a domiciliis aliquorum, eosdem contra justiciam laboribus et expensis taliter fatigando immensum.

Item cum quidam Rector homo bone opinionis et fame juratus valorem sui beneficii exprimeret coram eis ipsis de perjurio sibi improperantibus sub modestia verborum respondit bona fide quod ita injunctus offenderet con[s]cienciam suam in perjurio sicut ipsi suam, ex hoc provocato (*sic*) ipsum in dimidia marca condempnarunt et ad solucionem coegerunt.

Item cum per moderacionem adhibitam in concilio nullum beneficium decimari debet nisi vj. marcarum summam excedat, omni quo poterant ingenio studebant per fas et nephas in hujusmodi minoribus beneficiis taxandis aliquid modicum ut xij. denarios vel ij. solidos ultra summam ipsam adiscere [*i.e.* adjicere] ut ea racione totius quantitatis decimam possent extorquere, cum tamen per moderacionem predictam decima solvi non deberet nisi quidem vj. marcarum summam excederet sufficeret ad decimam residue quantitatis.

Item si nullo ingenio summam excedere possent ad huc dicebant possessoribus hujusmodi beneficiorum cuilibet per se, Non est bonum quod careas omnino indulgenciis crucis, set oportet quod in aliquo nos respicias ut liberemus et absolvamus te, et sic detinebant eos in suspenso donec aliquid in sinu avaricie sue reponerent, quod dubium non est in terre sancte subsidium minime profecturum, set sic sub specie liciti pecunia a non nullis illicite est extorta.

Item postquam iidem taxatores obtinentes hujusmodi minora beneficia cum difficultate dimiserint taliter absolutos aliis postea deputatis ad colligendum et recipiendum quod sic taxarunt miserunt eadem beneficia minora cum modica adjectione ultra vj. marcas taxata, et sic, cum propter paupertatem deficientibus expensis discurrere nequeant ut remedium sibi querant, succumbunt cum injuria et de penuria sua quod sibi non sufficit ad victum cum scandalo solvere compelluntur.

Item ubi taxatores ipsa beneficia majora taliter ut predictum est ad certam quantitatem taxarunt, cedulas manu propria scriptas et signatas illis quorum sunt beneficia tradentes in testimonium missi, postea alii ad colligendum scripturas contrarias reportant ab

eisdem, in quibus duplicata et in plerisque triplicata taxacio contra veritatem et exhibitas cedulas continetur. Sicque collectoribus ipsis a transmissa sibi scriptura recedere volentibus [? nolentibus] set contentas in eadem summas pertinaciter exigentibus et aliis ultra taxacionem ipsam quam manu taxatorum scriptam et signatam exhibent per quam etiam non nulli conqueruntur inmodice set gravatos (*sic*) solvere volentibus oriuntur scandala et dissenciones suspenduntur et excommunicantur non nulli sine causa minus
[Fo. 92a.] juste et dum sic gravati ad magistrum | Reymundum Londonie longius agentem in remotis currunt pro remedio, taxatoribus non inventis. In quibus de hoc asserit se nil facere posse, vacui et omni ausilio destituti revertuntur, iterato torquendi, sicque inter medias angustias expressius depauperantur, et ad extremam inopiam cum scandalo et clamore miserabiliter rediguntur; adeo quod de opprobriis et oppressionibus clere (*sic*) fabule vulgares componuntur et eorum calamitas per vicos et plateas a populo miserabiliter deridetur.

Item quod lacrimabile est audire in ordinibus celebrandis non nulli beneficiati ad ordines suscipiendos admoniti et citati suis episcopis secretius confitentur se per taxatores vel collectores hujusmodi excommunicatos esse licet injuste, et sic ad ordines licite ascendere non posse se asserunt sic ligatos, quo episcopi audito hujusmodi periculo formidant nimirum ulterius cohercere.

Sic et canonicus cujuslibet ecclesie cathedralis idem de canonicis qui postquam verum valorem bonorum communium sui capituli jurati edixerint, de hiis tamen qui dant necessario vicariis ac aliis ministris ecclesie cathedralis decimam prestare coguntur, et sic in eo eis intus abest et in usus convertitur alienos abest solvendo decimam indebite.[1]

Aliud insuper genus taxandi extraneum et juri contrarium et contra preceptum apostolicum reperitur ut cum exprimunt necessarie que sunt jure ex qua fructus percipiuntur et sine quibus non possunt ipsi fructus percipi habeant deduci taxatores predicti expensas hujusmodi non deducunt.

Similiter cum in litteris felicis recordacionis Gregorii Pape caveatur quod de redditibus et proventibus leprosorum domorum Dei et hospitalium pauperum que in usus infirmorum et pauperum convertuntur decima non solvatur, taxatores hujusmodi a predictis pauperibus hospitalariis et leprosis decimam exigunt et extorquent.

[1] The text here seems plain, but no sense can be made of it. The following ingenious emendation of this sentence has been suggested: 'et sic in locis victus abest, et in usus convertitur alienos ab exsolvendo decimam indebite'.

Item cum per moderacionem adhibitam in eisdem litteris apostolicis nullum beneficium decimari debeat nisi vj. marcarum summam excedat iidem taxatores in hujusmodi minoribus beneficiis aliquid modicum ultra summam ipsam adiciunt ut contra juramenta beneficiatorum et eisdem vicinantium sic totius quantitatis possint decimam extorquere.

Item cum caveatur in litteris apostolicis quod si quis suspectus fuerit quod decimam non ad plenum set minus juste exsolverit per viros ydoneos de concilio diocesani vel alio deputando ab eo inquiratur, taxatores tamen predictis (*sic*) contra rescriptum apostolicum omnium et singulorum sive suspectorum sive non taxant beneficia indistincte, loci diocesano vel deputando ab ipso minime requisito, et si beneficiatus per testes vel inquisicionem vel jam (? etiam) contrarium assereret se probare, ipsum non audiunt dicentes cum Pilato, Quod scripsi scripsi.

Item cum abbates, priores ceterasque personas ecclesiasticas honorabiles non suspectos proprie con[s]ciencie sedes requirit Apostolica in presticione decime supradicte et quod eis pena excommunicacionis sufficiat in consciencia generali pro vulgacione dicte decime collectores hujusmodi personis nullatenus deferentes ipsos ad jurandum indistincte compellunt, et, quod gravius est, ipsos ab omnibus partibus Anglie evocant cum tribus aut quatuor de suo Collegio super valorem certum bonorum suorum juraturos non sine maximis laboribus et expensis et voluntarie puniunt et affligunt.

[*1294, Feb. 22. The King, in the place of Matilda de Cadurcis a minor, the true patroness, signifies to the Bishop his royal assent to the election of Thomas de Berton as Prior of Mottisfont in the place of Henry de Winton, resigned.*]

Breve Regis Episcopo Wynton. pro Priore de Motesfunte.—Edwardus Dei gracia Rex Anglie Dominus Hybernie et Dux Aquitannie venerabili in Christo patri Johanni [Fo. 92b.] eadem | gracia Wintoniensi episcopo salutem. Sciatis quod electioni nuper facte in ecclesia conventuali Motesfunte, vacante per cessionem fratris Henrici de Winton. nuper Prioris ejusdem loci et in manu nostra existente racione Matildis [filie] et heredis Patricii de Cadurcis[1] defuncti qui de nobis tenuit in capite infra etatem et in custodia nostra existentis, de fratre Thoma de Bertone canonico ejusdem domus in Priorem loci illius Regium assensum adhibuimus et favorem, et hoc vobis tenore presentium significamus ut quod vestrum est in hac parte exequamini. In cujus

[1] Latinized form of 'Chaworth'.

rei testimonium has litteras nostras fieri fecimus patentes. Teste me ipso apud Castellacre. xxij. die Februarii. Anno Regni nostri vicesimo secundo.

[*Feb. 15. The Subprior of Mottisfont's*[1] *public statement of the process of their late election of a Prior, which was by way of compromise.*][2]

COMPROMISSIO SUPER ELECTIONE PRIORIS DE MOTESFUNTE. —Universis sancte matris ecclesie filiis ad quos presens scriptum pervenerit Supprior ecclesie seu monasterii de Motesfunte et ejusdem loci Canonici salutem in eo qui est vera salus. Ecclesia nostra seu monasterium nostrum per resignacionem fratris Henrici de Wintonia nuper Prioris ejusdem loci et a venerabili patre domino Johanne Dei gracia Winton. episcopo loci diocesano admissam, acceptam et approbatam, et eodem a cura et solicitudine dicte ecclesie seu monasterii per eundem patrem absoluto, Prioris seu pastoris solacio destituta seu destitutum convenientes in capitulo tractaverimus (*sic*) de die electionis futuri Prioris seu pastoris faciende, statuentesque diem ad eligendum crastinum videlicet sancti Valentini, assensu omnium canonicorum concurrente, et premissis omnibus secundum juris formam et dicte ecclesie seu monasterii consuetudinem, die adveniente electionis faciende, presentibus omnibus in capitulo qui debuerunt,voluerunt, potuerunt interesse, invocata Spiritus sancti gracia lectaque constitucione consilii generalis Quia propter, placuit omnibus et singulis ut per formam compromissi procederetur. Et ita undecim de canonicis supradictis fidedignis electis fratribus Willelmo Kay, Thoma de Bertone, Willelmo de Puressote, Roberto de London,Willelmo de Chilbautone, Johanne de Dernegate, Roberto de Wesseberi, Willelmo de Burghtone, Johanne de Langestok, Johanne Kentes, Roberto de Anne, quibus unanimiter potestatem contulimus, ut omnes vel major pars eorum per electionem, dummodo de gremio ecclesie seu monasterii, provideant viduate seu viduato de Priore seu pastore, promittentes quod illum recipiemus in Priorem seu pastorem quem omnes vel major pars ipsorum canonicorum ex se vel ex aliis de ipsius ecclesie seu monasterii gremio duxerint eligendum, et eisdem seu majori parti eorundem voces nostras secundum formam prelibatam committimus per presentes. Ut igitur hec forma compromissi plenum robur optineat firmitatis presens scriptum sigillo nostro communi fecimus communiri. Data et acta in capitulo dicti monasterii in crastino sancti Valentini martiris. Anno domini m°. cc°. Nonagesimo tertio.

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[1] An Augustinian Monastery, near Romsey.

[2] See note on p. 73.

[*Same date. William the Subprior places on record the course of the election.*]

ITEM SUPER ELECTIONE.—In nomine Patris et Filii et Spiritus sancti. Amen. Omnibus Christi fidelibus presentes litteras inspecturis Willelmus Supprior ecclesie conventualis de Motesfunte Winton. diocesis et ejusdem loci Canonici salutem in eo qui est vera salus. Ecclesia nostra predicta seu monasterio nostro predicto Prioris seu pastore [*lege* pastoris] solacio destituta seu destituto per resignacionem Religiosi viri fratris Henrici de Wintonia nuper Prioris loci ejusdem legitimam a venerabili patre domino Johanne Dei gracia Wintoniensi episcopo loci diocesano admissam, acceptam et approbatam, qui eundem Henricum a cura et solicitudine Monasterii predicti propter causas legitimas sufficientes absolvit eundem in forma juris, petitaque licencia a domino Edwardo illustri Rege Anglie secundum Regni consuetudinem hactenus observatam et approbatam, ad quem ipsius Monasterii patronatus jus in presenti occasione Matildis filie et heredis Patricii de Cadurcis ejusdem vere patrone noscitur pertinere et ab eodem optenta, Nos ad congruos diem et locum in capitulo nostro convenientes tractavimus de die
[Fo. 93a.] electionis futuri Prioris seu pas tore [*lege* pastoris] faciende, statuentesque diem ad eligendum diem crastinum sancti Valentini martiris assensu Canonicorum omnium concurrente vocatisque omnibus qui debebant et poterant dicte electioni interesse et juris solempnitate que in talibus requiritur secundum dicte ecclesie seu monasterii consuetudinem adhibita et incontinenter omnibus ut premissum est ad dictum diem in capitulo nostro comparentibus et invocata Spiritus sancti gracia, lecta constitucione generali Quia propter, placuit omnibus et singulis ut per viam compromissi in dicta electione procederetur et undecim canonicis electis videlicet fratre Willelmo Suppriore, Thoma de Berthone, Willelmo de Pureshute, Roberto de London, Willelmo de Chilbolton, Johanne de Dernegate, Roberto de Westberi, Willelmo de Burgthone, Johanne de Langestoke, Johanne Kenteys, Roberto de Anne, et potestate eisdem data seu commissa ut quem ipsi undecim vel major pars eorum [de se] vel de aliis de Conventu elegerent (*sic*) eorundem electionem approbarent, seu extunc haberent pro approbata, qui compromissarii predicti in partem secedentes post longum et diutinum tractatum in fratrem Thomam de Berthone ejusdem monasterii Canonicum, virum honestum sufficientis sciencie in temporalibus et spiritualibus circumspectum, et valentem et scientem ecclesie jura tueri, ipsi seu eorum major pars convenerunt seu convenit, et sic predictus frater Willelmus Supprior nomine suo et aliorum com-

promissariorum ac nomine aliorum de Conventu dictum fratrem Thomam in Priorem seu pastorem dicti Monasterii elegit in forma que sequitur. In nomine Patris et Filii et Spiritus sancti. Amen. Cum nos frater Willelmus Supprior de Mottesfonte, Thomas de Berthone, Willelmus de Pureshute, Robertus de London, Willelmus de Chilbolton, Johannes de Derngate, Robertus de Westberi, Willelmus de Burgthone, Johannes de Langestoke, Johannes Kenteys, Robertus de Anne habeamus commissionem seu potestatem a toto Conventu aliquem de nobis vel de Conventu ecclesie nostre viduate in Priorem et pastorem eligendi, ego prelibatus Willelmus Supprior ad mandatum et consensum dictorum compromissariorum nomine meo et eorundem compromissariorum ac nomine Conventus eligo fratrem Thomam de Borthone in Priorem ecclesie nostre seu monasterii nostri et pastorem. Electione dicta sic celebrata et ab ipsis de conventu approbata et dicto fratri Thome notificata et precibus per dictos Religiosos porrectis ut idem electioni de se facte consensum preberet humiliter fuerat supplicatus. Qui quanquam renuens et reclamans de electione de se facta tandem prebuit assensum. Ac eodem electo post suum consensum prestitum ad auctenticum altare deportato iidem Religiosi ympnum Ambrosianum decantaverunt. Quibus peractis dictam electionem Latine et Anglice publicarunt. Facta sunt ista et gesta in capitulo de Mottesfonte in ambitus (*sic*) monasterii loci ejusdem que ad [e]lectionem pertinent in crastino sancti Valentini martiris. Anno domini m°. cc°. Nonagesimo tertio.

[*Feb. 26. A formal report from the Subprior to the Bishop of the election with its details, with a request that he will carry out his own part in confirming it. Their Brother and Canon Robert de Cranlee is sent as their proctor.*]

ITEM SUPER ELECTIONE PRIORIS DE MOTESFUNTE.—Reverendo in Christo patri domino Johanni [etc.] sui humiles et devoti frater Willelmus Supprior Monasterii de Motesfunte et ejusdem loci Canonici tam debitam quam devotam obedienciam cum omni reverencia et honore. Vacante nuper ecclesia nostra seu monasterio nostro per resignacionem viri Religiosi fratris Henrici de Wintonia nuper Prioris loci ejusdem et per vos admissam et approbatam, ac eodem a cura et solicitudine dicti monasterii per vos absoluto, petitaque licencia a domino Edwardo illustri Rege Anglie ipsius monasterii patrono in presenti seu in possessione juris patronatus existentis occasione Matildis filie et heredis Patricii de Cadurcis ejusdem Monasterii vere patrone et optenta, omnibusque
[Fo. 93b.] premissis et adhibitis que de jure | vel de consuetudine dicti Monasterii debuerunt vel consueverunt adhiberi [et]

premitti, nos ad congruos diem et horam convenientes videlicet in crastino sancti Valentini martiris in Capitulo nostro accessimus. Et per quam viam ad dictam actionem perficiendam procedere intendebamus tractatum habuimus. Tandem placuit omnibus et singulis de dicto Conventu ut per viam compromissi procederetur, et undecim de predictis canonicis dicti monasterii a toto conventu electos (*sic*) in eosdem conpromiserunt ut quem ipsi vel eorum major pars de se ipsis vel etiam de conventu eligerent vel eligeret eorundem electionem approbaremus seu haberemus pro approbata. Tandem viri Religiosi frater Willelmus Supprior, Thomas de Bertone, Willelmus de Perschute, Robertus de London, Willelmus de Chylbauton, Johannes de Dernegate, Robertus de Westeburi, Willelmus de Berghtone, Johannes de Langestoke, Johannes Kentys, Robertus de Anne in fratrem Thomam de Bertone ejusdem monasterii canonicum convenerunt. Cujus electione canonice celebrata et a canonicis predictis approbata et omnibus intervenientibus que de jure vel consuetudine dicti monasterii requiruntur premissis, persona electa dicto domino Regi per partem dictorum Canonicorum fuerat presentata ut suum ut moris est dicte electioni et persone prestaret assensum, quo prestito et adhibito super assensu ipsius litteras vestre Reverende paternitati dirigit testimoniales. Hinc est, pater Reverende, quod cum dicta electio sit secundum juris exigenciam et dicti monasterii consuetudinem canonice celebrata, eidem electo munus confirmacionis impendere velitis, et ad ipsius confirmacionem petendam et ad omnia que (*sic*) in premisso negocio facienda et exequenda que in presenti occurrerunt vel in futurum poterint evenire dilectum fratrem nostrum et canonicum fratrem Robertum de Cranlee constituimus procuratorem nostrum. Ratum enim et firmum habebimus quicquid idem procurator in predicto negocio vel predictum negocium contingentibus procuraverit seu egerit in premissis, et per presentis procuratoris constitucionem mandata procuratoria seu mandatum procuratorium eidem prius concessa non revocantes, set in omnibus potestatem sibi per vos alias sibi (*sic*) attributam in futurum secundum formam, vim et effectum exequatur. In cujus rei testimonium sigillum nostrum commune presentibus est appensum. Data in Capitulo nostro de Motesfunte. iiij°. Kalendas Martii. Anno domini m°. cc°. nonagesimo tertio.

[*Feb. 15. Form of proxy in favour of Bro. Robert de Cranlee, charged by the Priory to represent them before the Bishop in the matter of their election.*]

PROCURATORIUM.—Venerabili in Christo patri ac domino suo Reverendo, domino Johanni providencia divina presuli Wintonie

sui filii humiles et devoti frater Willelmus Supprior de Motesfunte et ejusdem loci conventus obedienciam filialem cum omni reverencia tanto patri tam debitam quam devotam. Ad prosequendum coram vobis negocium electionis in ecclesia nostra predicta nuper facte de viro provido et discreto fratre Thoma de Bertone canonico nostro in Priorem nostrum, dilectum nobis in Christo fratrem Robertum de Cranlee canonicum nostrum latorem presentium nostrum constituimus procuratorem, vestro paternitati humiliter supplicantes et devote, quatinus dictum negocium maturitate qua convenit tam favorabiliter quam feliciter dignemini expedire. Damus etiam eidem procuratori nostro specialem potestatem in animas nostras jurandi in dicto negocio et omnia alia faciendi sine quibus dictum negocium non poterit expediri. Ratum etiam habebimus et firmum quicquid per dictum procuratorem nostrum in dicto negocio actum fuerit seu procuratum coram vobis. In cujus rei testimonium presentibus litteris sigillum nostrum commune apposuimus. Data in capitulo nostro. in crastino sancti Valentini martiris. Anno domini m°. cc°. Nonagesimo tertio.

[*Incomplete. The beginning of the Bishop's letter to the King, signifying his approval of the election.*]

Littera episcopi domino Regi pro Priore de Motesfunte.—Excellentissimo principi domino Edwardo Dei gracia Regi Anglie illustri Domino Hibernie ac Duci Aquitanie Johannes permissione ejusdem Wintoniensis ecclesie Minister humilis salutem in eo per quem Reges regnant et principes dominantur. Quia electionem factam in ecclesia conventuali de Motesfunte nostre diocesis de fratre Thoma . . . [*Cetera desunt*].[1]

[1] There is no sign of a folio having been removed here. It would seem likely that, the next page being already occupied, the copyist broke off, perhaps with the intention of resuming in another part of the volume. Two short processes, in which the Bishop sanctions Berton's election, and gives his mandate for institution to the Archdeacon of Winchester, are printed p. 60 above. The Priory having become vacant again in 1300 the Bishop nominates one of the Canons, Bro. William Kay, as Prior, p. 94.

The Canterbury and York Society.

Established 1904, *for Printing Bishops' Registers and other Ecclesiastical Records.*

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JAN 5
UNIVERSITY OF TOR

ANNUAL GENERAL MEETING, 1915.

THE Eleventh Annual General Meeting of the Society was held by the courtesy of the Royal Historical Society, at 22, Russell Square, W.C., on Wednesday, 9th July, 1915, the Right Hon. Sir Walter Phillimore, Bart., in the chair.

The notice convening the Meeting having been read, the Minutes of the preceding Annual General Meeting were read and confirmed.

The Report of the Council was then read. It is as follows :—

PUBLICATIONS.—Since the printing of the last report the issues have been as follows :—

Part 39, Register of John Whyte, Bishop of Winchester (complete).
„ 40, „ Matthew Parker, Archbishop of Canterbury (part iv).
„ 41, „ Hamo de Hethe, Bishop of Rochester (part i).
„ 42, „ Simon de Gandavo, Bishop of Salisbury (part i).
„ 43, Visitations of Religious Houses in the Diocese of Lincoln 1420-1436 (complete).
„ 44, Register of J. de Pontissara, Bishop of Winchester (part iii).
„ 45, „ John Gilbert, Bishop of Hereford (complete).

Again the output has been unusually large, and the Society's list now embraces eighteen complete volumes.

Satisfactory progress has been made in all the work on hand. Further parts of the Registers of John de Pontissara, Hamo de Hethe and Simon de Gandavo are in the press, and an instalment of the rolls of Richard Gravesend (Lincoln), and the larger portion of the Register of J. Trevenant (Hereford) are nearly ready for issue. The continuation of Archbishop Parker's Register and of the London series is also occupying the Council's attention.

Co-operation with the Cantilupe Society, the Lincoln Record Society, the Kent Record Society, the Surrey Record Society, and the Wiltshire Archæological Society has enabled the Society to make a very much larger output than would have been possible otherwise.

MEMBERSHIP.—The effective membership is now 182. Six new members have been elected, one of whom has since resigned ; three members have died, Mrs. Arthur, Mr. Halliday, and the Rev. R. M. Heanley ; six members (one of whom hopes to rejoin) have resigned, including two Vice-Presidents (the Bishops of Chichester and Peterborough) and a member of the Council, Mr. Everard Green. The

total of 182 does not include three enemy members, and three members whose subscriptions are in arrears for two years or more. This is certainly not a time for any elaborate scheme for increasing our membership; but it is possible that if members will bring the Society before the notice of their friends, the numbers may be increased without detriment to any of the far more urgent calls for assistance, which unfortunately abound at the present time.

Finance.—Two subscriptions are in arrears since 1 July, 1912, one since 1 July, 1913, and two since 1 July, 1914. The membership of those whose subscriptions have been in arrears since 1 July, 1912, will now be regarded as having lapsed.

There is a decrease of about £40 in the balance actually in the Bank on 30 June, 1915; but when allowance has been made for subscriptions paid in advance, and for sums respectively payable to and by the Society for the past year, it appears that as the result of the year's working, the Society has increased its real balance from £39 to £46.

The thanks of the Council are due to Sir H. C. Maxwell-Lyte and the Royal Historical Society for the use of rooms for the Quarterly and Annual Meetings; to the Surrey, Kent, Lincoln and Cantilupe Societies for their co-operation; and to Dr. Frere, Canon Deedes, Mr. C. Johnson, and the Honorary Secretaries for their work as Editors. The latter wish particularly to thank the Rev. H. E. Salter, Canon Wordsworth and others who have rendered them invaluable assistance.

The Treasurer's Statement, which is annexed, was also read and adopted.

The Officers of the Society for the ensuing year were elected as they appear on the front page of this Report, the Bishops of Chichester and Peterborough and Lord George Hamilton having resigned their positions as Vice-Presidents, and Mr. C. Johnson and Rev. J. P. Whitney being elected members of the Council in the place of Mr. Fowler and Mr. Everard Green, who resigned.

The proceedings concluded with unanimous votes of thanks to the Royal Historical Society for the use of its rooms, and to the Chairman for presiding.

July, 1915.

TREASURER'S STATEMENT FOR THE YEAR 1914-1915.

RECEIPTS.

	£ s. d.	£ s. d.	£ s. d.
Balance at Bank (1st July, 1914)		99 4 4	
Less Outstanding Cheque	4 18 8		
18 Subscriptions for 1914-15 paid in advance ...	18 18 0		
		23 16 8	
			75 7 8
Subscriptions—			
2 for 1913-14 (arrears)		2 2 0	
188 for 1914-15		197 8 0	
20 for 1915-16 (in advance)		21 0 0	
			220 10 0
Sales of covers for binding }			
Sales of past Publications }		...	8 1 5
Contributions—			
Wilts Archæological Society		3 7 4	
Kent Record Society		10 0 6	
			13 7 10
			£317 6 11

EXPENDITURE.

	£ s. d.	£ s. d.	£ s. d.
Oxford University Press: Account outstanding, as in statement for 1913-14			36 7 6
Expenditure, 1914-15 (Bills paid, etc.):—			
Oxford University Press			64 18 6
G. Simpson & Co., Devizes, Ltd.			88 1 4
Cautilupe Society			35 1 3
J. Dickinson & Co., Ltd. (paper)			4 2 6
Page & Pratt, Ltd. (stationery)			2 17 0
A. Straker & Son, Smith Bros., Ltd. (ditto)			3 11 0
Cheque Book			6 0
Per the Secretaries and Editor:—	£ s. d.		
Per Rev. F. N. Davis	20 11 10		
Per Mr. C. T. Flower	2 5 9		
			22 17 7
Agents' Commissions on Cheques	16 0		
Banker's Commissions on Scottish and Irish Cheques ...	8		
			16 8
Balance at Bank (30th June, 1915)			*58 7 7
			£317 6 11

* This Balance of £58 7*s.* 7*d.* includes £21 for Subscriptions of 1915-16, paid in advance; but does not include a sum of £9 due from the Surrey Record Society.

HERBERT CHITTY, *Honorary Treasurer.*

Examined with Vouchers and found correct.

5 July, 1915. LELAND L. DUNCAN, *Honorary Auditor.*

The sum of £22 17*s.* 7*d.* in the Expenditure Column "*Per* the Secretaries and Editor" is constituted as follows:—

	£ s. d.
Insurance of Stock	1 10 6
Distribution of Parts	12 8 5
Transcription	3 18 10
Postage	3 1 5
Sundries	1 18 5

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Mrs. Arthur, Atherington Rectory, Devon.
John Halliday, Cricklade, Hindon.
Rev. R. M. Heanley, Weyhill Rectory, Andover.

And the following have resigned :—

T. Bennett, LL.D.
F. Chancellor.
The Bishop of Chichester.
Edward Green, F.S.A.
The Bishop of Peterborough.
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Year.	Part.	Diocese.	Register.	
1904-5.	1	Lincoln	Hugh de Welles	i.
	2	Do.	Do.	ii.
1905-6.	3	Do.	Do.	iii.
	4-5	Hereford	Thos. de Cantilupe	i.
	6	Lincoln	Hugh de Welles	iv.
1906-7.	7	Carlisle	John de Halton	i.
	8	Lincoln	Hugh de Welles	v.
	9	Hereford	Thos. de Cantilupe	ii.*
	10	Lincoln	Hugh de Welles	vi.
1907-8.	11	Canterbury	Matthew Parker	i.
	12	Hereford	Adam de Orleton	i.
	13	Lincoln	Hugh de Welles	vii.
	14	Canterbury	John Peckham	i.
1908-9.	15	Hereford	Adam de Orleton	ii.*
	16	Carlisle	John de Halton	ii.
	17	Hereford	Richard de Swinfield	i.
	18	Lincoln	Hugh de Welles	viii.*
1909-10.	19	Hereford	Richard de Swinfield	ii.*
	20	Canterbury	Matthew Parker	ii.
	21	London	Ralph Baldock, etc.	i.
	22	Canterbury	John Peckham	ii.
1910-11.	23	London	Ralph Baldock, etc.	ii.
	24	Lincoln	Robert Grosseteste	i.
	25	Hereford	John de Trillek	i.
	26	Lincoln	Robert Grosseteste	ii.
1911-12.	27	London	Ralph Baldock, etc.	iii.*
	28	Lincoln	Robert Grosseteste	iii.
	29	Hereford	John de Trillek	ii.*
	30	Canterbury	Matthew Parker	iii.
1912-13.	31	Carlisle	John de Halton	iii.
	32	Lincoln	Robert Grosseteste	iv.
	33	Winchester	John de Pontissara	i.
	34	Hereford	Thos. Charlton	i.*
Extra Part		Lincoln	Episcopal Records 1571-1584	i.*
1913-14.	35	Lincoln	Robert Grosseteste	v.*
	36	Carlisle	John de Halton	iv.*
	37	Winchester	John de Pontissara	ii.
	38	Hereford	L. Charlton and Wm. de Courtenay	i.*
1914-15.	39	Winchester	John Whyte	i.*
	40	Canterbury	Matthew Parker	iv.
	41	Rochester	Hamo de Hethe	i.
	42	Salisbury	Simon de Gandavo	i.
	43	Lincoln	Visitations of Religious Houses, 1420-1436	i.*
	44	Winchester	John de Pontissara	iii.
	45	Hereford	John Gilbert	i.*

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